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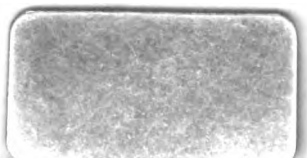
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THE
LATTER-DAY SAINTS'
MILLENNIAL STAR.

VOLUME XXX.

"MANY SHALL BE PURIFIED, AND MADE WHITE, AND TRIED; BUT THE WICKED SHALL DO WICKEDLY: AND NONE OF THE WICKED SHALL UNDERSTAND; BUT THE WISE SHALL UNDERSTAND."—*Daniel xii*, 10.

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PREFACE.

MORE than twenty-eight years have elapsed since "The Latter-day Saints' MILLENNIAL STAR," Vol. I, No. 1, Manchester, May, 1840, began to lend the aid of its cheering rays to dispel the darkness covering the earth; and from that period until the now close of its thirtieth volume, it has, under successive Editors, with the liberal support of its numerous readers, and the blessings of our God and the guidance of His Spirit over all, steadily continued to dispense its genial light, undimmed, undaunted, and undismayed by the opposition of those who "know not what they do," to the joy, comfort, and enlightenment of every reader who loves the truth as it is in Christ Jesus.

As hitherto, so also the present volume is replete with varied and instructive matter, the far greater portion of which is due to the faithful labors and wise oversight of my predecessor—Elder Franklin D. Richards; and it is now cheerfully committed to its errand of enlightenment, under the assurance that it is a valuable link in the record-chain of events past, present, and future, and trusting that it may prove of great worth to all honest and upright servants and seekers of light and truth.

EDITOR.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"SEEK YE THE LORD, ALL YE MEER OF THE EARTH, WHICH HAVE WFOUGHT HIS JUDGMENT ;
SEEK RIGHTEOUSNESS, SEEK MEKKNESS: IT MAY BE YE SHALL BE HID IN THE DAY OF THE
LORD'S ANGER."—Zephaniah ii, 3.

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"IT IS FINISHED."

Advocates of the doctrine of salvation by faith without works, frequently refer to the last words of Christ on the cross, "It is finished." This saying they understand to signify that the whole work of human redemption was then finished, and therefore that any works which man may perform must be unnecessary. Now we wish to prove that this view of the meaning of those words is incorrect, and consequently the inference based upon it is also incorrect. By reference to the Scriptures, we shall see that the work performed by Christ during the short period of his ministry, which culminated in his crucifixion on Calvary, was only a single chapter in the history of man's redemption. The work was not finished then, it is not finished now.

First, we will show that Christ continued his work for the salvation of the human family after he cried out "it is finished," and secondly, that by far the greatest part of that work yet remains for him to perform. When Joseph of Arimethea rolled a great

stone to the door of the sepulchre, the new tomb hewn out of the rock enclosed the lifeless form of the world's Redeemer. The thorny crown could bring no anguish now, the Roman spear could no more bring forth the crimson stream. He who cried out "it is finished" was gone. The rigid clay was not Christ, it was but his empty tabernacle. Where, then, was he who spake as never man spake? Had he gone back to his celestial home, to dwell in that glory which he had with the Father before the world was? No, for on the third day after, he declared to Mary in the garden, "I am not yet ascended to my Father." Was that mighty spirit hovering round the garden of sepulture, watching over the scarred body in the tomb? Oh no! Let Peter tell the story.

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit; by which also he went and preached unto the spirits in

prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water." (1 Peter iii, 18—20.)

From this we learn that Christ, after being put to death in the flesh, went by the spirit to Hades, where the departed spirits of men had lingered for ages, and that he preached to those very persons who dwelt on earth, in the flesh, in the days of Noah, and, being disobedient, were destroyed by the flood. But what did he preach to them? Did he upbraid them for their wickedness, and add new torture to their mind's anguish? His object could not be to speak words of peace to them, if the popular doctrine be true—"there's no repentance in the grave, nor pardon offered to the dead." But let Peter speak again on this subject. "For for this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." (1 Peter iv, 6.) This was the object of Christ's mission to the dead; to preach the same Gospel as was preached to men in the flesh, that they might learn how to live to God in the spirit. Christ's work was not, then, terminated at Calvary, but continued after his death.

After commencing the great work of salvation among the living, he went to the spirit world, and commenced it among the dead. And this was necessary to fulfil the word of the Lord concerning him through Isaiah the Prophet. "The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." (Isaiah lxi, 1.) The Lord of life and glory submitted himself to the stroke of death that we might live, and, laying down the body that linked him to the earth, he went in the majesty of his strength to the mansions of the dead. "Lift up your heads, O ye gates, and be ye lifted up ye everlasting doors, and the king of glory shall come in! Who

shall stay him on his mission of deliverance? He grasps the keys of hell, he opens the prison to them that were bound, he "leads captivity captive," and returning for his body at the appointed time, he takes the keys of death and bursts from the tomb clothed with immortality. Oh if the stupendous work of Christ in the three days of his body's slumber were but written in all its wondrous details, the divines of Christendom would hide their heads in confusion, and surely none would say Christ's work was finished on the cross.

After his ascension on high, when all power was committed to him both on earth and in the heavens, he returned to earth, and making several visits to his Apostles, set his Church in order, and superintended the arrangements by which the Gospel should be preached to the world, and the Saints be established in the faith. But there was still a portion of his work to do. He had accomplished what was necessary to be done for the time in Palestine, so that from Jerusalem the Gospel might go forth through all the eastern world; but far away, "beyond the rivers of Ethiopia," the great western continent, then unknown to the world, stretched out its northern and southern wings, and was inhabited by a numerous population. They, too, were of Israel, a branch of the "fruitful bough" of Joseph, which Jacob predicted should "run over the wall." When the angel announced the birth of Christ to the shepherds of Bethlehem, he said, "Behold, I bring you tidings of great joy, which shall be to all people." (Luke ii, 10.) How were the people of the Western Hemisphere to learn these glad tidings? The Apostles, who were commanded to go into all the world and preach the Gospel to every creature, knew nothing of America, and the only intimation which Christ gave them of the existence of the people there, is contained in John x, 16, "And other sheep I have which are not of this fold, them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd."

In fulfilment of this promise, Jesus manifested himself, after his resurrec-

tion, to the Nephites in America, who were descendants of certain individuals who left Jerusalem at the command of the Lord, and were guided by him to the western continent in the days of Zedekiah, King of Judah. Christ preached the Gospel to them, chose Twelve Apostles, established his Church among them, and after giving them similar instructions to those which he gave in Palestine, left them to pay a visit to the lost ten tribes of Israel. Here, then, were other portions of the work of salvation which Christ performed after his death on the cross.

We will now show, from the Scriptures, some still further portions of his work which remain to be accomplished. It is written that "the kingdoms of this world are to become the Kingdom of our God, and of his Christ;" and that he "shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." And in order that this may be fully accomplished, it is necessary that Satan, who is now the prince of this world, shall be bound and banished from the earth. This work Christ has yet to perform, that the Scriptures may be fulfilled. He must also bring back scattered Israel to the land of their forefathers; he must cleanse the earth from wickedness, and restore all things as in the beginning. He must build up Zion and establish Jerusalem, and subdue all things to himself, that "the will of God may be done on the earth, as it is done in Heaven."

But one of the grandest parts of the Almighty work he has yet to perform, is the resurrection of the dead. He is the resurrection and the life, and has himself declared that "all who are in their graves shall hear the voice of the Son of God, and shall come forth." Not only this, but "he must reign until he hath put all enemies under his feet, and the last enemy that shall be destroyed is death." Therefore, while death holds power to part the body and spirit, while the mother mourns for her lifeless babe, and loving hearts weep over the graves of the dear departed, while the cold earth covers the body of a child of Adam, while groans and tears, and pain and woe, cruel oppression, and

bitter wrong abound, and the glory of God is shut out from this sin-cursed earth, Christ's work of redemption remains unfinished, and the word of the Lord is unfulfilled.

What, then, was the meaning of Christ's dying words "it is finished?" Simply that his sufferings were ended, that the day of his trial had past. He had been "despised and rejected of man;" he had been "a man of sorrows, and acquainted with grief;" he had sweat great drops of blood in his agony in the Garden of Gethsemane; he had endured the smittings and scorn of the mocking Jews; the thorns had pierced his brow, the nails his hands, and the spear his side, and now, being parched with thirst, they gave him vinegar and hyssop to drink. This was the last bitter draught in the cup of his sufferings; he felt his hour had come, and crying out, "it is finished," his head drooped, and his spirit fled. Henceforth his career was one of triumph. His mortal life, his day of trial, his hour of pain, were finished. He had overcome, and was entitled to the keys of power and dominion. And the time is close at hand when he will wield that power, and hold dominion over all the earth. He has commenced the work already. He has re-established his Church, and laid the foundations of his Kingdom. He is gathering his Saints together, preparatory to the destruction of this world's kingdoms; and he will come in power and great glory and sit upon his royal throne. He will then call the righteous dead from the grave, and quicken them with the power of eternal lives. He "will render unto every man according to his deeds; to them who, by patient continuance in well doing, seek for glory and honor and immortality, he will give eternal life; but to them who are contentious, and do not obey the truth, but obey unrighteousness, indignation, and wrath, tribulation and anguish upon every soul that doeth evil." He will bring back to earth the bloom and beauty of primeval Eden. He will fill the earth with knowledge and the glory of God. He will finally redeem every soul, but the sons of perdition, from the grasp of death, hell, and the devil; he will sanctify the earth until

it shines, a celestial world radiant with its own glory, and presenting it to the Father, with its inhabitants, all in their order and place, as Kings and Priests, or subjects, and servants,

happy, immortal, and pure, will then say, as he contemplates his God-like work—"Father, it is finished."

CHARLES W. PENROSE.

DANGERS OF THE TIMES.

We seem to be in an explosive vein of human affairs. Nature and art, wickedness and folly, science and stupidity, vie which shall most startle and horrify us. Not only do the occasions and opportunities multiply with our boasted progress, but, still more, the varieties of destructive means and compounds. In the same page one may see the particulars of a new gunpowder plot, a submarine explosion in the West Indies, the blowing up of a war steamer in the Mersey, coalpit explosions everywhere, paraffine or petroleum accidents, and then something (nitro-glycerine) that beats all the fearful powers discovered by modern science, too terrible, too subtle, too unmanageable for human hands."

Chymistry, that asserts its reality as a science of facts, and arrests the youthful attention by the well-managed explosion of the laboratory and the lecture-room, seems to wake a demon that will not always be under beck and call. Its most knowing and careful adepts are sometimes cruelly mastered by the elements they invest with new power, and the latent forces they can emancipate. This last creation of time beats all the rest. We cannot remember when the world first heard of nitro-glycerine; but if it is to be manufactured, used, and carried about *ad libitum*, it is high time that all the world should know something about it, and be taught how to keep it, how to handle it, and, above all, how to avoid it and give it the widest berth they can. It is impossible to say when nitro-glycerine will not explode, or what amount of damage it will not do. But a short time since a small consignment for the Californian gold miners burst a good way off the wharves at Aspinwall, and half des-

troyed the town. As for the ship, it disappeared. Forewarned is forearmed, and we must warn, even at the risk of suggesting. Since explosions are the order of the day, this strange story from Newcastle comes just in time to warn us of one more danger. It cannot, indeed, be handled quite so easily and safely as gunpowder—in the various forms adopted for Fenian use—or as phosphorus and Greek fire. It is not easy to place a jar of nitro-glycerine in a crowd of women and children, apply the match, and run away. But where there is a will there is a way, and as there is an evident determination to do all the damage possible to English life and property, we must be prepared for some new and clever application of nitro-glycerine, as well as the other inventions in the Fenian arsenal.

Never was anything more horribly grotesque than this Newcastle explosion. We can easily understand that the inhabitants there ascribed to the Fenians what it was hardly possible to conceive on any other hypothesis. Here, it seems, in the heart of Newcastle, there was enough of this deadly material to lay half the town in ruins "in a cellar, in the Cloth-market, behind the Branch Bank of England." The neighborhood took alarm, set the police to work, and, with their aid, tried to get rid of the unwelcome guest. The railway people, however, very naturally, would not touch it, and the keeper of a gunpowder store also thought he had enough on his hands already. Fortunately as it was thought, though unfortunately as it turned out, the Sheriff is a well-known practical chymist, and he was applied to in order to the safe disposal, removal, or destruction of the liquid. An incident, by the way, suggests

that if better might have been done, worse might have happened. The person in charge of the nitro-glycerine, finding it thus threatened, had it removed to his office, so it is stated, in the Town-hall, just over the Council Chamber. The Corporation of Newcastle escaped destruction. It was suggested, with great plausibility, to pour the nitro-glycerine down one of the crevices, or "creeps," caused by disused coalpits. Had the canisters been sent down bodily, we presume Newcastle might possibly have suffered a veritable earthquake. When all the liquid had been disposed of in this manner, and earth thrown over, it was found that some of the matter remained in three canisters, in a crystallized form. To most of us the idea of hard crystals, which had adhered to the sides of a canister, exploding at all is strange enough. In this instance, however, while some of these poor men were doing something or other which nobody will ever know with the three canisters, they—that is, the crystals—exploded with awful violence, destroying or grievously injuring everybody about them. What did really happen suggests that had the explosion taken place in the town, instead of half-a-dozen victims, there might have been as many hundreds; and that, as nobody would have lived to tell the tale, the Fenians might have had to answer for more than they really deserve. We may ask ourselves what we Londoners should feel if we heard that the Town-hall, the principal market-house, and a score or two of good streets in a large provincial town had been utterly destroyed, and a thousand lives lost, nobody could say how. Had there been any Fenian demonstration—had it been known that there was a Fenian committee or centre, or that there had been any threats, no argument would have shielded the Fenian cause from the suspicion of having to do with it.

It is the material element of danger we are now concerned with. Talk of volcanoes, earthquakes, the bolts of Heaven, and other manifestations of the dark and terrible side of Nature, but man keeps pace with them. Terrible as is the loss of life by these irresistible causes, the carelessness of a

few colliers, the bungling of some laborers, and the reckless determination of some political conspirators to rescue their accomplices at all cost and at all risks, will match Nature's death list. Man can kill, and does kill, many more than can be laid on the much-abused elements, or on accidents, the universal scapegoat. We war with Nature, but we have foes within as well as without our camp. It certainly is time that we should all know we stand on a charged mine, so universal, so various, so inscrutable, and so unmanageable are explosive agencies. Gases explode, powders explode; there are liquids that explode more terribly than all, it seems; solid crystals explode; cotton explodes; a veil, a muslin dress, a pocket-handkerchief fresh from the wash may explode. The worst horrors of a siege or a bombardment may occur at a fireside or in a ballroom. Fabrics proof against fire and all the ravages of time, may be upheaved and shattered by the accumulation of explosive gases let loose by a careless servant or an ignorant child. Great as are the powers of Nature and of art, there is no power greater than that of carelessness and stupidity. A canal boat loaded with gunpowder is moored for the night under a block of warehouses; the boatmen light their pipes, and soon all are in the air. Nothing will ever make miners and colliers prefer perfect security to the pleasure of a little more light at their work. Our steamers will persist in carefully shutting down the gases certain to be generated largely by some qualities of coal. When all is over, people know how it was. Quarrymen always keep their blasting powder open in rooms, where they move about night and day with lighted candles. Life they hold hardly worth the trouble it would cost to be more careful. We have domesticated the explosive elements, and fear them not. The first act of every British household now is the explosion of a lucifer match, which is nothing more or less than a diminutive shell. Nay, every laborer, every watchman, in the great London warehouses, at the docks, or the river side, carries these dangerous inventions loose in his pocket,

takes them out by handfuls, sprinkles them on the floor, and treads upon them in the midst of highly inflammable materials, piled all around, and strewed under foot. Familiarity and use breed contempt for the most dreadful of foes, the element that on the vantage ground of a few inches will cover acres with death and destruction. Unless the moral education of the people keep pace with art and science, we bid fair to be crushed under our own inventions, and destroyed by the elements we think we are learning to wield at will. If we would retain these useful servants, we must learn to be wise and careful masters.—*The Times*.

SKETCHES FROM THE BOOK OF MORMON.

BY ELDER KARL G. MAESER.

ABINADI.

Before us lie the records of Zeniff, containing the history of a dynasty of three kings—Zeniff, Noah, and Limhi. Is not this Abinadi, although a great Prophet, only one of the many phenomena which, by their rapid succession and sudden transversion between light and shade, make this part of the Book of Mormon one of the most animating and romantic in the whole series of records? The three Kings, with all the romance surrounding their history, are merely the frame around a picture—the shell enclosing the kernel; Abinadi is the soul and centre around which the other incidents of this episode are arranged in their respective time and place in a subordinate capacity.

But let us follow up the narration of the records of Zeniff, which, after they had been handed over to King Mosiah II., form now a part of the book of the latter, and we see from the introductory remarks of Zeniff himself, that their first start into the country of their forefathers resulted in bloody dissensions among themselves, causing the death of a great many, even to such an extent that they were under the necessity of returning again to Zarahemla. Nothing daunted, however, by the lamentable failure of their first enterprise, it appears that they were again joined by many others, and pursued their old plan with a pertinacity which would have been worthy of a better cause. Zeniff gives us, in all honesty, the reason of the misery which this second crowd of people had to endure in the

beginning—namely, that they had been neglectful in remembering the Lord.

If we had not ourselves seen in this last dispensation similar transactions of discontented people and apostates at various times, it would be almost impossible for us to conceive the folly of men to leave their own free home, going out into the world again to lead a life of poverty, subjection, and fear, as we see the followers of Zeniff do, who only secured a place to live in by surrendering their independence into the hands of the Lamanites, from which deplorable state they delivered themselves, partly, only after severe struggles, and through their turning their hearts to the God of Israel, whose fold they had deserted.

Of importance to us is the allusion made here to the perverted tradition of the Lamanites, in consequence of which they believed themselves to be wronged by Nephi and his descendants, which was one of the pretended causes of their constant animosity against the Nephites.

Although we can never justify Zeniff in his secession from Zarahemla, we, nevertheless, must readily acknowledge that he, in the course of his administration, recovered gradually a portion of the Spirit of God, and makes us, by the wise determination of his career, forget, to a certain extent, his inglorious beginning; and he handed over the reins of the hard-fought-for new kingdom to his son Noah.

When splendid palaces, which he erected, a grand and luxurious court,

alascivious and profligate life—and all that at the expense of an abused and down-trodden people—make the glory of a great king, Noah succeeded wonderfully in obtaining that ; and when he thought himself competent, in consequence of the greater concentration of power which he had usurped, and some victories over the Lamanites which he gained, we see this American Louis XIV. destroying, step by step, every good which his father had founded for the restoration of the people into the ways of God ; but by these means, also, although unconsciously, necessitating, according to an unalterable historical law, a reaction, which arose in the grand figure of Abinadi, the Prophet.

Without any preparatory remarks concerning his origin, family, or own awakening to the consciousness of his mission, Abinadi steps upon the scene, like Elias of old, sending forth the thunder-words of repentance to the misguided people, authorised by the great certificate of the Prophets : "Thus says the Lord." The excitement among the people must have been immense, for it went even through the walls of the royal palace, and sought, finally, the sensual King upon the throne himself, who at once made use of the grand argument of all tyrants—persecution, supported by a like-minded populace. Abinadi withdrew for two years to let the storm blow over and his sentiments to be digested by reflective spirits, and then appeared again—in the beginning only *incognito*, however—and commenced a course of teaching, of which a synopsis has been preserved in the records before us.

What was to be expected took place—Abinadi, the Stephen of that dispensation, was taken prisoner, and brought before Noah, who, surrounded and influenced by his parasites and flatterers, condemned him to death at once ; but, like the unfortunate Huss at the Council of Constanz, who made the mighty Emperor Sigismund blush and turn his face away in confusion, so Abinadi, strengthened by the assistance of the Holy Spirit, held them at bay by the power of his word and eye until he had delivered his message unto them all, and especially to the

royal priests, who had been set up in place of the worthy men of old King Zeniff. That eye-serving and idolatrous clergy, here as elsewhere always the co-workers and allies of despotism, tried hard to gain advantage over Abinadi in the eyes of the people, in a word-twisting and sophistical discussion about Scripture, which, ignored by the Prophet, gave the latter only more opportunity to unburden his heart of all that was in it, and, as we see, not in vain, for his words sank deep into the soul of a young man by the name of Alma, who, finding his pleading for the Prophet's life fruitless, and only himself exposed to danger, fled, to come forward again in his time and season to continue the work. Abinadi, however, was taken, and sealed the truth of his mission and testimony, with his life, on the stake.

Be it that the teachings of Abinadi had caused many to reflect, or that the operations of the indefatigable Alma (who had raised quite a people, by his preachings, to follow him, after various persecutions, into the wilderness) made themselves felt, or that the extravagances of Noah and his favorites became unbearable—enough, discontent soon formed itself into open rebellion, headed by a certain Gideon (who became, later, the deliverer of the whole people), and Noah fled upon a tower, pursued by the successful agitator, where he was saved for the time being by the importune approach of the Lamanites, who, no doubt, thought the rebellious state of the kingdom a favorable opportunity to subdue them again. Noah, a coward, like all despots, fled, taking with him a portion of the people, leaving the rest in the hands of the Lamanites, to get along with them the best they might. These, under Gideon and Limhi—the latter a son of Noah, but a better man—contrived to arrange themselves with their new masters, although under very severe and oppressing conditions.

Dissensions, however, had broken out in the meantime among the fugitives, which resulted in the burning of King Noah at the stake, in just retribution for the death of Abinadi, the flight of the priests, and the reunion

THE BUILDING OF THE TEMPLE—THE EMIGRATION OF THE POOR.

of the rest with their friends, with whom they lived under the new King Limhi in fear and oppression, until

Ammon's expedition reached them, to bring them finally back again to Zarahemla, as we have seen before.

THE BUILDING OF THE TEMPLE—THE EMIGRATION OF THE POOR.

The alacrity with which the Saints now step forward to comply with the various calls which are made upon them, is one of the most cheering evidences of progress that can be witnessed. At our October Conference the subject of building the Temple was brought before the people. President Young stated his feelings respecting the prosecution of the work on that building. A call was made on this and the counties in our immediate vicinity for teams to haul fifteen hundred loads of rock. This call has been responded to with the greatest promptness and cheerfulness. Teams have come here in great numbers, each teamster bringing his own provisions and the forage for his animals. The evidence that the requirement was a proper one is to be found in the promptitude and cheerfulness with which it has been complied with. Like the appeal which was made to the people to obey the Word of Wisdom, this met with a ready response from them. For weeks the road has been lined with loaded and empty wagons returning from and going to the quarry. Bishop John Sharp has had all he could do, with all the help of quarrymen, &c., he has been able to obtain, to furnish them with loads.

It would seem as though Heaven smiled upon this labor in more ways than one. The people have not only had the Spirit to perform the work with pleasure, but the weather has been magnificent. As a consequence, the roads are in excellent condition, and there is every prospect that a good supply of rock will be obtained. It is very gratifying even now to visit the Temple Block and see the large blocks of granite which are accumulated there.

The counsel, which was also given at Conference, to the people to donate means to send for their poor co-reli-

gionists in England, came home to the minds of all present as timely and heaven-inspired. The Spirit bore testimony to it. From the feeling already manifested upon this subject, we are justified in expecting a hearty response on the part of the Saints. The counsel should call forth a spirited effort. The object to be accomplished is worthy the attention and exertion of a great people. It is but a few years since we ourselves came here, weary and destitute fugitives from oppression. Subsequent immigration has not added many rich men to our numbers. But we are united. In union we are rich. The emigration, therefore, of so large a number of poor people as now await in England their deliverance from Babylon, would show to the world what can be accomplished by a united people under the guidance of wise leadership. Everyone, however humble and poor, can do something towards carrying this counsel into effect.

When a people are bent on the achievement of any given object, it is surprising how much they can accomplish. Especially is this the case with the Saints, for they can ask for and receive the blessings of the Almighty upon their efforts. They have had the faith to attempt the performance of works for which the means in their possession seemed utterly inadequate. Through this they have become famous. The training they have received, and are still receiving, is admirably adapted to fit them for the career of greatness which lies before them. The building of the new Tabernacle, the hauling of rock for the Temple, the sending of means for the poor in England, and the other requirements that are made, are lessons which are to have for their results the development within the people of all the essential qualities of true greatness.

The moral effect of these labors on the world is wonderfully great. Some may affect to despise the people who perform them ; they cannot, nevertheless, repress their admiration of them.

The cheerfulness with which these requirements are now obeyed indicate how great the progress of the people has been in these respects. Those who

have had opportunities of seeing the Saints under different circumstances to those which now surround them, can draw encouraging contrasts between the present and the past. To such, as well as to those who have studied our history, it is evident that the great work moves on.—*Deseret News*.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JANUARY 4, 1868.

THE NEW YEAR.

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THE year eighteen hundred and sixty-seven, with all its joys and sorrows, its good and evil, its smiles and tears, is numbered with the departed. Gone is the mis-spent time, never to be recalled. Fled are the wasted moments that can now never be improved. How much sin and shame does the dead year bear with it into eternity ? How many good and noble deeds stand recorded upon its allotted page in the annals of the universe ? No mortal pen can give the answer ; but one thing is certain, the acts of the past year, though many of them have faded from the memory of the doers, are living facts, and will bring forth their fruits for future joy or sorrow. How happy are they who can reflect with heavenly satisfaction upon their actions for the year ; who know that righteous motives have prompted all they have attempted to do, and that whatever the result, they meant well ! And how mean and ignoble in their own sight must they be, who, looking back on their year's works, see a black catalogue of shameful deeds. It would be a profitable thing for all persons to take a serious retrospect of their own course in eighteen hundred and sixty-seven. Not to mourn with useless grief over things which cannot be altered, but to see where errors might have been avoided, to look on past events with the light of experience and the knowledge of their results, and to make mental memoranda for future reference, with a design to future improvement. Emperors, kings, and statesmen might do this, as well as humble folk, with great profit to themselves and the world. Many foolish moves have been made upon the chess-board of diplomacy, many frightful discords have spoilt the world's harmony. They must do better in sixty-eight, or a few more nails will be added to their regal and official coffins. But we have not much at present to do with such exalted personages, though the day will come—well, wait a few years and see. Our work is chiefly with the poor, the humble, and the meek of the earth ; let them review the old year's work, and strive to better it in the new. The beginning of the year is a good time to

make new resolutions, if they are righteous ones ; as we turn over a new leaf in the book of time, to resolve that this one shall not be disfigured with the blots of sin. Who amongst the Elders of Israel is so righteous, that he sees no need of his improvement ? What Saint of God is there who cannot feel the need of a better course ? None are perfect yet, none so pure as to be immaculate. Yet we hope for perfection, and are striving for righteousness, and the new year should be to all of us another round reached in the ladder of exaltation. We could fain hope, for humanity's sake, that the new year will bring happiness and peace to all the world. But such a sentiment would be contrary to every present indication. The shadows of coming events cast a dark and threatening gloom upon the face of all things, and evil forebodings fall like a blight upon the season's merrymaking. What shall eighteen hundred and sixty-eight bring forth to the world ? More crime, more sorrow, more of God's judgments. The world is on the downward track, and every year adds fresh speed to its reckless career. This is no idle croaking, it is the solemn, dreadful truth. The conviction of it is forcing itself upon thinking minds in spite of their efforts to put it away, and with it comes a feeling of helplessness and utter inability to block the wheels, or turn back the world's car now on the steep highway of death. Each year man gets farther from his God, and yet churches increase, and chapels multiply, preachers rave, threaten, and beseech, and Bibles are scattered abroad like grain in seed-time. The fountains of devotion are drying up in men's souls, and faithless hearts belong to pious faces. Novelty is the great charm of the time, truth is too old fashioned for it. The new is far more potent than the true. As the world are forsaking God, so is God forsaking them, and each succeeding year he is giving them over, more and more, to the evil devices of their own hearts, and the influences of the fallen angels. Strife, bloodshed, and woe, are whispered in the new year's breath. Thank God for a place of refuge ! Every year shows up the wisdom and mercy of the Lord more brightly than the past, in providing for his Saints a place of safety in the mountains. Zion is at peace. Her union increases, her people multiply, her material wealth is growing, and her spiritual strength is augmenting as time develops them. This will be a great year for the kingdom of God on earth. One more step is being made towards the completion of God's holy Temple, fraught with the most precious interests to both the living and the dead. Another grand effort is being made for the gathering of scattered Israel. To the poor of this land, who have been faithful in the Gospel, the new year opens up full of bright promise and cheering encouragement, and its close will come upon many of them rejoicing among friends in the quiet vales of Utah, where peace has made her habitation, and the word of the Lord, through the living oracles, guides to wisdom and leads to prosperity.

We hope that the light of the MILLENNIAL STAR will be as brilliant in sixty-eight as it has been in former years, and that, through the blessing of God, the Thirtieth Volume may contain such instruction and information as to advance in some degree the cause of truth and righteousness in the earth. In view of the troubles coming upon mankind, we point to the motto we have chosen for each number in the present year—"Seek ye the Lord, all ye meek of the earth, which have wrought his judgment ; seek righteousness, seek meekness : it may be ye shall be hid in the day of the Lord's anger."

The anger of the Lord is kindled against the wicked, and his hand will be heavy upon them. Let the hearts of the Saints be turned unto righteousness with renewed determination. Let the Elders cry aloud and spare not. Let the warning voice go forth, "flee ye unto Zion, for the wrath of the Lord is ready to fall upon the wicked." And let all Israel rejoice and sing aloud, for the time of the earth's rest is nigh, when wickedness shall cease to be, and angels shall tune their immortal lyres to usher in the year of the redeemed!

CORRESPONDENCE.

AUSTRALIA.

139, Little Collins-street, East,
Melbourne, Victoria, Australia.

Melbourne, Oct. 23, 1867.

President F. D. Richards.

Dear Brother,—I once more sit down to pen you a few lines, to keep you in mind that there is out here at the antipodes a small Branch of the Lord's planting, trying to bear such fruit as will redound to the honor of the planter and the general credit of the tree. In fact, we are doing as well as we know, and that is not bad in these degenerate days. We are desirous of being remembered by you, and I do assure you that you, and the authorities with you, are sustained by the Saints here with as much enthusiasm and sincerity as you can possibly be anywhere, and we unitedly say God bless you in your high and holy calling.

We have heard the report of a division among the Saints at Utah: whether true or false, we sustain, by our prayers, Brigham Young, sen., as our President, Prophet, Revelator, &c., and all the authorities under him, and shall continue to do so until we know that God has removed him.

Enclosed I send you a letter with another Post-office order for the sum of £3, and have to request that you will send copies of the following works, to the value of the Post-office order:—I want, at least, a dozen Hymn Books, some Doctrine and Covenants, some of the Key to Theology, some Voice of Warnings, some Government of God. and some of the Series of Pamphlets. Please also send me a letter, with all the information you can give me.

Send the books by the safest means, and please let me know by post how you have sent them. Let me know how much I am indebted, and I will remit you the amount immediately.

Dear Brother, I now beg leave to say a few words by way of explaining the letters which accompany this. Please to read them as they are dated, and you will understand them better. A person having been cut off from the Church in Sweden, desires to make all the atonement in his power. Although an Elder, he must have been very ignorant of the principles upon which this Church is based; he knew nothing of the authority of the Priesthood, and had connected himself with "Mormonism" as he might have done with Methodism, Calvinism, or any other sectarianism or schism; but, as to its being a restoration of the authority of Heaven, he had not the slightest idea. He simply thought it the best of the sects, and that was all. And when I told him that, though we respected the Bible as a revelation to former generations, we were led and governed by the revelations given to this Church by God in this present generation, and that we couldn't afford the time to discuss the meaning of what God meant in the Bible, as we had quite as much as we could do to make use of the revelations given to ourselves, he was quite surprised. He then began to see how great was his fault, and begged so heartily to be baptized for the remission of his sins, and was really so miserable and so sincere, that I acceded to his request on condition that he wrote to the Presidency of the European Mission. He has done so. I

have sent you all the correspondence on the subject, that you may judge. I have done that which, according to the best judgment I had, was for the advancement of the Kingdom of God: I have had no other object or motive. If I have done wrong, it has been with a pure motive; if I have done right, I am glad. I await your verdict.

That you may be sustained in your high and holy calling, by the faithful obedience of the Saints under your charge, and by the power of the Holy Ghost, is the sincere and honest prayer of your Brother in the new and everlasting Covenant,

ROBERT BEAUCHAMP.

ENGLAND.

Merthyr, Dec. 13, 1867.

President F. D. Richards.

Dear Brother,—Thinking that perhaps I might be neglecting a duty by not giving you some account of my labors, and even if it is not a duty required, that it would at least be perused with some interest, I avail myself of this opportunity, knowing the fatherly interest that you feel for the young laborers who come forth from Zion to do the will of the Lord.

Since you were here I have been laboring mostly in the Merthyr Conference, with Brother E. Morris, who is a worthy servant of the Lord, and in whom the Saints have unbounded confidence, and whose presence is always the signal of good times.

My labors here have been a source of joy to me unparalleled in my past history.

In the former part of my labors here, I was permitted to travel in company with Elder E. Morris until I became somewhat familiar with the different branches, when it pleased him that I should labor mostly in the Cardiff District, where there are several English Branches. My labors among them have been delightful, and I have found the Lord as good as his word, that when His servants go forth trusting in Him that they should never be confounded.

The condition of the Saints here, you probably know; they are most of them old members, who have been in the Church five, ten, fifteen, and twenty

years, expecting their deliverance every year, and finally, after waiting, hoping, and praying for the same, beginning almost to despair, being oppressed with poverty, many even without the commonest comforts of life, still they cling to the promises of the Lord by the mouth of His servants, telling them if they would continue faithful they should be delivered out of the bondage of the Gentiles, and now their hearts are made to rejoice, their despair is turned to thanksgiving and praise, and every impulse of their souls is stirred up with joy and love for the Prophets and Apostles, who, under the inspiration of Heaven, see fit to make a glorious effort to gather His scattered poor from all the nations of the earth, and they are beginning to make a corresponding effort, trusting that this is their last year in Old Babylon.

On the 23rd of November, President John Parry paid us a visit in Cardiff for the first time since our Conference, being busy in other parts of the District; his presence among us caused great rejoicing, and his teachings the following Sunday were of the most excellent kind, awakening the Saints into a more realizing sense of their duties, and also causing (as it were) new life to spring up from the half-smothered embers of the spirit of truth, which, like the fire upon the hearth, if not stirred up and fed with new fuel, will, in time, go out. After a few days' stay with us there, he bid them farewell for a short season, also Brother E. Morris and myself, Bro. Morris going into another portion of the Conference, and Brother Parry and myself making our way towards Brother Barry Wride's Conference. This was a privilege that I little expected, to travel in company with our beloved President Parry, to hear his splendid instructions, and bask in the sunshine of inspiration which flowed from his lips like rivers of living water, causing every one under the sound of his voice to rejoice. Such has been my privilege of late, for which I thank my Heavenly Father. We found Brother Barry Wride in the enjoyment of good health and spirits, and the next day (Sunday, 1st Dec.) the Saints met in Tredegar, and I was

called to address them, which I did very briefly, after which Brother Parry spoke, with all the power of his high and holy calling resting upon him, that day passing with joy to the Saints. During the week we held meetings every night but Saturday at the following places:—Rhymney, Tredegar, Victoria, and Blaina, having splendid times, the Saints feeling very lively, and making new determinations to help build up the Kingdom of God with more vigor.

Brother Wride, as well as Brothers Davies and Morris, also Brother Rees, have been baptizing a few persons of late, and more seem to take heed of the word at the present time than at any time previous since my arrival.

We left Brother Wride's Conference last Tuesday (10th); he accompanied us over the mountain to Merthyr, where he stayed over night. I will now close, bidding you farewell, and praying God to ever bless you and qualify you for the duties that you have to perform. I remain your Brother in the Gospel,

NEPHI PRATT.

Aberdare, Dec. 18, 1867.

Apostle F. D. Richards.

Dear Brother,—Feeling it a privilege, as well as duty, to write a few lines to you, hoping and trusting that you have fully recovered your usual state of health, I am glad to say that of late I enjoy the best of health.

Since I wrote to you from Cardiff, I have visited Elder B. Wride's Conference; took Brother Pratt with me, that he might have more chances to improve, and he does greatly. We had an excellent time in the above Conference; the Lord blessed us abundantly with his Spirit.

One night, in a meeting, a Sister spoke by the spirit of Prophecy (while the spirit of the Lord was mightily in the meeting), which contained a portion of your Editorial almost word for word, where it says that the time would soon come when they would hunt for an Elder from shore to shore to baptize them, &c. It was so pointed that some of the Saints, after the *Star* came out, went to her, and asked her if she had seen the *Star* be-

fore it came out, &c. We left the Conference in an excellent feeling.

This week I am with Elder E. Morris, in this neighbourhood. We confirmed five persons on Sunday, and shall confirm one to-night. Two or three are expecting to be baptized very soon at Mountain Ash Branch.

I flatter myself that the District is in an excellent condition—as good as I could expect it to be. I have received a letter from Elders R. J. Davies and W. White, stating that they have baptized several since I was with them lately.

We intend to have all the Conferences on the Credit List by the end of this quarter, and I do hope to be able to square off the remainder of the other accounts the beginning of this coming year.

I have written to Elder John S. Lewis to come down here for a short time as soon as he can get the Conference business settled up, which he will have accomplished by the end of next week, as he has a great many relations in this part of Wales, whom he wishes to preach to.

I some time ago made a promise to all the boys that they should have a concert on Christmas Day if they would get the book debt cleared off by the end of this quarter, consequently during the holidays we intend to have a concert in each Conference for the benefit of the Elders. If we do not have entertainments among the Saints they will go elsewhere to spend their time and means. We are to have one at Merthyr on New Year's Day, to raise means for a gravestone to put on Brother Abel Evans's grave. And if you would be pleased to suggest some inscription different to the usual form, we should be very thankful.

In my travels I found many poor Saints' children destitute of clothing and shoes. I am, therefore, going to take it in hand to see what influence we can get with those that have more clothes than they know what they can do with; also, to swell the poor funds, and get the Priesthood to see that the poor are clad, &c.

If you observe anything disagreeable to your mind in the above, in any way or shape, a correction will be thankfully received and complied with.

Elder E. Morris joins me in kind love and regard to you, and all the brethren at the office.

I remain your Brother in the Gospel of Peace,

JOHN PARRY.

[We cordially approve of getting all the names of the Welsh Conferences on to the published Credit List; of seeing after and

providing for the necessities of the poor; of having profitable entertainments among the Saints, and thereby avoid their wanderings among strangers. Could not some other District and Conference Presidents run the risk of being corrected for doing likewise? We should like to have them try it.—Ed.]

PALESTINE AND THE JEWS.

TO THE EDITOR OF THE JEWISH CHRONICLE.

Sir,—Will you allow me some space in your interesting journal for a few words?

A visit last Sabbath to the synagogues of Duke's-place and Bevis Marks, has sharpened my old love and reverence for the Jewish people. The reverence and devotion which I witnessed among the worshippers, old and young, interested me much. By the polite courtesy—which from experience I can say one is always sure to meet with in a Jew's synagogue—I had the privilege of being able to follow most of the service in the prayer book. I cannot forget the sublime and touching prayers for the restoration of Israel to Palestine. With these fresh in my memory, I have just read in the *Jewish Chronicle* an account of the company for the colonisation of the "glorious land," given by Mr. Henry Dunant. I trust that this gentleman is a Jew. If he is, his work is one in which all lovers of the Bible must sympathise. For it shows an active yearning in Israel of the 19th century to be repossessed of their divine rights, for their restoration to the land which God gave to them "for ever." Is Mr. Dunant's endeavour at all connected with Rabbi Natonek's?

Again, the works of the Palestine Exploration Society are most interesting; the only drawback is, that they are not in the hands and under the management of the rightful owners of the place explored—I mean, of course, the Jews. Will not Israel begin now to rise up, and, as one man, turn his heart and eyes with joyful longing

towards Jerusalem! Can the Hebrew possibly allow the Gentile to outvie him in active and practical love for Zion and the restoration of Jerusalem to her glory? Surely not! The prayers I heard, the hymns I listened to, on Saturday last, sounding from the lips of a thousand Israelites wrapped in holy devotion, proved, as I felt then, that Jerusalem was indeed beloved of her children, and that 1800 years had not availed to hush their prayers for her peace.

The Lord's time to favor Zion is nigh at hand, and soon the glorious visions of Ezekiel and Isaiah will commence to be fulfilled. Only let Judah's lion arouse himself, only let the daughters of Zion make themselves ready, and her young men gird on their strength. Then shall the ransomed of the Lord return with singing, and the shouts of Zion's children shall cause the long desolate land to ring with holy mirth.

What business have the *Gom* to be exploring in Jerusalem, or to be seeking to colonise Judea? Now-a-days, it is said, Ireland for the Irish; Italy for the Italians; how much more, a million times over, must we not say, Jerusalem for the Jew.

The Jews are the most noble and interesting nation on the face of the earth. Everything that is true and pure and noble emanates from them; this every Christian, from His Holiness at Rome to the humblest believer, must acknowledge. He whom we worship as God Incarnate is at this moment a Jew; the sweet Virgin Mother was a Jewish maid; the oracles of God, his revelations to the world at

large—all, all went forth from his beloved Jerusalem. Let the Jews, then, in faith arise, and seek their restoration to the holy place, and we may prophecy that the interest in, and help in aid of, their endeavour, will be well nigh universal. But I feel that I should withhold my pen, for how dare I, a Gentile, exhort God's chosen and "holy people" to rebuild Jerusalem! Yet I would protest that in humility I write what I have written. And it is written in the Prophets, that the Gentiles may assist, may console, and may strengthen the hands of the dispersed of Judah. Prepare ye, then, the way of the Lord. Shake off the chains of your exile, oh ye sons and daughters of Jerusalem! The way is prepared for you now; walk ye in it, and go prepare ye the way of the Lord. Then, and not till then, will he send you Elijah the Prophet.

The Sultan has visited the West of Europe to learn civilisation, and to call back Israel to his order. Fill ye the ships of Tarshish with the returning captives of Jerusalem. The Gentile is preparing your harbour to receive you, and even now casting up a

highway to Jerusalem for the redeemed of the Lord to pass over. The foundations upon the holy hill are being laid bare by the Gentile, too, so that ye will just arrive in time to build up the old foundations. Go ye up to Jerusalem, and build the House of the Lord "in our days, in our days, speedily!" Then shall Messiah come; then shall the son of David sit upon his father's throne; then shall Jerusalem be queen of the nations, and her people a joy—yea, the perfection of beauty, and the glory of the whole earth.

I trust that next Sunday will be the last Feast of Dedication which Israel shall observe in his captivity. I shall give myself the pleasure of doing as our Lord Jesus Christ did, by keeping the Feast of Dedication, by attending the beautiful service in Duke's-place synagogue on next Saturday afternoon.

Believe me, dear sir, yours respectfully,

IGNATIUS O. S. B.

Dec. 16, Laleham Priory,
Chertsey.

SUMMARY OF NEWS.

MAILS TO THE UNITED STATES.—There are now four mails weekly to the United States. Letters, newspapers, &c., may be posted in London on Mondays, Wednesdays, Thursdays, and Saturdays.

IMPROVEMENTS IN STEAM-ENGINES.—An invention, which it is considered will result in a saving of fully one-half of the fuel now used, has been exhibited recently at the engine factory of Mr. Smith, of Holborn. As the inventor, Alexander Caesar Frederick Franklin, a most intelligent youth, thirteen years of age, has not yet finally specified his patent, he prefers for the present keeping the details secret, but he states, according to the *Mining Journal*, that he applies the steam on one side of the piston only, and creates a vacuum in the cylinder without condensation.

HORSE EATING IN HIGH LIFE.—The correspondent of a London contemporary tells us that "the first serious attempt at horse eating in England took place on Thursday night, when 22 gentlemen sat down to an elaborate banquet at a leading West-end hotel. This banquet has been in course of preparation for months, and considerable pains were taken to make it successful. The horse was the gift of one of the diners, who has personally superintended its diet and regimen ever since its fate was determined on, who rode it into town last Saturday, and had it killed 'on approved principles' two days later. The cook was the most celebrated artist of the day; the dinner was presided over by a well-known and accomplished public man; and the church, the bar, the bench, physic, literature, science, the arts, the royal and the other learned societies, were all represented among the people dining."

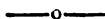
JOSH BILLINGS'S SAYINGS.—There is but phew men who hev character enuf to lead a life of idleness.

Those who retire from the world on account of its sins and peakiness, must not forget they have got to keep company with a person who wants just as much watching as anybody else.

When a man loses his health, then he fust begins to take good care of it. This is good inducement, this is.

Most people decline to learn only by their own experience. And I guess they are more than half right; for I do not s'pose a man can get a perfect idea of sugar-candy by letting another fellow taste it for him.

POETRY.



THE BEAUTIFUL GATE, AN ECHO.

Five bright little angels were watching above,
And their eyes shone as stars with the lustre of
love.

They each had clasped hands, for 'twas pleasant
to wait

Where on hinges of gold swung the beautiful
gate!

There the music swelled grandly from pillar to
dome,

Or fell in soft murmur as wave crested foam,
Unheeded by none, save the group who still wait
In lingering attitude close by the gate.

I turned to the little ones, beautiful, bright,
As the flow'rs blooming by in those gardens o
light.

I questioned—"Whence come you? and why do
you wait

In silent expectancy close by the gate?"

The answer was quick, as it flashed from the eye—

"Tis not long since we lived on yon earth rolling
by.

Our parents both loved us, but we could not wait,
And singly we passed through this fair pearly
gate."

"They mourn for us still and their sorrows we
know,

While we enjoy more than yon earth can bestow.
We mourn not nor weep, yet impatiently wait
To welcome them first when they come to the
gate."

"Too young when we left to respond to their
love."

Till the truth was taught to us since dwelling
above.

We mean to reward them—so patiently wait
To kiss their dear lips as they enter the gate."

Thought I, how delightful, how pleasant that love
Hath its full consummation and rules here above.
I sauntered, but oft as I turned, still did wait
That bright group of babes by the beautiful gate.

N.

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"SEEK YE THE LORD, ALL YE MEER OF THE EARTH, WHICH HAVE WROUGHT HIS JUDGMENT;
SEEK RIGHTEOUSNESS, SEEK MEERKNES: IT MAY BE YE SHALL BE HID IN THE DAY OF THE
LORD'S ANGER."—Zephaniah ii, 3.

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SCHOOL OF THE PROPHETS.

This morning (Dec. 2nd) at 9 o'clock, a meeting convened in the Council House in this city, to inaugurate the opening of the classes advertised by the Board of Regency, in connection with the University of Deseret. There were present — Presidents Brigham Young, H. C. Kimball, and D. H. Wells; Elders Orson Pratt, Wilford Woodruff, George Q. Cannon, and Joseph F. Smith, of the Twelve Apostles; Chancellor Carrington, several members of the Board of Regents, with a large number of the Bishops and leading men of the city.

President Young made some remarks at the commencement, after which he offered the following

OPENING PRAYER:

O God, our Father, who lives in the heavens, in the name of Jesus Christ we approach thee this morning as thy children, and we come to thee as our Father and God, even the God and Father of our Lord Jesus Christ, and the Father of our spirits. We thank thee for the blessings which thou hast given unto us, and we pray thee, in

the name of Jesus, to look in mercy upon us. Bless, O Lord, these thy servants, and wilt thou be compassionate unto us, and bless us with the outpouring of thy Spirit, as the time has now arrived when we can commence again a school here on this earth, for the improvement of the minds of thy servants, the Elders of Israel, in all truth that pertains to heaven and earth, through the Priesthood of the Son of God, and by the learning which we have in books that hath been revealed in days of old, and in this our day. Inasmuch as we enjoy these privileges, we ask thee to inspire the hearts of thine Apostles, Elders, High Priests, and Seventies, and pour out thy Spirit upon the Bishops and every servant of thine, that their eyes may be opened to see and understand things as they are. Bless all who take an interest in the improvement of the minds of thy people, and wilt thou instruct them by the revelations of thy Spirit; for we realize that we are ignorant, and our opportunities to be taught in the

learning of men on earth have been few.

We have had the privilege of the Gospel revealed unto us through thy servant Joseph, and of gathering from the nations, to assemble ourselves together where we can improve our lives, and instruct each other in the knowledge of all truth. We ask thee to give unto us the revelations of thy holy Spirit, to enable us to commence this school, which is the School of the Prophets, the school of the Saints of the Most High, and we ask that the revelations of the Lord Jesus Christ may rest on those who take the charge of this school in its different branches.

Bless the Chancellor and Regency of the University of Deseret with wisdom that comes from thee, and all who shall assist in any way in guiding and upholding this institution, that thy servants and handmaidens may receive instruction which is contained in books, and which flows from the revelations of thy Spirit. Bless all who shall join this school at this time, and all who shall hereafter join it.

Bless and preserve thy people throughout the Territory of Utah, and throughout the whole earth; O Lord preserve thy people in the Gospel of the Lord Jesus, especially thy people in these mountains, and prepare them to go back and redeem the Centre Stake of Zion. We ask thee to hasten this time, and aid thy people to improve, that they may the sooner be able to build up and redeem the waste places of Zion, according to thy word. Prosper us in these things, O Lord, and bless us in building a Temple to thy name in this land, and in giving endowments to thy people. Pour out thy Spirit upon thine Apostles, that they may be of one heart and one mind in all things, that we may be more thoroughly instructed from on High in the revelations of the Lord Jesus Christ, looking unto and trusting in thee for the result in all things, both in the affairs of life and learning, and in the procuring of the necessities of life for our families, and bless all the substance which thou hast given to thy people, and which thou dost desire they shall enjoy upon the earth.

Bless all who manifest an interest in the building up of thy kingdom in

every land; bless the land we occupy, even the Valleys of the Mountains, with every facility therein contained for thy people, and bless the whole land of Zion, even the land of Joseph, and bless and multiply thy Saints until this land shall be filled with those who love and serve thee. Extend these blessings to all the subjects of our prayers. Preserve us on the earth to do thy will on earth, and with the sanctified in glory bring us into thy presence through Jesus our Redeemer. Amen.

The President then stated the nature of the school now being organized, and the objects in view in organizing it.

President H. C. Kimball made a few remarks, in the course of which he spoke of the necessity of good order and strict decorum being enforced among the pupils, whether old or young. He felt well about the opening of the School of the Prophets here, and said, if we are not all Prophets, we ought to be, for it is the duty of all Latter-day Saints to live so that they may act under the guidance and dictation of the Holy Ghost, that constitutes a man a Prophet.

President D. H. Wells said he felt the importance of the school now being organized, and was glad to assist in promoting it. It is the privilege and duty of the Latter-day Saints to become acquainted with every true principle pertaining to all science and learning; and it is more incumbent upon the Elders of Israel than upon any other men in existence, because they are engaged in a greater work than any others—the building up and establishing the kingdom of God upon the earth. There are men of great attainments in many of the sciences in the outside world, but it is rare that such men, through pride and the circumstances by which they are surrounded, join the Church; hence their knowledge and abilities are not available in the kingdom of God. This augments the necessity for the Elders of Israel to become proficient in the sciences. Yet, the wisdom of the world is not so very desirable, being so mixed up with vain philosophy. It is for the servants of God to acquire knowledge that is really

useful, divested of all folly, and bring it into active service in the kingdom of God. By listening to the oracles of God, and following in the channel that he has appointed, [the Elders of Israel have the privilege of acquiring true wisdom, even that which emanates from God. He exhorted all to support the school with the utmost of their ability and energy, and prayed that the blessing of God might attend their exertions.

Chancellor Carrington spoke briefly upon the objects designed in the commencement of this school. He rejoiced that the Presidency had seen fit to make a move in this direction, and had met with the brethren at its opening.

Professor Calder then gave an outline of the course of instruction that would be imparted, and the time during each day that would be devoted to it. Every day in the week but Saturday, school will be held from 9 a.m. until 11 a.m., from 2 to 4 p.m., and from 7 till 9 in the evening. Book-keeping will be one of the first branches taught; not book-keeping in the restricted sense, which merely teaches how to make correct entries in a day-book, journal, and ledger; but all the branches in actual use, and as practised in the great business marts of the world. No text books will be used; but in the school the students will have a little commercial world of their own, in which, after going through the primary department, they will be initiated into the various transactions of actual business.

The meeting was dismissed with prayer by President D. H. Wells.

In past years, owing to the persecutions which the people endured and the frequent removals they had to make to escape the unrelenting violence of their enemies, but comparatively little attention could be paid to the education of the young. It was not through a lack of appreciation of the benefits of education that children did not receive more schooling, but for the want of suitable opportunities. It was a struggle to live, to get fields opened and fenced, and houses built, &c., and all the help and means were needed to obtain the

actual necessities of life. For many years after the Church was organized this was the case; yet it is surprising now, in looking around upon the men and women who were brought up under such circumstances, to see the education they have acquired. Their progress in knowledge speaks well for their own industry and the pains which their parents must have taken, in the adverse circumstances which surrounded them, to give their children the best schooling possible.

There is probably no people in the world for their numbers who have travelled and seen so much of society in its varied phases as the people of this Territory. Great numbers have travelled as missionaries, and have been compelled to become scrutinizing and observant—to study human nature under almost every aspect. Upon their return home their influence has been felt, not only by their own family and friends, but by the community at large. Besides, the constant emigration of people from all parts of the world to this country has had the effect to enlarge the range of thought and experience of young people. Next to personally travelling in a foreign country the association with its people is the best means of becoming acquainted with it. All these causes have contributed to increase the knowledge of the children brought up here, and to give them expanded views of men and things.

The time seems now to have come for greater attention to be paid to scholastic education. The circumstances of the people are easy. They can spare the labor of their young people, for they can hire the help they need, and they can also afford to pay school charges. By reference to our local column it will be seen that the Chancellor and Board of Regents of the University of Deseret are moving in this matter. They have taken steps to organize departments of education. The professor's chair of the Mercantile Department has been tendered to, and accepted by, Brother David O. Calder. Brother George J. Taylor has also had the proffer of a professor's chair—which he has accepted—in the Department of English Literature, History, Languages, &c.

mistry, Geology, &c., &c., will all receive attention as soon as they can be reached. A class of Elders is to be formed for the study of Theology. This interesting branch will, we presume, be under the personal supervision of President Brigham Young. Indeed, he is deeply interested in the successful prosecution of all the proposed branches of study, and it has been at his instance that steps have been taken by the Chancellor and Board of Regents of the University to form these schools.

There is an unusual amount of interest now being felt in the subject of education. Those who have been acquainted with society here from the beginning of our settlement can perceive a great change in our young men of late years. The riding of wild horses with outlandish saddles,

the wearing of long spurs, leggings, and sashes, and that sort of thing, do not occupy their attention as they did once. A young man may be thought a pretty good fellow by his associates now-a-days, and yet not wear a very broad-brimmed hat and long hair and wide-legged pants, without suspenders. Our young men cultivate higher tastes than they did, and seek knowledge with avidity. Various causes have contributed to bring about this change of taste. We shall allude to these causes occasionally in our columns. In the meantime we express the hope that the people will second the Chancellor and Board of Regents in the measures they have taken for the public good, and do all in their power to sustain the schools which are to be started under their supervision.—*Deseret News*.

THE ECONOMIC VALUE OF THE EIGHTH COMMANDMENT.

The very dislike of theft, unless committed by violence, seems to have died out of the national mind. City editors denounce search into robberies as a "vindictive proceeding," and advise compromise as the only mode by which anything can be saved. Transactions which are thefts of the most unblushing kind bring to their perpetrators no rebuke, to the sufferers no sympathy. If a man stands on London Bridge selling brass rings for gold, the police ultimately, and as an extreme measure, make him walk on; but if he robs a thousand widows successfully, by a prospectus deliberately framed to deceive, he goes at once into Parliament. That, we shall be told, has always been so; but the new evil is, that we are becoming conscious of such things, and still permit them and waste half our national energy in endeavors not to put them down, but to prevent their occurring on too broad a scale. Every organization we contrive is cumbrous to decrepitude, and the reason is that we dare trust no one; that we know if the work-house master is left absolute he will thieve; if he is only inspected, the

inspector will be "made pleasant;" if the Department is left to look after the inspector, it will sell him immunity, not, indeed, for cash, but for political support. There is not a department in England in which one-third of the expense might not be saved, if men could be assumed to be barely "law-honest," or in which, if we did assume it, the nation would not lose twice as much as it does. There is not a great shop in London whose proprietor is not paying a third of his gross aggregate of salaries to persons whose real work is to prevent plunder—a plunder now so dreaded, from its universality, that immense brain has been exerted, and is being exerted, to prevent salesmen ever touching cash at all, to enable children to do that part of the work, as they do in managing lotteries. Every public amusement is becoming an organized arrangement for plunder, every invention of science, from the telegraph to the patent office, is a device to aid the quiet garotter, every need of humanity is a new help to the dishonest to grow rich. Apart altogether from the injury to the national morals, the

waste of all this is becoming prodigious, and will ultimately become unbearable, will either produce a cure, or, by engaging half society to watch the other half, will paralyze it for progress, and even for exertion. At this moment the country, as a whole, is paying, or rather beginning to pay, a sum in one department of work alone which would ruin any other land. We do not hesitate to say, that the habitual dishonesty of the English middle class, their habit of thieving whenever they get the chance, without actually taking silver spoons, will cost England one-half of the four or five hundred millions it has expended on the railway system; that the country is now paying millions a year in the mere effort—a resultless effort—to check official corruption; that it is losing sums to which even these are trifles, because great improvements cannot be made, for fear of universal plunder. If Parliament but knew where to find decently honest agents, it could rebuild our cities, rearrange our tenures, suppress pauperism by insurances, pay half the National Debt by absorbing the nearly ruined railway system. What stops, to take a single example, a State management of the railways, which, by halving the gross cost of communication, might double the national power? Simply the openly expressed conviction in men's minds that if the State had the railways, Mr. Gladstone is the only man who could be trusted not to “job” them, that is, to thieve; and the still frightfuller latent thought that Mr. Gladstone shows weakness—“purism”—in being so absolutely beyond suspicion!

The worst of all this is, that we see no cure for it. Every nation suffers from periods of violence or of licentiousness, or of bigotry, or of apparent weakness, and after a time they pass away, to reappear at more and more

distant intervals; but the habit of theft is in its nature chronic. The desire for “comfort” without work, which is its root, is one which civilization every year intensifies, and there are no barbarians left to bid civilization halt for centuries, that its poisonous vapors may have time to blow off from the face of the world. Punishment does little, as we see, for we already punish offences against property more than offences against life, and the only effect is to change burglary for swindling, robbery for forgery, “dacoity” by professional ruffians, for “dacoity” by smooth respectables banded together to rob the ignorant by plausible prospectuses. If Claude Duval were alive now, he would not be fool enough to rob coaches. He would get up a tea company. The single remedy, we fear, is national poverty, which, by making all men watchmen, prevents the very inception of crime; and as retribution comes for all things evil, we may rely on it that sooner or later, if this utter demoralization lasts, poverty will be the national portion. One grand evil of our villages is larcency, an evil so widespread, that it seems beyond the correction of those who suffer; but let a thief go into a poor country—Bengal or Berne—and try to steal the husks of the rice or the fallen grapes, and he will learn once for all that there is one, and a bitter, preventive for habitual theft, the conversion of every man with a shilling into a savage watchdog over his pennies. It is poverty, through loss of trade and over-taxation, which, if this contemptible crime spreads further, will be upon us; and when it comes, we warn officials, contractors, directors, and the like, they will have a bad quarter of an hour. When the Convention sent army contractors by the dozen to the guillotine, soldiers' shoes ceased to be made of brown paper.—*Spectator*.

The *Deseret Evening News* of December 9th, says—This evening, the theological class of the School of the Prophets, will commence in the West Room, up stairs, of the City Hall. Those invited to attend are—the First Presidency, the Twelve Apostles, the Presidency of this Stake, the High Council, the First Seven Presidents of Seventies, the Presidency of the High Priests' Quorum, the City Council, and the Bishops with their Counsellors. The hour of meeting is half-past six.

ANCIENT AMERICAN HISTORY.

[We commend the following synopsis of ancient American History no less to the perusal of our general readers, than to all historians, antiquarians, and ethnologists, who have from time to time manifested an interest in the history of the American Aborigines, but who, in their varied speculations, have surrounded the subject with doubts which have hitherto remained undispelled from the popular mind. Elder Smith's diligent research has rendered him familiar, not only with modern history, but with ancient American Records, and is an authority upon this subject. It is the most comprehensive compend of ancient history of the American continent we have ever seen.—Ed.]

SEVENTIES' HALL LECTURES.—Yesterday evening (Dec. 4th), Elder George A. Smith delivered a most interesting lecture in the Seventies' Hall, on the Ancient History of this Continent.

After some preliminary remarks, he entered upon the history of the Jaredites, who were led here by the brother of Jared, stating that they were on this continent for at least thirty generations, a period with them of 1800 years. They landed on the west coast of Mexico, and they called North America the land of Moron. They never settled in South America, though they went there on hunting excursions. If their ratio of increase was the same as that of the slaves in the Southern States from 1810 to 1860, their population must have reached as large a figure as that of China at the present day. Their destruction was effected by internecine war about 250 years before Christ.

The next race of people who appear in the history of this continent reached it by two ways. Lehi and those with him left Jerusalem in the first year of the reign of Zedekiah, took a southeasterly direction until they reached the Persian Gulf, built a ship, and crossed the ocean, landing on the west coast of Chili, near the place where Valparaiso now stands. After a time they separated, a portion of them who desired to live righteously going over the mountains and settling in Bolivia. Under the name Nephites, they remained there upwards of 300 years, when they were so severely pressed by the descendants of those from whom their fathers had parted, who

were called Lamanites, that they found it necessary to abandon the country. They went north and settled in New Granada, but in going north they found a people calling themselves the people of Zarahemla, who had no written language, but from tradition it was learned that their father, Mulek, had also come from Jerusalem, having travelled north from that city until he reached the Black Sea, where he built a ship, and, after passing through the Dardanelles, down the Mediterranean and the Straits of Gibraltar, he reached this continent from the east and landed not far from where the city of Carthage now stands, near the Magdalena river, called in the Book of Mormon the Sidon, which empties into the Caribbean Sea.

These two peoples united and elected Mosiah, a Nephite, their king; and with him Coriantumr, the last man of the Jaredites, remained nine months, so that the destruction of that race happened near the time of the uniting of these two communities. A portion of the Nephites returned to their former homes, and were allowed to remain by the Lamanites, but after three generations the Lamanites taxed and oppressed them sorely. They were discovered by messengers sent from the land of Zarahemla to seek for them, and uniting once more with their brethren, the Nephites, they became one nation. At this time, about 150 years before Christ, the Lamanites were twice as numerous as the Nephites and the people of Zarahemla together. The lecturer referred to the Book of Judges in the Bible, and

said he used to wonder at the Israelites changing from righteousness and prosperity to wickedness so speedily. It was the same with the Nephites. The great destruction and terrible convulsions of nature on this continent, which attended the death of the Savior, were referred to, and his appearing on this continent, which resulted in the conversion of the Nephites and Lamanites, who lived in peace, union, and prosperity for 200 years afterwards.

Then they had become very numerous and rich, and they had grown corrupt. Part dissented from the rest and took the old name of Lamanites. These occupied the southern part of the continent. They drove the Nephites out of Zarahemla, and the Isthmus of Darien became the dividing line between the two powers, remained so for a great many years. Both nations had grown very wicked and bloodthirsty, and were powerful. The Lamanites invaded the north, and were driven back; and the Nephites fortified the isthmus to resist further

invasions. Mormon, the Nephite general, through whose skill they had obtained this success, strongly urged them not to pursue an aggressive war, but to stand on the defensive only; but his advice was unheeded, and he resigned his command. Then the Nephites invaded the Lamanites south, and sustained an overwhelming defeat. After this Mormon again assumed command, but the Nephites were gradually driven north, and at last were totally destroyed near the hill of Cumorah, in the State of New York, about 400 years after Christ.

The lecturer traced the future of the Lamanites, as they became split up into roving bands, from which sprang tribes, and showed that the diversity in people and language among the aborigines on this continent is not more than exists among the nations of the Caucasian race to-day, reasoning that the aborigines, from the Esquimaux north to the Straits of Magellan, are all descended from one people.—*Deseret Evening News.*

WANTED, A FEW PRINCIPLES.

All people who think at all—and we fear that they are not many—are beginning, slowly and unwillingly, to perceive that the times are somewhat out of joint. We are not referring now to mere alarmists, the very shallowest of mortals, who never can hear the rumbling of a wagon without being sure that an earthquake is coming, but to those who, when they observe certain phenomena in society, do not try and adapt them to some crochety theory of their own, but patiently observe and reflect, and so endeavour to trace the effect to the cause.

We fear that there is little doubt that the whole of society in this country is in a very rickety state. The indolence and apathy which exist among the upper classes, coupled with a spiritless luxury and a sullen self-indulgence (which seem to afford so little real gratification to themselves, that one wonders at such pains to pursue them) simulating, as they do,

the stolid self-satisfaction of those who have only to eat, drink, and be stupid, may incline those who look no further than the surface to think that everything is going on quite pleasantly; but the state of muffled discontent and hatred of existing institutions—to say nothing of that open defiance of the laws, and unblushing adoption of violence as the ordinary method of expressing their desire for, or a dislike to, anything which distinguish the lower classes—cannot but cause grave anxiety to all who take any pains to study the social condition of their country. Recognising, as we do, this very grave condition of things, we look around to see if any section of our countrymen are making any serious attempt to remedy it. It is impossible that any fight against injustice or abuses, especially when sanctified by a long existence, can be carried on without earnestness.

Now the only political party who seem to us to possess this indispen-

sable quality are the extreme Radicals, not to say Democrats. But there are others who refuse to believe that a panacea for all existing evils can be found in Manhood Suffrage and Vote by Ballot, and who are perseveringly and zealously striving to reform these social abuses which are the real blots on the fair fame of this country, and which possess a grave reality, before which the grievances of political enthusiasts shrink into insignificance. We only wish that these two parties would work together, for we believe their end to be the same, though unfortunately the extreme Radicals refuse to believe that there is a straight road to their object, and prefer making several experiments by different circuitous routes, which may lead they know not whither.

It appears to us that the real cause of the plague-spots which are forcing themselves into notice through the whitewash with which we assiduously endeavour to conceal them, is the utter want of principles which distinguishes the upper and middle and lower classes. We do not mean to say for one moment that this virtuous age can vie with others whose vices we contrive to detect in all their hideous deformity through the illuminated mists of time; for men and women did wrong then and gloried in it, they never professed virtue; but it has been reserved for this enlightened age to invent a system of morality which invests those vices that are at once pleasant and profitable, with a respectable suit of propriety, which easily passes muster

before a lethargic conscience, and enjoys such ample recognition at the hands of the majority of our fellow-creatures, who, enjoying the advantages of the deception themselves, are not in a hurry to reveal the trick. There are many societies being formed every day, for various purposes—moral, benevolent, and commercial; let, then, some enterprising individuals, who are sufficiently sincere in their faith not to fear ridicule, establish a Society for the Promotion of Pure Morality, and we venture to say, that if they only contrive to obtain a very few members, they will do more to destroy those evils, the existence of which few deny, but still fewer dare to face, than many of those most excellent institutions which lose sight of morality and religion in a vehement sectarianism. When vulgar craving after notoriety ceases to be accepted as patriotism—when dishonesty, whether practised by a petty tradesman or a wholesale dealer, ceases to be called commercial industry—when shameless indecency is not required as a necessary accomplishment of every girl who aspires to enter society—when slow torture of the poor and helpless is no longer dignified by the name of administrative economy—when organized assassination is no longer sanctified as martyrdom—then, and not till then, shall we be able to acknowledge with truth that Reform in this country is anything more than the plaything of political charlatans, or the crowbars of designing traitors.—*The Tomahawk.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JANUARY 11, 1868.

SCHOOL OF THE PROPHETS, ETC.

To those who have learned of God that he is about to establish Zion, and make her a light in which the Gentiles shall walk, while she becomes the glory and joy of the whole earth, the announcement in our present issue of the establishment of a School of the Prophets, will be received with exceeding

great joy. The design of this institution was given at a very early period of the Church, by the Prophet Joseph, but the continued, and for many years almost unceasing, persecutions which have been inflicted upon the Saints, have required of them to provide, first, the necessities of life, but for years past they have made unwonted progress in establishing schools in their midst. Even strangers have given us credit for keeping open more common schools than any other people.

To any one who has become enlightened by the holy Spirit, it is no mere duty to acquire knowledge, they hunger and thirst for it continually, and derive profitable instruction from their experience, as well as all good precepts. The Saints, and especially the Elders, have opportunities for acquiring knowledge that no other people have. Gathered from all nations, the good of all can be adopted, and the evil rejected. Elders travelling and preaching the Gospel have unequalled facilities for treasuring up knowledge, both by study and by faith—knowledge of mankind, in all the various conditions in which they are found, in their various kingdoms and countries—knowledge of their laws and governments, the mode by which they are administered, civil, municipal, and military, by which the intelligence of all nations may be gathered and combined, so far as adapted for the benefit, the strength, the wisdom, and glory of Zion.

Knowledge or intelligence is the gift of God. The world have prostituted nearly every branch of human knowledge, whether political, scientific, or theological, to the vilest and most unworthy of purposes, and, as a consequence, their intelligence, skill, wisdom, and device, are about to be taken from them, and given to those who will honor God therewith. The sceptre of power is about to fall from the hands of the high and mighty of earth's nobility, and will be given into the hands of those who will reprove with equity for the meek of the earth. It is necessary that the Elders of Israel lose no time in preparing themselves to accept the vast responsibilities which are about to devolve upon them. President Young, keenly alive to this, has commenced to set in order this vastly important institution of learning. Three chairs of leading importance are already occupied, and doubtless the good work will be continued until classes in all useful and important branches of education are organized, and as fast as suitable buildings can be had for that use.

The growing kingdom of God will develop talents of the highest order in all the sciences and professions, as fast as time and means can bring it about, for there are already proficient in Utah for every department desired. Men who have encompassed worldly knowledge, and can add thereto that which has been given by the revelations of the Lord Jesus. Of history, we present our readers with a gem from a lecture by Elder Geo. A. Smith, in our present issue. We hope soon to know that he has charge of a class.

While on the subject of education, we take the liberty to state that of all the collections which we witnessed at *L'Exposition*, Paris, with nothing were we more deeply interested than a Planetarium, which accurately shows the relative positions of all the inferior planets with each other and the sun, giving them with such remarkable precision, as permits the calculation of eclipses therefrom for centuries past and future. We should rejoice exceedingly to be commissioned by the Chancellor, to take out a copy of this instru-

ment for the benefit of a class in astronomy. It is the most perfect instrument of its kind now extant.

Occasionally one finds out that the world is sadly out of joint, and in want of "a few principles." The Saints have known this, and declared it throughout the United Kingdom for more than thirty years, orally and by the press. The principles first and most needed are, obedience to Heaven's authority, repentance of sins by righteousness, and of iniquities by turning unto the Lord, and being baptized for the remission thereof by one having authority; such, are promised the Holy Ghost, which shall guide them into all truth. This fear of God is the beginning of wisdom, and a good understanding have all they who keep his commandments. This is the first and most important of the "few principles" that the world wants, and some fifty thousand of her Majesty's subjects, having become convinced of the fact, have emigrated to Utah, where these principles constitute the basis of society, and where, in "economic value of the eighth commandment," a man is not deemed puerile because he is honest; where it is the leading object of every good citizen's ambition to honestly build up and promote the interests of the growing power which God has established, instead of making it a system of plunder, as do the ministers and servants and jobbers of earth nations.

It is interesting to know that journals like *The Tomahawk* think that the world wants "a few principles;" or like the *New York Herald*, that a "new religion is wanted for the nations;" or like the *Spectator*, would like to find "the economic value of the eighth commandment." The day is hastening when many more will feel the need of them, and some will find, as Saints have found, where they are to be had.

CORRESPONDENCE.

AMERICA.

Great Salt Lake City,
December 4, 1867.

President F. D. Richards.

Dear Brother,—Your favor, dated October 26th, came to hand several days since, and I have been watching for an opportunity to answer it; but there seems to be so much business on hand, that it is almost impossible for me to do any writing for myself, but my pen is kept pretty well employed writing for father. Perhaps you are aware that I am now laboring in the office, and I assure you that I have my hands full. I will try, however, to answer your very kind and welcome epistle.

Will you kindly forward the map Col. Heine left with you, to this city, by some responsible Elder next season, and I will feel much obliged.

The disposition which you have made of those articles in the Exposition suits me well.

Father's letter has informed you who will attend to the business at New York. That agent will make contracts with railroad companies, and also decide on outfitting point, which will probably be Cheyenne, the present terminus of the U. P. Railroad.

If my memory serves me, there were 65 wagons in our company, 12 of them horse and mule wagons. Cattle were \$142.50 per yoke, and very reasonable, according to the price of cattle at that time. There were quite a number of people who were at North Platte when I arrived, that had no means of moving; it was not intended to send them there, but they were forwarded. The Indians were numerous and hostile, and the

probability was, that the post would have to be abandoned when we left. I could not leave them there under these circumstances, and so ran in debt for oxen and wagons.

I am inclined to think that contracts will be made with firms at New York, to bring our people directly through to the terminus of the U. P. Railroad. It was my good fortune to travel from Chicago to Omaha with the directors, and several other gentlemen who were largely interested in the railroad between the former city and New York. They assured me it would give them pleasure to show us every accommodation, for they were anxious to awaken a real interest in the minds of our people to push this railroad through our Territory; and if what they said is true, we shall be able to make contracts which will enable our emigration to make the entire journey from New York to Cheyenne without changing cars more than once or twice.

Last season tickets from New York to Omaha were, I think, \$25 green backs; Omaha to North Platte, \$10 per each adult. Of course these prices vary, and no reliance can be placed on them.

I will endeavor to gather up some information respecting our country, and especially a map of our city and statistical items; but if you get but little, forgive me, for I shall be able to find but little.

It is certainly encouraging to hear that strangers are inquiring after the truth, and I trust that the Gospel will begin to spread among those classes whose pride heretofore has kept them from the light.

Many thanks for the Statistical Report, and God bless you in your labors of visiting the Conferences.

There will be funds sent over to assist the poor from Europe. The call for means is being responded to most liberally by the Saints, considering the scarcity of money.

Your family are in good health, and I think when you return you will see them; but sister R. scarcely feels able to undertake such a long journey, although she would rejoice to be with you.

Father, brothers Kimball, Wells, Geo. Q. C., Joseph A., and John W.,

are all well. God bless you, my dear cousin,

BRIGHAM YOUNG, JUN.

Great Salt Lake City,
December 1, 1867.

Dear Brother Franklin,—The first day of winter with us here is a rainy day. We have had considerable rain the past week also, but it is not cold. Snow covers the mountain tops, but keeps a respectable distance from the base. The impression prevails that we shall have a rainy and mild, rather than a snowy and cold winter. Last Friday we had quite a fall of snow in the valley, but it soon disappeared. Both wood and coal for fuel are offered very cheap; more, though, from the scarcity of money, than from the abundance of those articles in the market. The fall has been very favorable for team work, and not much else but hauling fuel could be engaged in with teams.

The public efforts of hauling rock for the Temple have been very successful. More teams answered to the call, than rock could well be supplied for, and quite a number were released to return home. As heretofore, throughout the history of this Church, President Young "speaks, and it is done."

Bishop John Sharpe, principal contractor for building the City Prison, at a cost of more than thirty thousand dollars, has succeeded in finding and working a first class sand-stone quarry. Every rock in the prison is dressed to the thickness of the wall—2 feet; cells 18 inches, ranging as wanted, from 2 to 8 feet long. The lower story, containing the cells, is nearly completed.

The late changes here of placing Elder Geo. Q. Cannon at the head of the *News* editorial department, and Professor D. O. Calder at the head of the merchantile department in the Deseret University, meet with general approval, and are quite in keeping with the spirit that so urgently demands development and advancement. Geo. J. Taylor takes charge of one department in the school. The issuing of the daily *News* is a step forward, and probably will soon supersede the semi-weekly. Daily mails

have a tendency to encourage daily issues, and the interests of the commonwealth are enhanced by the increased intelligence of its citizens.

The late regularity of the mails has been very gratifying to the readers of foreign and domestic news. I receive and read with much pleasure the papers you forward, and would feel quite lonely without them. The supplement to the *Illustrated London News* is the next best thing to a visit to the Paris Exhibition.

From soon after our last October Conference, there has been quite an exodus from here to our "Dixie" country, and they are not through going yet. The major part of those going are young married persons, who go to locate and improve the country—make farms, build towns and cities, and fill the land with plenty, by developing its resources, and inducing the elements to respond to the magic influence of intelligence and industry.

Brother William Streeper, and my daughter Mary Amelia, were married on the 16th of October last, and started soon after in view of locating on the Muddy.

The spirit of education is by no means slumbering in this community. It is very gratifying to see the Ward schools, private family schools, high schools, phonographic schools, evening schools, evening grammar and writing schools, singing schools, Sunday schools, and courses of lectures, that are in progress now in this city, and the encouragement that is extended to them.

A District Court Martial convened in the City Hall on the 27th ult., has been constantly engaged thus far. Adjourned yesterday until Monday. There appears to be quite a large amount of business before them from all parts of this military district; mostly cases of delinquency at the last muster and drill. The Adjutant-General's office is becoming quite an institution. Col. J. R. Winder is much of the time employed there.

A general movement is being made throughout this Territory, to raise money to send to England to help out the Saints next year, that wish to come and help build up the kingdom. This will, no doubt, be a source of great

joy to many poor but faithful Saints under your administration, and will undoubtedly much increase your emigration labors next season. A united effort was made to gather the Saints from Nauvoo and the States, and it was successful. The same work will be extended to the ends of the earth, it being the great end and design of the founders of this Latter-day kingdom, under the direction of the God of heaven. It is a work for the accomplishment of which we are all missionaries, and all Saints have a duty to perform.

A few are called to go abroad and preach the Gospel, but *all* are called upon to assist in the work of gathering those who receive it, and when all engage with a right good will, much will be done. Let Saints lift up their heads and rejoice, for their redemption draweth nigh.

If the righteous are the salt of the earth, as in the language of Scripture, what may we expect will become of that nation or people who have lost the only means by which they could be saved.

A closing up of the Mission in England for a time, will soon produce important changes, that may at some future period be taken advantage of for renewed missionary labors.

Your family and our friends generally are well. The health of the community has improved much to what it was a few weeks since. Uncle Levi is somewhat afflicted with rheumatism, which at times almost disables him.

The Presidency and leading Elders are in usual health. Our father is well, and busy every day, though now nearly eighty years of age. President John Young received injury by being thrown from his wagon a little time since. Injuries not very serious.

I shall be pleased to hear from you whenever you may be inclined to write. The *real spirit* of the internal working and condition of the Mission and its interests, are more desired by me than those outward events and doings that obtain ready publicity. Please favor me when convenient.

My best regards to yourself, Elder Penrose, and all the Elders of my acquaintance associated with you in the

Mission. God bless you with every his favor. Ever, your brother,
 needed grace, and the abundance of S. W. RICHARDS.

THE SECRET HISTORY OF FENIANISM.

Before us lies a pamphlet, the contents of which at this time will be found of some interest. It was published with considerable reserve at Philadelphia, and was not easily procurable even in the United States. It is a manifesto of Fenianism at a time when the organization was considered to be in its most hopeful condition, and it introduces us, with as much accuracy as was to be expected, to the history of the conspiracy in 1863 and 1864, and its prospects at the beginning of the year 1865. We may as well remind the reader that Fenianism, though its most active agents appear in the character of disbanded soldiers from the American armies, is of an origin earlier than the civil war in the United States. Mr. James Stephens, who assumes, and is allowed, the credit of setting the whole movement on foot, began the work in the year 1858, three years before the Southern States proclaimed their secession from the Union. He had been engaged in the rebellion of 1848 with Smith O'Brien, had escaped to the continent, had improved his education in the foreign school of revolution, and then turned his acquirements to account in hatching a new rebellion of his own. The characteristic of this conspiracy consisted in its American domicile. Instead of organizing an insurrection in Ireland, Mr. Stephens conceived the idea of establishing it among the Irish population of the United States. This was quite a novelty, and it would be unjust to the inventor to deny the merits of the conception. It is from Fenianism in America that Fenianism in the British Islands has derived such vitality as it may be thought to have displayed.

Although, however, Fenians were not called into existence by the military experience of the civil war, it is certain that until the second year of that war the organization had assumed no consistence. Such form as it took

was of a military character. The Americans, long before the war, were much given to soldiering, and a certain number of American Irish did a little soldiering on their own account, under the denomination of Fenians. When hostilities actually commenced, the Fenians engaged freely in the strife, sometimes taking service by companies together, and losing, as they tell us, a great many of their members in battle. Such, in fact, was the mortality among them, that it was considered in the Federal army "unlucky to be a Fenian;" but up to the year 1863, Mr. James Stephens had done little more than supply the American Government with willing recruits. Very few persons, even in the United States, except the Fenians themselves, knew anything about Fenianism; in Ireland, as we shall presently explain, there was no organization at all.

In the month, however, of November, 1863, a singular resolution was adopted. The "Fenian Brotherhood," as the conspirators then styled themselves, determined upon giving their body a civil constitution and shape. Instead of being a small private army, they decided upon becoming a species of civil power. Mr. John O'Mahony, if we are to take his own word for the fact, was the originator of this new idea, which consisted briefly in establishing a Fenian republic within the republic of the United States—one of these institutions being the exact counterpart of the other. The disadvantages, said the head centre, of the early military organization of the brotherhood, "were such as to force upon me the conviction that the organization should be reconstituted after the model of the free institutions of this country." Accordingly the officers of a regular republic were elected, and a "congress" met at Chicago in November, 1863.

The proceedings at this curious

meeting show distinctly what Fenianism at that moment actually was, and what it was intended to become. It was so little understood even in the United States, that a declaration of its nature and objects, for the information of the American public, was the first thing resolved upon, and the Fenians, thus in congress assembled, professed themselves to be "for the most part citizens of the United States of America, of Irish birth or descent," though they proclaimed their readiness to welcome the co-operation of "other dwellers on the American continent." The object of the association was the national freedom of Ireland, or, as it was more precisely defined, the "resurrection of Ireland to independent nationhood." It is obvious, also, that the Fenians of that day were half afraid of being called to account by the American Government for breaches of international law, and greatly discouraged by the hostility of the Roman Catholic priesthood. So, to meet these difficulties, they first passed a resolution of dutiful obedience to the laws of the Union—qualified, however, by a second resolution to the effect that under the laws they were fully entitled to do what they chose—and then attempting to disarm the opposition of the clergy by declaring that they were not a "secret, oath-bound, or illegal" society. It is remarkable that nothing, even now, was said about any Fenian organization in Ireland, the whole movement being distinctly identified with the Irish population of America, who, it was said, held at that time "a more powerful position among the peoples of the earth, in point of numbers, political privileges, social influence, and military strength, than was ever held before" by the exiled portion of any nation in the world.

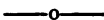
Two years later a second "national Congress" was held at Cincinnati. This assembly met on the 17th of January, 1865, and the alteration in its tone is remarkable. The conspirators, though still suspicious of the priests, no longer appear to dread interruption from the Government. On the contrary, they anticipate immediate war between Great Britain and Ame-

rica, and reckon confidently on the facilities which would thus be given for their designs. For the first time, too, they include Ireland itself, and not only Ireland, but England and its dependencies, in the sphere of their operations. Their "constitution" was amended so as to extend the establishment of the brotherhood beyond the United States to "the provinces of the British Empire, wherever situated." Yet even at this time—that is, at the beginning of the year before last—there was no regular Fenian organization in Ireland. "This American institution, called the Fenian Brotherhood, does not exist in Ireland as an organized body." Those are the words of the President addressed to the Congress, and from them we may learn that Fenianism, when we in this country first began to hear of it, was but just beginning to assume a substantive form in Ireland itself. Up to that time it was a purely American creation—a movement set on foot and maintained by Irishmen in the United States. Shortly afterwards came the actual termination of the civil war, and then the military element of the rebellion appeared in Ireland, and Irish Fenianism acquired an active vitality. It had been determined at Cincinnati that what Ireland needed was "pre-organization," and that, accordingly, it should be forthwith "pre-organized." This explains the title of "organizers" assumed by Fenian emissaries, and other notions borrowed from America were introduced at the same time. The United States, it was assumed, would gladly recognise the Fenian insurgents as "belligerents," and proclaim their own "neutrality;" and, therefore, the Fenian organizers quietly spoke of the "Irish Republic virtually established" at a time when the chief conspirators confess that no Fenian organization in Ireland existed at all. Mr. Stephens and his friends, however, proceeded to "organize" with great zeal, and, according to their own belief, with great success. The autumn of 1865 was, we have recently been told, the time when Fenianism in Ireland was strongest, but we now wish to indicate to the public certain facts which have hardly received pro-

per appreciation. In January, 1865, the real, substantive organization of Fenianism in Ireland had not commenced, and yet on the 15th of September in that year the first blow was struck at the plot by the arrest of the chief conspirators, including Mr. Stephens himself, in Dublin. There was, therefore, very little delay or inactivity to be charged against the Government. It will be seen, too, that the ignominious collapse of that conspi-

rac y is easily accounted for. Fenianism was not a plant of seven years' growth in Ireland, though it was in America. In Ireland very little was accomplished except in the distempered visions of Mr. James Stephens. His paper armies made no show in the field, and were scattered as easily as the "circle" over which he presided. Whatever substance there was in the conspiracy was imported from abroad. —*Times*.

SUMMARY OF NEWS.



THE UNION PACIFIC RAILROAD.—The Government Commissioners having reported the fifteenth section of the road and telegraph line of the Union Pacific Railroad Company as ready for present service, and completed and equipped, as required by law, the President of the United States has accepted the same, and ordered the issue of bonds and patents for lands on account of said section of road. This completes the road for five hundred and ten miles west from Omaha.

AN ARCTIC CONTINENT.—The *Honolulu Advertiser* publishes an account of the discovery of land hitherto unknown in the Arctic Ocean, by Captain Long of the whaleship *Nile*. It is thought this territory will prove to be the Polar continent so long sought after. The past season has been the mildest which has been experienced by the oldest whaler, and Captain Long was able to reach latitude 73.30. He examined the land attentively along its entire southern coast, which he sketched. It appears to be quite elevated, and has a mountain near the centre about longitude 180, resembling an extinct volcano, and estimated to be about 3000 feet high. Captain Long named the country Wongell's Land, after a Russian explorer. The western point of the coast, in latitude 70.46 north, longitude 78.30 east, he named Cape Thomas, after the seaman who discovered it. The south-east point he called Cape Harvan. The *Nile* sailed several days along the coast, and approached within 15 miles of the shore. The lower part of the land was free from snow, and appeared to be covered with vegetation. It was impossible to tell how far the land extended northward. Ranges of mountains could be seen until they were lost in the distance.

THE ROMAN CATHOLIC CHURCH IN ENGLAND.—The official "Catholic Directory" for the year 1868, published *permissa superiorum*, has made its appearance. It gives, as usual, a statistical summary of the Church in England, Wales, and Scotland; and there is, considering our numbers in Great Britain, a considerable increase in the clergy, churches, chapels, and monasteries since last year. The total number of bishops is, of course, the same—namely, one archbishop and twelve bishops (besides three retired bishops) in England, and four bishops in Scotland. The number of priests in Great Britain amounts to 1639; the number of churches and chapels is 1283; the convents of women are 227; and the monasteries number 67. Increase of last year, 31 priests, 76 churches and chapels, 7 convents of women, and 4 monasteries of men. It ought, however, to be borne in mind that of the 76 churches or chapels which are more this year than last, about a dozen are private chapels of convents or of various individuals. The number of colleges and large preparatory schools are 21. Of the 227 convents, upwards of 200 are for the education of girls, either rich, poor, or middle class. —*Weekly Register*.]

The number of wrecks for the week ending December 21st was 105, and for the week ending December 28th 44, making a total of 2917 for the year to that date.

A little girl walking one day with her mother in a churchyard, reading one after another the praises of those who slept beneath, said, "I wonder where they bury the sinners!"

ADDRESS.

Isaac A. Kimball, } 45½, Cobden Street, Humberston Road, Leicester.
Elisha Peck, }

DIED:

BULL.—In G. S. L. City, Oct. 25th, Lizzie, daughter of Joseph and Emma Bull, aged 6 years, 8 months and 4 days.

HORSLEY.—In G. S. L. City, Oct. 19th, Lois Madeline, daughter of Henry and Lois Horsley, aged 1 year, 3 months and 12 days.

SPENCER.—In G. S. L. City, Oct. 17th, Edwin Albert, son of Edwin and Hannah Spencer, aged 3 years and 7 months. Deceased was formerly of Nottingham, England.

GUNN.—In G. S. L. City, Oct. 30th, Benjamin John, son of Benjamin and Alice Gunn, aged 1 year, 7 months and 4 days.

JONES.—In G. S. L. City, Oct. 5th, Maria Jones, aged 56 years, of typhoid fever.

WARE.—In Manti City, Sanpete co., Alice wife of Samuel Ware, aged 28 years. The deceased emigrated with her husband from Preston, England, in the fall of 1854, and arrived in Utah in the month of September 1855.—Com.

BATEMAN.—In Richmond, Cache Valley, March 18th, 1867, of inflammatory rheumatism, after a lingering illness of 7 months, William, son of Joseph and Margaret Bateman, aged 43 years. The deceased was a native of Manchester, England; embraced the Gospel in the year 1842 at Augusta, Iowa, since which time he manifested unflinching integrity in the work of God. His funeral was largely attended. He leaves a large family to mourn his loss.—Com.

POETRY.

INNOCENCE.

Baby, brother, sweetly sleeping,
Angels must be hovering near;
Smiles are o'er thy bright face creeping,
Art thou dreaming, baby dear?
Heaven bless thee.

Could the coldest eye behold thee,
But thy innocence to know,
On the bosom to enfold thee,
And not meekly whisper low.
Heaven bless thee?

When I pray to God in heaven,
This shall be my daily prayer,
With the reason Thou hast given,
Lord my soul from darkness spare!

Cache co.

And let little ones be near me,
Types of holy angels they,
With their words and smiles to cheer me,
Lest in sin's dark path I stray.
Thus preserve me.

And if in my youth's bright hours,
I am clasped in death's cold hand,
With those blessed human flowers,
Let me in Thy kingdom stand.
Or if in old age Thou callest,
May I enter undefiled,
Where in no wise shall be smallest,
In Thy sight, the little child,
Holy Father.

LULA.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"SEEK YE THE LORD, ALL YE MECK OF THE EARTH, WHICH HAVE BROUGHT HIS JUDGMENT;
SEEK RIGHTEOUSNESS, SEEK MERKNESS: IT MAY BE YE SHALL BE HID IN THE DAY OF THE
LORD'S ANGER."—Zephaniah ii, 3.

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Price One Penny.

DEPLORABLE CONDITION OF AFFAIRS IN THE UNITED STATES.

The Washington correspondent of the *Standard* writes under date of December 11—The condition of affairs in these States is unusually grave. The people of the most thickly-settled Northern States are called upon to face real privation, while the people of the South are confronted by famine, disease, and the beginning of a war of races. I have already sketched the several "reconstruction" conventions, as they are called, of the Southern provinces; I desire now to present certain facts illustrative of the effect of negro domination, and the reversing of the social, political, and civil relations of the blacks and whites. In Virginia, the proportion of negroes who work to negroes who do not, is as one to eight; in that province the chief occupation of the black man is to attend meetings of the "Loyal League," secret midnight drills, &c. In Richmond, Lynchburg, and Petersburg, there are "vigilance committees" of blacks, and these societies have dependencies in various counties; daily the best men are receiving "warnings

to leave the State, on pain of death;" the few negroes who reject Radicalism are made the special object of the machinations of the committees; in fact, several "Conservative" negroes have been assassinated by unknown persons. Since the 1st day of November, there have been more than 20 incendiary fires in Virginia, or fires believed to be of incendiary origin; dwelling houses, barns, and corn-houses have been burned, and families left homeless at the beginning of a hard winter. Horses and cattle have been poisoned, stabbed, or ham-strung. These outrages are unquestionably the work of villanous negroes. The leaders of the Virginia blacks indulge in threats of "confiscation," &c., wicked appeals are made daily to the ignorant and susceptible blacks to "take reward" out of the property of the whites for past years of unrequited labor. Great distress prevails, not only among the poorer white people of Virginia, but among the blacks. In the Carolinas the condition of affairs is no better. There we see the

same drilling of armed blacks, hear the same threatenings. There acts of incendiarism and other outrages by the negroes are as common as in Virginia. The blacks performed little labor during the past season ; half the fields were left untilld. The result is a scarcity of rice and breadstuffs, a plenitude of starvation. In Salisbury, North Carolina, and within an area of ten miles, 13 persons have starved to death within the past two weeks. (A movement for the relief of the North Carolina sufferers has been inaugurated in Baltimore.) In both the Carolinas the principal business of the blacks is to attend political meetings. As the negroes get more and more arrogant, collisions between them and the white people become more and more frequent. Several riots have taken place in North Carolina, and in South Carolina a bitter feeling of hostility exists between the two races. The people are impotent to take those measures for the relief of the suffering poor that other communities employ, because the machinery of civil government has been broken down by the military pressure. In Alabama the utmost confusion prevails. The negroes are divided against themselves, and are murdering each other ; yet the white people do not escape the "warnings" and attacks by the "vigilance committees" and "loyal leagues." The Alabamians are, for the most part, supplied with food sufficient for the winter, though in some quarters great distress exists through scarcity. You have been informed already of the negro riots in Alabama, the formation of "courts" by the negroes for the trial of obnoxious persons, the marching and counter-marching of the troops, the arrests of blacks, &c. In Louisiana the natural results of idleness on the part of the laborers are now seen. The financial condition of the State, or province, is deplorable ; men of business distrust each other ; half the warehouses in New Orleans are closed, half the wharves unused ; the negro convention, or "reconstruction" convention, issues bonds and finds it impossible to negotiate them for 60c. in the dollar ; by the frequent changes in office the machinery of the civil law has been entirely disarranged ;

ignorant negroes act as judges or "recorders," and punish or acquit accused persons without reference to law or justice. The "convention" refuses to authorise the construction of levees to keep the Mississippi from inundating the State, unless the white property owners will consent to an equal division of lands with the black paupers. In Mississippi the state of affairs is horrible. Every civil judge has resigned ; General Ord has appointed and reappointed a "supreme court," and his appointees have, one after the other, thrown up their offices. No decent man can be found to take the oath prescribed by Congress. The civil laws are dead ; the only method of maintainiag any sort of justice between man and man, is the military method. Gangs of white and black outlaws infest the State, and highway robbery has attained a Mexican perfection. Disease has swept off thousands of the negroes who gathered in camps along the Mississippi. There is not a cent in the treasury of the State, and General Ord forbids the negotiation of loans. The result is, that the State is no longer able to support its charitable institutions. The asylums for the insane, the deaf and dumb, and the blind, as well as the houses for paupers, have been out of necessity thrown open ; the poor blind orphans, the mutes, the lunatics, have been turned into the streets. The sane and healthy people, themselves impoverished, cannot take care of all these afflicted ones ; say for yourself, then, what must become of them. The General commanding has closed a manufactory of artificial limbs for maimed Confederate soldiers, the plea being that to permit such a manufactory to exist would be to "recognise" the rebellion in some sort. The unavoidable closing of asylums is not confined to Mississippi ; in South Carolina we have seen the same thing. In Mississippi the blacks are not less aggressive than in other States ; on the 1st instant the negroes of Meridian and its neighborhood collected and threatened to sack the town ; the troops were called out, the roads picketed, and the black crowd was finally broken up, the leaders having been arrested. In Arkansas

the negroes have, for the most, abandoned work ; they are, say the newspapers, "killing stock, stealing horses, ploughs, and harness," some of them "are living by hunting and fishing." Much of the Arkansas cotton remains in the field, ungathered, the negroes refusing to work. In Georgia nearly all the planters are poorer than at the beginning of the year ; many planters are preparing to emigrate to the North or to other countries. In Georgia we see a band of negroes deliberately attacking the pupils of a college. In all the Southern States a general feeling of insecurity prevails among the white people, and with good reason. Everywhere the negroes are armed ; everywhere they are to be seen drilling, marching, or wandering in squads or singly about, carrying rifles and shot-guns over their shoulders. They are suffering, and they charge their miseries upon the white race, Yankees as well as Southerners.

If we turn from the Southern States to the Northern, we do not find the picture wholly a pleasant one. The winter that is upon us has in store miseries such as we have rarely seen. Though the premium upon gold has fallen some 5 per cent. within a week, the decline has brought no corresponding relief to the vast mass of the community, for the advance in the prices of provisions has been more than 5 per cent. during the same time. I have already called attention to the fact that not less than 60,000 working men, clerks, &c., are idle in the city of New York and its suburbs. But this enforced idleness is not confined to the metropolis. In the Eastern, Western, and Middle States, employers are shutting up their shops and discharging their servants, or, where this is not the case, reducing the number of operatives, and the hours and compensation of labor. In Troy, New York, two large iron foundries and rolling mills have been closed for the season, and 1000 men have been thrown out of employment. In New-haven, Connecticut, no less than 1500 working men have been discharged by employers within the last fortnight. In Rhode Island several large cotton mills have been closed ; others are running on "half time." In Bide-

ford, Maine, the millowners have reduced the wages of operatives one quarter, and have shortened "time." In Dover, Littleton, and Enfield (New Hampshire), a reduction of wages, amounting to 12½ cents in the dollar, has been made, and the hours of labor cut down by a quarter. In this capital the chief officers of the several departments are discharging clerks by the hundred ; 50 female clerks are to be dismissed from the Treasury Department, and not less than 600 clerks in all will be discharged from that bureau. One hundred clerks are to be discharged from the Pension Office. These dismissals are recommended by Congress. Already the clerical force of the Agricultural Bureau has been reduced one-third ; probably not less than 1500 clerks will be sent adrift before the new year. In Louisville, Kentucky, there is a great scarcity of coal, a fact due to the sudden closing of navigation by the freezing of the canals and rivers between the coal districts and that city ; employers have found it necessary to shut up foundries and mills, and dismiss the operatives. In fact, the people find it difficult to get fire enough for cooking and other purposes. I have given an account of the sudden freezing of the Erie canal, and the "locking up" of many millions of bushels of grain, and potatoes, apples, butter, &c., in immense quantities. The effect of this misfortune is seen in the sudden advance of the price of provisions in New York. To add to our calamities, a tremendous storm and fall of snow has blocked up half the railways in the Northern States, so that provisions on the way to market are detained. Only this was needed to complete the affliction of the freezing of the canals.

The Philadelphia correspondent of the *Times*, of December 16, says—The Christmas holidays are coming, but the festal season will scarcely be a merry one in America. There is too much misfortune in business, and too many unemployed workmen, everywhere with us, not to give a tinge of sadness to a festival that for five successive previous seasons has found the United States in the enjoyment of the highest prosperity. Between Christmas 1866, and Christmas 1867, there

is the sharpest contrast. Men in successful business then are bankrupts now; Trades' Unions that were then planning strikes for higher wages, are now willing to work for any wages at all; and among the lower classes money was plenty then, but now they have scarcely enough to keep the wolf from the door. That poverty which always comes in winter, this season threatens to be worse than ever, and so alarming is the condition of the working classes, that one American newspaper hints that bread riots need not surprise the people should they break out before long in some of the large cities. The *New York World* declares that there are at present 50,000 men out of employment in that city, that there is a complete stagnation in all the trades, and that there is general poverty and destitution among the laboring classes. Armies of the unemployed crowd the docks and wharves, fill the employment offices, and flock to the few situations that offer. Of the 4,000 jewellers in New York, 1,500 are unable to find work; 1,000 out of 2,500 jewelry-box makers, and 300 out of 500 diamond-setters are idle; and of the 3,000 other persons employed in different branches of the jewelry trade, nearly 2,000 are adrift. There are 900 engravers in New York who are seeking employment, and but 200 can get it. There are 6,000 carpenters, of whom 500 are idle, and 1,000 working for half-wages; the masons and bricklayers are nearly all employed, but cannot work more than half their time; the 10,000 people in the hat trades are employed from one to three days in the week for small wages, the employers thinking this better than the discharge of one-half or two-thirds of them; the iron trades employ but one-fifth of their force a year ago, and 5,000 iron workers are idle; in ship building dulness reigns supreme, and the ship carpenters, in despair, have long since sought other employment; one-half of the 8,000 cigar makers are without employment; of 6,000 stevedores or navvies, 4,200 are without regular work; among the clerks and other assistants in business houses and retail shops, the destitution is sorrowful, and at least 5,000 of them

are wandering idly about the streets; of house servants, a class that is constantly reinforced by immigration, 3,000 want places. This gives an idea of the condition of affairs in the metropolis, and the rule there prevails everywhere. Philadelphia, the leading manufacturing city, has 25,000 idle working people. From Baltimore, Boston, Chicago, Cincinnati, St. Louis, a similar report comes, and from the South the unfortunate condition of the blacks, who will not work when they can get it, and now are without the chance to work if they would, is the constant theme of all our intelligence. In the agricultural regions of the North there is not the same destitution that prevails in the cities, and there is more chance of procuring labor, so that the unemployed of the cities are urged to go to the country. They will starve if they remain, and may better their condition if they go. Of course, this sad state of affairs is produced by the great stagnation in trade, which, though it apparently brightened up a few weeks ago, seems now more dull than ever. A correspondent writes from New York city, "the retail dealers complain that they are not doing anything like the average holiday business. Seeing how depressed most of the wholesale departments are, it would be strange were it otherwise." The *New Haven Register*, in Connecticut, says—"More men are out of employment to-day in New Haven, than at any previous time in the last ten years. Our manufacturers are reducing, or have reduced, their forces, and it is a difficult matter for a mechanic or working man to obtain employment of any kind. In this city not less than 1,500 working men are unemployed." The *New Bedford Standard*, the organ of the whale oil business, says—"There has not been a transaction in oil or bone from first hands in this market for about a month." The *Pittsburg Dispatch* reports that a general lock-out is imminent in the glass and iron works of that city, as the employers have resolved to close them to compel a reduction of wages. The great Rensselaer Ironworks at Troy, New York, have stopped, throwing a large body of men out of employment. The

Louisville, Kentucky, Journal, reports more unemployed people in that city than at any time within its knowledge. A correspondent of the *Boston Journal* writes from Portland that, "go where you may in Maine, business will be found crippled, and the cry of dull times goes up on every hand. Never before were our manufacturing interests in such a languishing state." The *Manchester Journal* in New Hampshire says this gloomy report is true of all New England. Along the lakes the shipyards are idle, and their owners cannot get contracts. And to add to the general misfortune, a sudden "cold snap" has frozen up all our rivers, and most of the harbors, before the cities and towns on them and in the interior had procured their winter's supply of coals. This has raised the cost of fuel to very high rates.

To increase the sad condition of the poor, this country has been visited by a desolating and widespread storm of snow and sleet, which for its severity at so early a period in the winter, is almost without a parallel. It began on December 11, and continued with scarcely any intermission until the 15th, being remarkable for a snow-storm in the lowness of the temperature. It appears to have extended all over the country, accounts of it being received from Portland in Maine, Charleston, South Carolina, Louisville, Kentucky, St. Louis, on the Mississippi, and Chicago, on the Lakes. At Philadelphia the mercury fell to ten degrees above zero, the snow and sleet descending violently, driven by a gale from the north-east. In New York the mercury marked 6 deg. above zero; in Boston, 2 deg.; in Portland, 4 below; Buffalo, 2 below; Washington, 20 above, and

Louisville, 25. While the coast has been strewn with wrecks, all inland communication between the cities seems to be cut off, except at irregular intervals, the railroads being blockaded, the rivers frozen, and the telegraph wires broken. On the 12th of December, and again on the 14th, the almost impassable condition of the streets in New York and Philadelphia interfered so much with locomotion, that business was at a stand still. There was a lull on the 13th, but the storm was renewed next day with violence. Such severe weather at this season is unexpected, for the great storms of winter in America rarely come before the New Year sets in. Four persons were frozen to death in the streets of New York and Brooklyn, and one in Richmond.

During the great snow-storm on the 13th of December, a bold robbery was successfully perpetrated in New York. A messenger of the Bank of New York, while on his way along Wall-street from the "Clearing-house," with a satchel containing checks and draughts, was accosted by a man who jumped from a sleigh and seized the satchel. The man at once got into the sleigh and it was driven off, the messenger still clinging to the satchel, and being dragged along the street, the thief and two others with him beating the messenger on the head and arms to make him let go. After being dragged a hundred yards he was beaten off, and the sleigh disappeared with the booty. The satchel contained \$3,600,000 in checks and draughts, and a small amount of money. Payment of these papers has of course been stopped, but a large number of the business men of New York are interested, and a diligent search for the thieves has begun.

NITRO-GLYCERINE.

Almost everybody has heard of nitro-glycerine, but very few indeed know anything about its nature and composition. It is only very lately that the public has become familiar

even with its name, and that acquaintance has been formed through the terrible and fatal accidents which have been caused through ignorance of the proper way to handle it. We there-

fore present our readers with some extracts upon the subject, considering it important that they should be properly informed in relation to the most powerful explosive substance of these combustible times. The following is from *Chambers's Encyclopedia (Supplement)*:

Nitro-glycerine, known also as *Glonoin*, or *Glonoin Oil*, is a compound which is produced by the action of a mixture of strong nitric and sulphuric acids on glycerine at low temperatures. Two methods of preparing it are given in Watts's "Dictionary of Chemistry," vol. ii. pp. 890, 891, to which we must refer the reader who seeks for details on this subject. According to whatever method it is prepared, it is obtained as a light yellow oily liquid, of specific gravity 1.595, inodorous, but having a sweet pungent aromatic taste; a single drop, however, if placed on the back of the tongue, produces headache and pain in the back, which last for many hours. At 240°, or higher, it is liable to explode, and if exposed for a length of time to half that temperature, explosion may take place at 180°, or less; and it detonates when struck, the explosion being excessively rapid, and unaccompanied by smoke. This explosive or detonating power renders nitro-glycerine a useful agent in blasting. It has been patented by a German, under the name of Nobel's Patent Blasting Oil.

According to Professor Abel, the greater the quantity of oil, the lower would be the degree of temperature necessary to explode it; and having, in experiments, exploded twelve to twenty drops by keeping them for six hours daily at a temperature of 180°, he had formed the conclusion that a temperature of 110° to 130° would explode the quantity contained in the cases. Moreover, the commercial article, being far from pure, contains a certain quantity of free acid, which generates a gas, and produces decomposition, by which the heat is increased, which again decreases the composition; and thus the commercial oil has a greater tendency to explode than the pure compound. Moreover, the compound, when saturated with this gas, increases in bulk, and its pressure against the sides of the case become stronger, thus rendering it

more liable to be exploded by concussion.

We learn from a recent number of the *Nevada Gazette* (quoted in the *Chemical News*, August 16, 1867), that this substance is being advantageously employed in the blasting necessary for the construction of the summit tunnel on the Central Pacific Railway. The operation is said to be going on 25 per cent. faster than if powder had been used. The small holes required for the oil can probably be drilled in less than one-third the time required for the larger ones necessary in using powder. The oil does much more execution than powder, as it always breaks the rock from two to sixteen inches beyond the hole, and also throws out a much larger body. The oil is here estimated as having, in hard rock, a strength five times greater than powder. It is made upon the spot, and is considered much stronger as well as safer than the imported compound. It has been now used for several months, and there has never been any accident, nor has a single blast missed fire since the Chinamen commenced filling the carriages. Colonel Schaffner, of the United States army, has published an official report on this compound, to which he gives the name of "nitroleum," which confirms the fact that its explosive properties are far greater than those of gunpowder. From a report on the same subject by Captain Grant, R.N., it appears that it is exploded by concussion, and apparently, under ordinary circumstances, by nothing else—neither by friction nor fire. Generally, a trifling percussion is sufficient to explode it. Its explosive force is about ten times that of gunpowder. It has all the appearance of common oil, and is usually carried in tin cases, each of which holds 25lb. Each can is packed in a wooden case for carriage. In a paper on this subject by M. Kopp, that chemist holds the view already noticed, that accidents are mainly due to the presence of impurities. He states that, by means of charges of 1,500 to 2,000 grammes of oil, from 40 to 80 cubic metres of a hard rock may be detached.

Mr. Isaac Lowthian Bell, of the Hall, Washington, in the county of

Durham, and an Alderman of Newcastle, in his evidence upon the explosion at Newcastle, said he was the proprietor of large chymical works and collieries, and had paid some attention to chymistry for many years. He was acquainted with the properties of nitro-glycerine. The existence of nitro-glycerine had been known to chymists for 20 years, but it was only in the year 1864 that it was brought into public notice as a substitute for gun-powder, consequently all our practical acquaintance with its effects had been gathered within the last three years. The elements of nitro-glycerine separate with immeasurable velocity, and hence the violence of the explosion, which has been calculated to be ten times that of gunpowder. Nitro-glycerine, particularly, if impure, was liable to spontaneous decomposition at ordinary temperatures. The gases given off, if confined to the vessel containing the nitro-glycerine, exercise pressure on the remaining liquid; and a vessel containing nitro-glycerine under such pressure was found by Kopp to be liable to explosion under the least shock or slightest movement. Again, if this substance were brought from a cool place and exposed to a temperature of from 68 to 75 degrees Fahrenheit, decomposition took place, pressure ensued, and on removing the vessel containing it, explosion might be the consequence. A continuous exposure to a temperature of 46 degrees caused nitro-glycerine to crystalize, and the resulting solid matter was liable to explosion on the slightest disturbance. Nitro-glycerine when exposed to a temperature sufficient to cause ebullition, was very prone to explode. It was alleged that the presence of wood spirit deprived nitro-glycerine of its explosive qualities. To separate the wood spirit from the nitro-glycerine, water was added, and the nitro-glycerine resumed its explosive character. If, as he was informed, the "blasting oil" manufactured by Nobel, of Hamburg, was diluted with wood spirit, it would appear from the evidence they had heard that day that cold—congelation—was capable of separating the nitro-glycerine from the accompanying wood-spirit. He had a copy of the

instructions with respect to the use of Nobel's nitro-glycerine, which were issued by the manufacturer of the nitro-glycerine now under consideration, and were intended for those who had to use the substance. The instructions state that the nitro-glycerine "can be stored for an indefinite time without loss in weight or deterioration in quality." Such an intimation was likely to mislead persons in the habit of using it, because the nitro-glycerine used in commerce was more or less liable to spontaneous decomposition and to explode. The instructions stated that "the peculiar property of the blasting oil not to explode by mere contact with fire, rendered its carriage, storing, and handling very safe, even when in an explosive state." So far from that statement being true, the compound was liable to explode if brought into contact with heat. And so far from being safe in transit, it was liable, from its specific gravity (which is 1.6), to explode from mere movement, and was consequently a very dangerous compound for a railway company to carry. The quantity of nitro-glycerine contained in the 30 canisters originally brought to the town, would have been equal to 4½ tons of gunpowder, and it was stored where percussion, motion, or a moderate temperature might have caused its explosion. Such a quantity of pure nitro-glycerine would have been sufficient to have blown down 115,000 tons of solid rock. Nitro-glycerine was, in fact, gun-cotton, glycerine being used as a medium instead of cotton. In the opinion of the witness, the explosion was caused by the crystalized nitro-glycerine exploding spontaneously, occasioned by some of the pieces moving or slipping. The pieces might slip one on the other, and the pieces exploding in one canister would explode the rest. He believed it was not made in Britain as an article of commerce.

The following is extracted from a letter written to the *Times* by Mr. A. Nobel, the Hamburg patentee of the "blasting oil":

Whenever an article can be regularly manufactured it can be regularly used, and accidents are only the result of inexperience—the want or neglect

of instruction. There are now five factories in operation, where large quantities of nitro-glycerine are being manufactured daily, and how is it that the substance can be made, stored, and sent off without frequent accidents taking place? How is it that gunpowder mills, improved by centuries of experience, are frequently blown up, while nitro-glycerine works, notwithstanding their novelty, [are comparatively safe? On five factories, aged collectively 11 years, there comes but one explosion, and that a slight one. Few gunpowder mills can boast a better result.

Again, as regards its use in mining, there are surely, by this time, more than 50,000 workmen who, from personal experience, can confirm that nitro-glycerine is not the intensely dangerous substance it is held to be by those who never saw it, but are all the more prolific in laying down its properties with the pretension to be believed.

In the mines of Clausthal alone, no less than 20,000 bores have been charged with nitro-glycerine, and with hard tamping too, and on that number were only two slight accidents, which is very little considering the novelty of the material. In Sweden and Norway the result is still more favorable, both as to safety and economy, and accidents have long been unheard of in those countries, except through wilful or gross neglect of the prescribed precautions.

So much for facts and obtained results. But I quite admit that nitro-glycerine has its drawbacks, chiefly connected with its liquid state. A leakage is the more difficult to prevent, since there must be room for expansion when the oil crystallizes, which circumstance has obliged me to resort to square tins. Bottles of india-rubber are far better, since they completely protect nitro-glycerine against the danger arising from shocks, but are expensive, and somewhat difficult to obtain of a reliable quality—at least, I have not succeeded therein until now.

Nitro-glycerine has been much accused of spontaneous combustion, and so has gun-cotton. The truth is that either, unless properly purified, and

its free acid neutralized, will emit a nitrous smell, and gradually decompose, if left at the ordinary temperature, in the course of some years. Before the apparatus now used in the manufacture of nitro-glycerine was adopted, I have heard of a few instances where blasting oil had been forwarded which smelt of nitrous acid, and continued to do so for several years; but that has long ceased to be the case, and Mr. Bell, at Newcastle, when he expressed his opinion that nitro-glycerine, unless pure, is apt to decompose, spontaneously or not, and is difficult to obtain in a pure state, was unaware of the easy mode by which I obtain it chemically pure—viz., crystallizing it from its solution in wood naphtha. The fact is that nitro-glycerine, like most crystallizing substances of a uniform composition, is a very reliable substance, and unless it was so, I could not possibly store it in such large quantities as I do. As far as my experience goes, I have found gun-cotton far less reliable, and yet, though it is much used in England, we hear of no accidents now. It is, therefore, better to leave alone spontaneous combustion as a false argument against improvement in this and other cases.

Nitro-glycerine is also charged, and all the world believes it, with being extremely dangerous, even from the scratch of a needle, when congealed. It is a mere fable. It is the nature of every explosive to be more sensible to concussion in its liquid state than solid state, since bodies, as a rule, are possessed of greater stability at a lower temperature. As regards nitro-glycerine, the congealed crystals, to be exploded, require a far more potent blow than the liquid oil, and it was probably owing to adhering drops of the latter that the Newcastle explosion took place. A crystal thrown with great violence against a stone or iron plate, is crushed without exploding, and a strong percussion cap, when inserted into it, produces the same effect. In the mines of Königsgrube (Silesia), a large lump of congealed oil was hurled by an explosion against the rock, and dropped harmlessly to the ground. That a workman (likewise in Silesia), against the re-

peated warning of his comrades, by dint of strong exertion with a pickaxe and hammer, finally succeeded in blowing himself up, is interesting only as an acquisition to the annals of madness, and as a warning.

In these days every mischief is charged to nitro-glycerine. Thus, we read in the *Northern Evening Express*, that recently a box with nitro-glycerine exploded at a railway station in the city of Berlin, "and that the simple act of placing it in the van caused it to explode." It is a proved and confirmed fact, that it was fulminate of

mercury that exploded. Last year somebody pretended that the mere contact with oil of turpentine would cause nitro-glycerine to go off. It has grown to be almost a truism now, and yet there is not a particle of truth in the whole story.

Even now people want us to believe that the rubbing of two crystals inside the tin, or even no exterior cause at all, might have brought about the recent explosion. It is better, however, to look for its natural cause—a blow or shock producing a considerable concussion.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JANUARY 18, 1868.

FULFILMENT OF PROPHECY.

THE deplorable condition of the United States, as set forth in the article which we publish this week, is calculated to cause every American heart to mourn. The great Republic, which bid fair to become the leading and most powerful nation on earth, is fast breaking to pieces. The national motto, *E Pluribus Unum*, is now inappropriate and untrue. Division is written upon all the nation's acts, and dissolution is right in its path. It is no longer merely the South against the North—Democrats against Republicans—but each party is at war with itself, and even the Government is split into contending factions. The Legislative and the Executive are fighting with the bitterest hatred each for power over the other, while the whole nation, suffering, impoverished, and angry, looks in vain to its rulers for help and sympathy.

Ten years ago who would have believed that the great United States, becoming every day more rich and mighty among nations, making all the world to feel and acknowledge its strength, would soon be rent in twain—be shorn of its glory—and, being blinded with the spirit of bloodshed and folly, madly work out its own destruction? No one but the Saints; and they were counted as croakers and fools when they predicted these things. But they know that the word of the Lord could not fail; and though years rolled on, and the natural eye could not discern the approaching national storm, they knew that it must come, and burst in all its fury upon the people who had shed the blood of Prophets and Saints. For the Lord had revealed these things through the Prophet Joseph Smith, and the nation had hastened its doom, being stained with the unavenged and innocent blood of that great and good man.

On 25th December, 1832, the following revelation was given, and was subse-

quently declared by the Elders of the Church through all the United States, but the prediction was treated with scorn and derision :—

“ Verily thus saith the Lord, concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls. The days will come that war will be poured out upon all nations, beginning at that place ; for behold, the Southern States shall be divided against the Northern States, and the Southern States will call on other nations, even the nation of Great Britain, as it is called, and they shall also call upon other nations, in order to defend themselves against other nations ; and thus war shall be poured out upon all nations. And it shall come to pass, after many days, slaves shall rise up against their masters, who shall be marshalled and disciplined for war : And it shall come to pass also, that the remnants who are left of the land will marshal themselves, and shall become exceeding angry, and shall vex the Gentiles with a sore vexation ; and thus, with the sword and by bloodshed, the inhabitants of the earth shall mourn ; and with famine, and plague, and earthquakes, and the thunder of heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath, and indignation, and chastening hand of an Almighty God, until the consumption decreed, hath made a full end of all nations ; that the cry of the Saints, and of the blood of the Saints, shall cease to come up into the ears of the Lord of Sabaoth, from the earth, to be avenged of their enemies. Wherefore, stand ye in holy places, and be not moved, until the day of the Lord come ; for behold it cometh quickly, saith the Lord. Amen.”

There is no need now to testify of the truth of the first portion of that remarkable prophecy, for it has been fulfilled with that literal exactness which marks the accomplishment of all the words of the Lord. It was the South that rose against the North, and, contrary to the expectations of the world, it was the South that called on Great Britain for help. It was in South Carolina that the rebellion commenced, and the first gun fired on Federal soldiers from the walls of Fort Sumter, should sound in the ears of all the world as a testimony that God spoke through the mouth of Joseph the Seer. That war has indeed “ terminated in the death and misery of many souls.” How many volumes could be filled with details of the horrors and desolation consequent upon that great conflict—the fiercest and most lamentable civil war in history !

And now each mail brings us word of some new atrocity committed by the negroes, who, the revelation declares, should “ rise against their masters, who shall be armed and disciplined for war.” The aborigines also have been “ vexing the Gentiles with a sore vexation,” though their depredations are but a prelude to the troubles that will follow.

But the Lord is still merciful to that nation, and now, when they should have learned obedience by the things they have suffered, he is sending his servants among them once more, to show the repentant the way of escape before the fulness of his wrath is poured out. Let those who have been awakened by the voice of the past war and the present troubles, arise and flee to the mountains, that they may “ stand in holy places and be not moved,” when the next blow shall descend upon the head of the nation.

In reflecting upon the exact fulfilment of the former part of the prophecy we have quoted, it is only reasonable and consistent to look forward to, and expect

the perfect accomplishment of every word of the latter part. And when we look at the warlike spirit which is animating the people of all countries, and see the vast preparations which are being carried on for the coming struggle, we cannot help viewing them as indications that the time is very near when "war shall be poured out upon all nations," and the Lord will make a full end of them.

It is true, as is often urged, that wars have occurred from time immemorial, and that almost coeval with the history of man, he has been arrayed in strife against his brother, and therefore that wars in themselves are no signs of any great change to the world. But it must be borne in mind that these wars of the present times are occurring in fulfilment of a definite prediction, which declares where they are to commence, how they are to continue, and what shall be their final result. The prediction, so far, has been fulfilled as literally and precisely as any accomplished prophecy which the Christian world quote from the Bible as an evidence of its truth. Not only has that awful civil war spread misery and death, but "with famine, and plague, and earthquakes, and the thunder of heaven, and the fierce and vivid lightning also, the inhabitants of the earth" are beginning to feel "the wrath of an offended God." And we testify that every word of that revelation shall be fulfilled, until the consumption decreed shall be poured out, and the Lord shall make a full end of all the nations of the wicked.

In view of the terrible calamities which are beginning to be felt, and will shortly fall in all their bitterness and force upon a guilty world, we call upon all people to repent, and turn unto the Lord with all their hearts, and escape to Zion, that they may be hid in the chambers of the mountains in the day of the Lord's anger.

We are gratified to hear of the success of our brethren in the Southern States, and earnestly hope that many have been so humbled by their recent trials, that they may be disposed to obey the Gospel of Jesus Christ, and cast in their lot with the people of the Saints, who will shortly be the only people who shall not be at war one with another. All Americans who love their country and admire truth and righteousness, should hail with joy the Power which is growing up in the mountains of the West, for therein alone will be salvation and redemption for the nation, when God has taken away the dominion of the wicked. And all people of every country who desire peace, justice, and truth to prevail on the earth, should join hands and hearts with the Saints of God, and strive to hasten the day when war shall cease and strife shall pass away, when the righteous shall rule, and God's kingdom shall bear sway over all the earth.

CORRESPONDENCE.

AMERICA.

St. Louis, Dec. 18th, 1867.

President F. D. Richards.

Dear Brother,—I embrace this opportunity of writing you a few lines. My health is good. I have been

laboring in the States since July in connection with others. We have been blessed in our labors beyond our expectations. We find no difficulty in getting a hearing, and find but little prejudice against the Latter-day work,

less than I ever met with in the States. I baptized ten in Miss. in November, and others are believing. Elder W. N. Dusenberry, of Provo, is still labouring in that field.

The Elders in Western Virginia are doing well; the last I heard from them they had baptized 19, and had good prospects of a greater work. Matters are more quiet in the Southern States than I expected to find them, yet all are fearful of the future, they seem to hope against hope; they are tired of war, yet they live in dread. Their trade is ruined. England, their old cotton market, is supplied by other countries. Cotton, their staple, and once supposed to be king, is dethroned and worth nothing; the tax on it amounts to one-fourth of what it can be sold for in the interior. Farmers who invested in its production the past year will not clear expenses. The people are much in debt, and but little money in circulation. They feel that the government has been cruel towards them since the surrender in not restoring them to fellowship in the family of States upon equal terms, but by forcing them in upon terms to them more humiliating than war itself. They are willing to let slavery go, and say no more about it; but negro equality (or supremacy, as it now is) they cannot endure; disarmed, disfranchised, and ruled by others, they have to bide their time, hoping that the great wheel of events will turn up something in their favor by and by. This is about the feeling that exists there on these subjects as far as I could learn. Brother David M. Stuart, of Ogden City, is presiding over the Branch of the Church in this city. He has been here about a month. He left Great Salt City on the 10th ult. He joins in compliments to you.

We are greatly in want of books. If you can send us a parcel to this place I think we could dispose of them readily, and forward you the means, or hold it subject to your order. If you can send the books, we would like to have them at once. Send to the address of David M. Stuart, care of A. J. Kershaw, No. 2006, North Fourteenth-street, St. Louis, Missouri.

We have a field, placed under my charge, comprising all the country in

the States west of Philadelphia. There are nine of us in this vast field, and while matters remain as they are there is a chance of doing good.

My address is—Du Quoin, Illinois, care of Benjamin Crain. If convenient, please write.

Your brother in the work of the Ministry,

JOHN BROWN.

SCANDINAVIAN MISSION.

Copenhagen, Dec. 31, 1867.

President F. D. Richards.

Dear Brother,—Another year having elapsed, I take pleasure in forwarding to you the Statistical and Financial Reports of this the Scandinavian Mission. In taking a retrospective glance over the past year, I feel to praise the Lord for the manifold blessings bestowed upon myself and the Elders labouring with me in this extensive field of labor. Number of baptisms in Denmark have been 457; in Sweden, 320; and in Norway, 104; making a total of 881.

The Priesthood have been united with me in their efforts to spread the Gospel, and in bearing a faithful testimony to the work of God, established by his Prophet in this the last dispensation. We number in Denmark at present, after deducting the excommunicated, emigrated, and dead 2259; in Sweden, 1644; and in Norway, 838; making a total of 4741. The majority of the Saints are poor, and have a hard struggle to subsist, still they are willing to sustain the work, and to meet the requisite demands for hall rents, support of the Priesthood, poor help, paying of *Stars*, pamphlets, &c.; and those better allotted have been willing to pay their Tithing, the amount of which—£431 13s. 4d.—I have forwarded to you.

The prospect of the work is still promising, though there are parts of the old fields barren and exhausted, as it were, still there are other parts which yield a good harvest, and the husbandmen have done their best in sowing and watering in all places suitable for cultivation, trusting in the Lord for the further growth to his honor and glory.

The two young Elders I sent to Slesvig-Holstein have reported that

when they came to the city of Flensburg the police authorities forbade them to hold public meetings, or to sell their writings. The one got permission to stay three days, the other eight days, to seek employment in the town; if they were able to get work in their respective trades they could remain, else they had to absent themselves after the expiration of the said terms. One of the brethren, a cigar maker, concluded to seek employment, and having gained acquaintance with two families, who were kindly disposed and willing to listen to the Gospel, and to give him a place of refuge, he entertained hopes of being able to spread the truth in a private way, according to my instructions, and to prolong his stay, as far as circumstances would permit. The other Elder decided to go to the Island of Als, to try what he could do there, and then to take a trip into Holstein. I entertain the hope that the Lord will assist them to get the Gospel introduced, if they are wise and judicious in their proceedings, avoiding coming in contact with the police authorities, who are very strict in maintaining the prohibiting regulations that exist at present, only allowing the so-called established churches and dissenters acknowledged by the government free religious worship.

I am longing to see the day when the power of Babylon shall be broken and the honest among mankind have a right to embrace the everlasting truth, contained in the Gospel plan of salvation. Glorious day when the Kingdom of God shall have subdued all opposing enemies, and shall set at liberty all the oppressed and captive. Glory be to God, who is hastening his work by inspiring his servant Brigham to lay plans for the gathering of the poor from abroad on a larger scale than formerly; and blessed be the leaders of Israel, and the people of God at home, who are willing to carry out everything enjoined upon them for the consummation of the purposes of our Lord and Redeemer, who is remembering with great mercy his scattered sheep and lambs, who are longing to be gathered to the fold.

The Valley brethren labouring in this Mission have enjoyed good health,

with a few exceptions, and the climate here, though somewhat rigid in the long winter, seem to agree pretty well with those who have been born and brought up in these countries.

My co-workers and the Saints join me in love to yourself and your associates, and we jointly wish you a happy and prosperous New Year and every needful blessing.

I remain, as ever, your humble fellow-labourer in the cause of Christ,
C. WIDERBORG.

ENGLAND.

Coventry, Jan. 6, 1863.

President Richards.

Dear Brother,—I trust you have got clear of the cold you had while here, and that your visit to Coventry has done you no harm, and if it has, your hurt has been our good. May the Lord God our Father bless you, dear brother. Many have joined the Church since you were here. Saturday evening, 4th instant, I baptized twelve persons. That man that said if the Elders would not come to his house and eat the food he had prepared for them, that he would sit up at nights himself and eat it, was the first of the twelve that were baptized. I have been round visiting a few of the Branches. Loxley Branch added four while I was there. The Lord is working with the honest in heart. There are many that will obey the Gospel soon in this part. I wish my health was good, so that I could visit the Saints oftener. We had a big time in Coventry yesterday; quite a number of strangers were there. I think of leaving Coventry for Leamington tonight, and will send in the monthly returns as soon as I can. Brother and Sister Strickley are well, and send their kind love to you. I close with every affectionate wish to yourself and the brethren in the office.

Your brother in the Gospel,
GEORGE HUNTER.

P.S.—I expect to baptize 3 more on the 11th.

IRELAND.

Dublin, Jan. 1, 1863.

President F. D. Richards.

Dear Brother,—Your kind letter of Dec. 4th, I will endeavor to answer.

The Statistical Report' and moneys will be forwarded this week, and in future will be sent every quarter. My feelings regarding the good work that I am engaged in, are full of gratitude. I am truly grateful to my heavenly Father for giving me the privilege of helping to bring about a reign of righteousness, which will produce "peace on earth and goodwill to men." I know that it is God's work that I am engaged in, and I dearly love it, and Oh! how I long to be able worthily to represent it, to reflect in every action of my life, the pure and holy principles of the Gospel of Jesus Christ. To that I am aiming, and for that I will strive, God being my helper. I know that I am very far from the goal of my aspirations, with many shortcomings and imperfections, still that is the mark of my high calling, and though slow, yet with that stamina, buoyancy, and power, that the Spirit of God gives, there is no room for despair.

Since I came to this country, May, 1859, up till the present, little apparent good has been done. We have distributed tracts, invited all we could to attend our meetings, sought out opportunities of conversation with all who would listen, but our principles are held in such utter abhorrence, that as I have been often told, we were just barely tolerated because we were quiet. When I came, Elder John K. Grist, (who lately died in Utah,) was President, and he and his family, with two or three more, formed the Branch. We met in his house, and he strove faithfully all he could to forward the work, but continually lamented his want of success. He left for Liverpool in 1860. A week or two after, brother John Wallace from England came, and was appointed

President. We met in his house for seven months. When he left (he is now in our mountain home), your humble servant was then called to preside. We took a hall, and kept it for two or three years, then gave it up according to counsel, and met in Elder John McMekin's house. We were then counselled to take the hall again, which we did, striving to do good, but as yet with no sign of success. There is no out-door preaching allowed. About 2 years and 4 months ago, Elder William Pearson, formerly of this Branch, but who had been working for some time in Glasgow, came back again. I requested that he might be appointed President in my place, hoping that the change might result in good, and my request was complied with. He is a good man, a faithful shepherd over the little flock, and is beloved and respected by us all. We are but very few who meet on a Sunday, yet our meetings are sweet and refreshing. I have realised this in my sojourn here, that strength and power necessary for every day's salvation is not dependent on numbers, place, or position, but is accessible to every Saint of God in the path of duty. Two of our little Branch are in Cork, one in Bray, and another one we have lost trace of for some time; still we feel to rejoice in anticipation of the good time coming, in fact, I feel that it is good all along—our trials are good, our temptations are good, for thereby we can realise the mercy and power of our heavenly Father, who will grant us strength according to our necessities.

Receive the love and esteem of all here, and I remain, and hope ever shall, your brother and humble fellow-worker in the good work,

ROBERT BROWN.

SUMMARY OF NEWS.

The *Courrier de Saone-et-Loire*, in referring to the terrible explosion of fire-damp at Blanzay, states that 57 corpses have been already got out, and that 34 more are supposed to be in the galleries which have not as yet been entered. M. Schneider, director of the Creuzot establishment, and president of the Legislative Body, has sent 10,000f. to the families of the persons killed by the explosion.

The *Panama Star* states that the hurricane in the West Indies destroyed upwards of 700 lives and \$8,000,000 worth of property.

Dr. H. Medlock says the so-called Greek fire may be immediately and permanently extinguished by a solution of common washing soda, one pound to a gallon of water.

Two fatal colliery accidents occurred in Leeds last week.

During the year 1867 the deaths of 164 persons who were killed by horses or carriages in the streets of London were registered.

The Warsaw official *Dziennik* publishes a ukase, in which the "Kingdom of Poland" is no longer accorded the name it has held so long, but designated as the "Vistula Province."

A New Haven paper, describing the localities of three prominent institutions of that city, says:—"The Medical College is on the road to the cemetery; the Divinity College on the road to the poor-house; and the Law School on the road to the gaol."

An official document shows that the late Fenian outrage in Clerkenwell caused seven deaths; inflicted severe (in some cases permanent) injuries upon 41 persons; rendered 56 homeless; and inflicted more or less suffering upon 600 families.

Rio de Janeiro, Dec. 9.—A terrible fire has destroyed the workings of the San John del Rey Mines; 18 lives were lost. The fire is supposed to have been the work of incendiaries. Advices from the seat of war state that the belligerents in Paraguay were quiet. President Lopez was disarming his outer lines, while the allies were strengthening their cordon round Humaita. The blockade was perfect. Cholera was prevalent at Tayi.

Shanghai, Dec. 7.—Intelligence received here announces that a political revolution has taken place in Japan. The Tycoon has resigned. It is supposed that the foreign relations of Japan will not be prejudiced by the change. An adjournment of the opening of the new ports for a few months is, however, considered probable.

Naples, Jan. 4.—The eruption of Mount Vesuvius yesterday assumed alarming proportions. An immense current of lava has overflowed the central cone, and is now skirting the hill on the west and north-west, and approaching the village of Cercola. Constant shocks and detonations are occurring. Great panic prevails in the villages on the slopes of Vesuvius.

The *Times* states that the whole number of foreign-born citizens naturalised in the United States has been estimated to exceed 4,000,000, at least half of whom are immigrants from British territories, and more than one-third from Ireland alone. A nation so largely composed of foreign elements must be naturally rebels against the strict British theory of perpetual allegiance. The *Times* adds that if no overture has been made by the American Government on the ground of international policy for an alteration of our system, it trusts that Lord Stanley will take the initiative in proposing a basis of settlement.

A Toulon letter states that two steam frigates are under orders to convey 500 tons of stores to Civita Vecchia, as the stay of the French troops at the latter place may last indefinitely. It is said that a plan has been conceived at the Vatican to augment the mercenary legions, so as to be able, in case Italy should find herself at war with a neighbouring Power, to pass from the defensive to the offensive. The additions thus to be made were expected to be chiefly Dutch. Whether this rumour is in all respects correct is doubtful, but it is certain that the Antibes Legion and the Papal Zouaves have recently so increased that the strength of the former is now nearly 2000, and of the latter more than 5000.

EDUCATION.—Some suppose that every learned man is an educated man. No such thing. That man is educated who knows himself, and takes accurate common sense views of men and things around him. Some very learned men are the greatest fools in the world; the reason is they are not educated men. Learning is only the means, not the end; its value consists in giving the means of acquiring, the use of which, properly managed, enlightens the mind.

Why is a prudent man like a pin? Because his head prevents him from going too far.

A bald man made merry at the expense of another, who covered his partial baldness with a wig, adding, as a clincher, "You see how bald I am, and I don't wear a wig."—"True," was the retort, "but an empty barn requires no thatch."

LATTER-DAY SAINTS' EMIGRATION REPORT,
From Jan. 1st, 1867, to Dec. 31st, 1867.

Ship.	Captain.	President of the Company.	Port of Embarkation.	Date of Sailing.	Port of Debarkation.	Number of Passengers.
Mauhattan	Williams	A. N. Hill	Liverpool	June 21, 1867	New York	482
Miscel. Ships	...	...	Do.	...	Do.	175
						660

The number of natives of the various countries may be classified as follows:—English, 257; Scotch, 26; Irish, 1; Welsh, 50; Danes, 275; Swedes, 13; Norwegians, 4; German, 1; Swiss, 1; Americans, 31; French, 1.

DIED:

ADAMSON.—At O'Machie Mill, near Dundee, on the 28th of December, 1867, Isabella McNaughton, wife of brother James Adamson, aged 47 years.—*DESERET NEWS* please copy.

LATTIMORE—BROWN.—March 13th, 1867, Elder Thomas Lattimore, of asthma, aged 59 years. Also, June 23rd, 1867, Thomas, son of Abraham and Mary Ann Brown, of diarrhoea, aged 6 months and 2 days; both of the Painsbury Branch, London Conference.—*DESERET NEWS* please copy.

VAN SCHOONHOVEN.—In G. S. L. City, Nov. 9th, 1867, Gilbert L., son of Gilbert H. and Mary E. Van Schoonhoven, of inflammation of the lungs, aged 2 years, 5 months, and 22 days.

BRAILS福德.—Eliza, wife of James Brailsford, late of Brampton, Derbyshire, on the 18th August, 1867, aged 42 years, 4 months, and 2 days. Also Jacob, son of the said James and Eliza Brailsford, on the 30th October, 1867, aged 15 weeks.

P O E T R Y .

—o—

GOOD ADVICE.

If you your lips would keep from slips,
Five things observe with care;
Of whom you speak, to whom you speak,
And how, and when, and where.

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AND BY ALL BOOK SELLERS.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"SEEK YE THE LORD, ALL YE MEER OF THE EARTH, WHICH HAVE WROUGHT HIS JUDGMENT;
SEEK RIGHTEOUSNESS, SEEK MECKNESS: IT MAY BE YE SHALL BE HID IN THE DAY OF THE
LORD'S ANGER."—Zephaniah ii, 3.

No. 4. Vol. XXX.

Saturday, January 25, 1868.

Price One Penny.

IMMIGRATION OF THE POOR—DONATIONS OF STOCK, ETC. RECEIVED.

—o—

The plan proposed at last Conference for the immigration of the poor from Europe, has been heartily endorsed by the people. Especially do those who have some portion of their family there feel interested in this subject; they make frequent appeals to one and another of those who, they think, are able to counsel them to know what steps they had better take to raise the means. The scarcity of money at the present time is a serious, and in some cases almost insurmountable, obstacle in the way of the people's rendering the aid their liberality would otherwise prompt them to do. If the Saints should not all be brought out this coming season from England, we do not think it will be from a lack of disposition on the part of the people here to assist them; but from the difficulty in obtaining money to send. Yet when Saints are determined to accomplish any labor that may be assigned them, it is surprising, to those unacquainted with this work, to see what they can accomplish in raising the means to perform it. Means

springs up on every hand, and from unexpected sources, and difficulties vanish before them. Under such circumstances five dollars will seem to go as far as double the amount at other times. This is the experience of individuals among us, and it has been repeatedly illustrated in the history of the people.

There are many persons in the country settlements who are willing and anxious to contribute to the immigration of their co-religionists from Europe; but the difficulty in obtaining money discourages them. They have cattle, but they cannot find a ready market for them in any quantities. Where there are so many who wish to realise cash for stock, as there are in the present instance, they soon glut the market, and buyers hold off, hoping to get the cattle on their own terms.

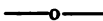
Numerous inquiries have been made of President Young to know whether, as President of the Perpetual Emigration Fund, he would not take grain and stock on donations for the immi-

gration of the poor. The general response made to these inquiries has been, that it would save expense and trouble for each individual, who wished to make donations, to convert his own stock and grain into money and send it. It seemed to be a very heavy task to impose upon the President of the Perpetual Emigrating Fund Company, to dispose of all the stock and grain that might be given as donations, when if the labor were divided among the individuals themselves, it could be done with such comparative ease.

But, in view of the difficulty there is in selling stock for cash, the President has finally concluded to take

cattle on donations. Young, thrifty, neat-cattle, from one to six years old, and good work oxen, not over eight years old, will be taken on this account, if delivered to Briant Stringam in this city, or to A. P. Harmon, Cedar Fort, Millard county. Grain—wheat, oats, and barley—will also be received at cash rates on the same account. But in receiving cattle, the President of the P. E. Fund Company will not be willing to bind himself to send for any particular individuals, as he would if money were deposited, but will use his discretion, and, if possible, bring the individuals whose names may be presented by those making the donations.

MARVELS OF MAN.



While the gastric juice has a mild, bland, sweetish taste, it possesses the power of digesting the hardest food that can be swallowed. It has no influence whatever on the fibres of the living animal, but at the moment of death it begins to eat them away with the power of the strongest acid.

There is dust on sea and land—in the valley and on the mountain top—there is dust always and everywhere. The atmosphere is full of it. It penetrates the noisome dungeon, and visits the deepest and darkest caves of the earth. No palace door can shut it out; no drawer is so secret as to escape its presence. Every breath of wind dashes it upon the eye; which yet is not blinded, because of the blandest fluid in nature essentially emptying itself under the eyelid, which spreads itself over the surface of the eyeball, at every winking, and washes every atom of the dust away. This liquid, so well adapted to the eye itself, has some acidity which, under certain circumstances, becomes so decided as to be scalding to the skin, and would rot away the eyelids, were it not that along the edges of them there are little oil manufactories, which spread over their surface a coating as impervious to the liquids necessary for keeping the eyeball washed

clean, as the best varnish is impervious to water.

The breath which leaves the lungs has been so perfectly divested of its life-giving properties, that to re-breathe it, unmixed with other air, the moment it escapes the mouth, would cause immediate death by suffocation; while if it hovered about us, a more or less destructive influence over health would be occasioned. But it is made of a nature so much lighter than the common air, that the moment it escapes the lips and nostrils, it ascends to higher regions, above the breathing point, there to be rectified, renovated, and sent back again, replete with purity and life. How rapidly it ascends is beautifully exhibited any frosty morning.

But foul and deadly as the expiring air is, nature—wisely economical in all her works and ways—turns it to good account in the outward passage through the organs of voice, and makes of it the whisper of love, the soft words of affection, the tender tones of human sympathy, the sweet strains of ravishing music, and the persuasive eloquence of the flushed orator.

If a well-made man be extended on the ground, his arms at right angles with his body, a circle, making the

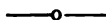
navel the centre, will just take in the head, the finger ends, and the feet. The distance from 'head to toe' is precisely the same as that between the tips of the fingers when the arms are extended. The length of the body is just six times that of the foot; while the distance from the edge of the hair on the forehead to the edge of the chin, is one-tenth of the length of the whole stature.

Of the sixty-two primary elements known in nature, only eighteen are found in the human body, and of these, seven are metallic. Iron is found in the blood; phosphorus in the brain; limestone in the bile; lime in the bones; dust and ashes in them all. Not only these eighteen human elements, but the whole sixty-two, of which the whole universe is made, have their essential basis in the four substances—oxygen, hydrogen, nitrogen, and carbon—representing the more familiar names of fire, water, saltpetre, and charcoal. And such is man, the lord of the earth—a spark of fire—a drop of water—a grain of gun-

powder—an atom of charcoal!

But looking at him in another direction, these elements shadow forth the higher qualities of a diviner nature, of an immortal existence. In that spark is the caloric which speaks of irrepressible activity; in that drop is the water which speaks of purity; in that grain is the force by which he subdues all things to himself—makes the wide creation the supplier of his wants, and the servitor of his pleasures; while in that atom of charcoal there is a diamond, which speaks at once of light and purity, of indestructible and resistless progress. There is nothing which outshines it; it is purer than the dewdrop. 'Moth and rust' corrupt it not, nor can any ordinary fires destroy it, while it cuts its way alike through brass and adamant, and hardest steel. In that light we see an eternal progression towards omniscience; in that purity the good of divine nature; in that indestructibility an immortal existence; in that progress a steady ascension toward the home and bosom of God.

REFLECTIONS ON RECENT EVENTS.



In our large towns many thousands are out of employ, and the estimate includes a larger proportion than usual of persons who are withheld by a decent pride from making a parade of poverty. We fear that our merchants and manufacturers have no very flattering account to render. They have still to live on hopes deferred. The prospects of renewed prosperity, which have buoyed them up through a series of disastrous years, are still prospects, and nothing more. The joint-stock collapse of last year has extended an ever-deepening shadow over the whole of this. Losses which were then foreseen or conjectured, have since been realized in falling dividends or in ruinous calls. The sufferers in this case do not publish their misfortunes from the house-top. The battle of retrenchment, oft pushed to the extremes of respectable penury, is fought within doors,

the outside world being none the wiser. Nor does there seem to be any immediate likelihood of improvement. Before that can take place, vicious systems of administration must be uprooted, and a trifle more both of intellect and of honesty expended in the management of public undertakings..... There is less of opulence, less of comfort, less of buoyancy, less, therefore, of the predisposition to festivity which generally makes itself felt at this season of the year.....

Public events seem to have adjusted themselves in melancholy harmony with the conditions of private life. Of course, none of us were drowned in the West India inundations; none of us have been blown to atoms in the explosions which we have had to report from all quarters. There is, however, a new feature in our modern life, to which corresponds a new element, or an old element more vigor-

ously developed, in the happiness of individuals. Telegraphs and newspapers quicken the sense of a corporate existence among mankind. Events are announced to us almost the moment they occur. The blackened walls of the ruin in Clerkenwell are still falling in fragments, the victims have been but just conveyed to the hospital, the wounded have been but five minutes in the surgeons' hands, the dying are not yet dead, when millions in every part of the United Kingdom hear the news, and are called upon to sympathize, not with a calamity already half healed by time, but one just happening. The same is true of the numberless casualties which are constantly occurring. Where one person would have learned the details a few years ago, hundreds learn them now. Where the news would have reached the few in dribbles at the end of a week or a fortnight, copious narratives are scattered broadcast over towns and hamlets and the remotest districts at the end of twenty-four hours. If we place the scene of the event in India or the United States, our observations will be still more applicable. We live from day to day under the contemporaneous influence of the mass of events which are happening in every part of the world. But these events are the experiences of our fellow-men. What is the result?—With the selfish, the indolent, the thoughtless, very little; but with all who carry about a warm heart, all in whom the moral sentiments have caught fire from the "enthusiasm of humanity," all whose knowledge—and knowledge is rapidly widening its circles—awakens in their breasts an intelligent appreciation of the circumstances of other portions of mankind, the result is a richer life, a wider and more varied consciousness, a vast expansion of the sources from which every day's sensations, thoughts, and sentiments are derived. We throb with the world's strong pulse, we have an instantaneous fellowship in all its fortunes, and just in proportion to our own goodness and nobleness, is the keenness of sympathies which bring alternately joy and sorrow on their wing. Hence we are persuaded that we do not overstate the fact, when we

declare that the catastrophes of which the last three months have been so fruitful, have given a tinge of unwonted gloom to our every-day life, and made us all less jubilant than we should have been without them.....

Then, there is this terrible portent of Fenianism, skulking with fire and slaughter in our midst, and filling us with the most un-Christmas-like thoughts that ever profaned a genial and sacred season. We look behind us and we see the gallows; we look before us and we see the gallows. Our minds are full of ideas of caution, vigilance, and repression. Our large cities are garrisoned with soldiers; we arm our police with revolvers, and send them on their beats in twos and threes, lest they should be surprised by the assassin; we keep careful guard over every public edifice, over our barracks and magazines, over our dockyards and ships. There are whispers of still more serious precautions; of an Alien Act, or, if that be impracticable, then the suspension of the Habeas Corpus Act in England. Our columns are occupied from day to day with the details of the examinations of Fenian prisoners, or of fresh arrests, or of fresh plots. We open our paper every morning anxious to ascertain whether some new outrage is announced, rather expecting it than not, and breathe freely when we find that London was quiet the day before. These are our thoughts, such is our occupation, at a season traditionally associated with charity and goodwill. We need not ask how it fares with other nations, though, perhaps, if we did, we might find that on the whole they are not much better off than ourselves. Europe and America alike experience the after-swell of mighty storms. On the eve of the French revolution, ninety years ago, one Frenchman out of 124 was a soldier; now it is one out of 50, and, probably; will soon be one out of 30. And this huge popular armament is not—so says M. Rouher—for war; no, it is simply to secure the ordinary and normal interests of the empire. What a cheering outlook for Europe! What a charming guarantee for peace! History seems to be a sort of ironical by-play to the hopes and aspirations of

mankind. Undoubtedly, if we want to find, not to say comfort, but only the assurance, the faith, which is needful to sustain any of our nobler anticipations, we must look below the surface. There we trust the search will not be altogether fruitless. We must look for the triumphs of peace in the triumphs of the principles which tend to wed it with righteousness. Probably we shall find but few absolute triumphs, but we shall certainly

find progress. After all, the song of the heavenly voices was prophetic. It was a long-dated prophecy, and it may even now have many an age to run; but, setting aside all authority save that of experience, it becomes us thankfully to recognise many a providential sign in the present fortunes of our race, which ought to save us from scepticism and despair.—*Manchester Examiner*.

R E S T .



Multitudes of earth's toiling millions have died while striving to get enough money to retire from business, and in a beautiful cottage on their own little farm to spend the remnant of their days in rest, in having nothing in particular to do. Perhaps one in a million of the hoppers does make money enough to enable him to retire to his country seat, and for a year or two, while he is fixing it up to his notion, all goes on charmingly, but when everything is completed to his mind, and he has nothing more to take up his attention, he eats and sleeps, and lounges around for a few months longer, falls into disease and dies; or, if he has unusual force of character and power of observation, he notices that both health and happiness are passing away from him, and tracing this to the true cause of an inactive body and an unoccupied mind, he resolves to "sell out," and plunge again into the vortex of business.

Recently an old school mate—youngster, graduating in the same class thirty-seven years ago—writes that "both body and mind are worn out. The slightest physical labor exhausts him," and "any effort to think or study, or even read, so wearies the brain that life is felt as a burden." He withdrew from the professional duties, which he had performed in the place for twenty-five years with honor to himself, having secured the love and confidence and respect of all who knew him. He gave up his calling for the

purpose of obtaining rest as a means of health.

The number of families are increasing every day, who give up house-keeping as a means of rest from family cares, and resort to that miserable and most unwise mode of life, boarding at a hotel or in some private family, to get more dissatisfied than ever in a few months, meanwhile falling into bad health and bad habits of various kinds.

All these classes of persons fail, miserably fail, in their object, because they mistake the physiological meaning of the word "rest." Neither body nor brain are safely, truly, and happily rested by doing nothing. The only healthful rest, as long as our physical and mental constitution remains as it is, is to be busy. Men of force and industry will everywhere tell you, "It is the hardest thing in the world to do nothing."

No mortal man was ever made to be a loafer, to be a miserable drone. The true idea of rest is recreation, a making over again, a return to our accustomed vigor; and this is accomplished, not by allowing the machine to come to a stand still, for inactivity is rust and ruin to all mechanical contrivances, and death to all physiological structures. The true object of rest is recuperation, and that is best brought about as to the body, by exercising a different set of muscles; and as to the brain, by calling into requisition a different set of organs or

powers, causing the mind to act upon new objects. A better plan is not to get into the unhealthful conditions named, and they are avoidable by giving two hours daily to the exercise of a different class of muscles, or to the investigation and study of objects of comparatively trivial importance, and of a wholly different nature. The student should ride on horseback, or cultivate fruit and flowers, the mer-

chant should employ his mind in liberal studies, in active personal and elevating charities, while the over-taxed and worried wife should pay a visit daily to some prudent friend, some cheery neighbor, or suffering sister or child; the main in all cases being to spend two or three hours daily in open air activeness, wholly different from the ordinary business routine.—*Boston Watchman*.

THE EARTH IS THE LORD'S.

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The majority, perhaps, of mankind, if we may judge their mind by their actions, think or care very little whether the earth is the Lord's or not; and those who profess to believe the Scriptures, have only a form of belief, for they, one and all—speaking of nations, communities, families, or individuals—practically ignore that familiar-to-all passage of Scripture, "The earth is the Lord's, and the fulness thereof."

If the earth is the Lord's, until he resigns his prerogative to rule and govern, we must admit that no one else has any right to take upon himself to say he is a ruler, without being duly appointed by God to that authority; neither has any man any right to call any particular part of the earth his own individual property, and claim it for his own use, or charge some one else an enormous rent for the privilege of living upon it, when that portion of the earth has never been given to him by the Lord; but his ancestors got possession of it, perhaps, many years ago, by tyranny and oppression, or by the sword, and it has been claimed as individual property by heirs for many generations. And it is also the prerogative of the Lord to appoint the manner in which mankind shall worship and serve him, to set ordinances in his Church according to his own mind and will, and to appoint men to officiate therein, and to preach the Gospel; therefore all ministers who have not been duly commissioned and appointed, are acting upon their own responsibility, and

their ministry is powerless to save or condemn.

We are, therefore, forced to the conclusion that there are three classes of usurpers who occupy prominent positions in all the principal nations of the earth—namely, the rulers, the land owners, and the priests.

Many of the ancient Prophets have prophesied of dire calamities which would come upon the nations of the earth in the latter days; and of course, in justice to the Almighty, we must conclude that there would be a just cause for these calamities, for God never chastened a people unless they had done something to deserve it.

An inspired writer declared that the day would come when the Lord would give the kingdoms of this world, and the greatness thereof under the whole heavens, unto a people who would be known by the name of the Saints of the Most High. Whenever that period arrives, all authority not of divine appointment, must be resigned into the hands of those whom God shall appoint, or it is only reasonable to expect that the Lord will remove out of the way all who oppose his purposes, and try to keep out of their places those whom he shall appoint to be kings and priests unto him forever.

The Church of Jesus Christ was organized in America, on the 6th of April, 1830, and the members thereof are called by the name of Latter-day Saints. The Elders of this Church, for many years, faithfully preached the Gospel of Jesus Christ unto the

American nation, which was nationally rejected; and furthermore, God inspired his servant Joseph to offer himself as President of that great Republic, which was also rejected. The result of this national rejection of the authority of God, both ecclesiastical and temporal, has been the removal of peace and prosperity from that land, and it will never be restored until the servants of God stand in their appointed places as heads of both Church and State.

The Lord never yet sent any special message to any nation, or to mankind generally, without the people being punished if they rejected it, and blessed if they received it; and we have, therefore, no right to expect the future to differ from the past, seeing that God is unchangeable.

If, therefore, the nations of the earth would avoid the chastening hand of the Almighty, they will have to acknowledge, practically, that "the earth is the Lord's, by receiving his servants as priests and rulers. And be it ever remembered, men and brethren, that a man or a nation saying they did not believe a messenger was really sent of God as he declared himself to be, did not avert the threaten-

ed judgments; it did not in the days of Noah, Lot, Jesus, &c., and it will not in this "the last dispensation of the fulness of times."

God, the Eternal Father, in this our day, asserts his right to govern this earth. He asserts his right to appoint kings and rulers to rule the nations under his own dictation. He asserts his right to appoint priests and Prophets to preach the Gospel and reveal his mind and will. He asserts his right to charge every man one-tenth of his earnings, and all he gathers around him, as rent of his inheritance on the earth, and as interest for that portion of the Lord's property which he is making use of. He asserts his right to appoint matrimonial unions, and allot to every man the portion of the earth which he shall have for an inheritance for himself and family, and every man and woman is called upon to assist the Lord and his servants in carrying out this mode of righteous government upon the earth, in order that the will of God may be done on earth as it is done in heaven. The opposite to this is rebellion against God, and will meet its reward.

JAMES SUGDEN.

THE BOTTOM OF THE SEA.

Our investigations go to show that the roaring waves and the mightiest billows of the ocean repose not on the hard or troubled beds, but upon cushions of still water; that everywhere at the bottom of the deep sea the solid ribs of the earth are protected, as with a garment, from the abrading action of its currents; that the cradle of its restless waves is lined by a stratum of water at rest, or so nearly at rest, that it can neither wear nor move the lightest bit of drift that once lodges there. The uniform appearance of these microscopic shells, and the almost total absence among them of any sediment from the sea or foreign matter, suggests most forcibly the idea of perfect repose at the bottom of the sea. Some of the speci-

mens are as pure and as free from the sea sand, as the fresh fallen snowflake is from the dust of the earth. Indeed, these soundings almost prove that the sea, like a snow cloud with its flakes in a calm, is always letting fall upon its bed shadows of these minute shells; and we may readily imagine that the wrecks which strew its bottom are, in the process of ages, hidden under this fleecy covering, presenting the rounded appearance which is seen over the body of the traveller who has perished in the snow-storm. The ocean, especially within and near the tropics, swarms with life. The remains of myriads of moving things are conveyed by currents, and lodged in the course of time all over its bottom. This process, continued for ages,

has covered the depths of the ocean as with a mantle, consisting of organisms as delicate as hoar frost, and as light in the water as down in the air. The tooth of running water is very sharp. See how the Niagara has cut its way through layer after layer of solid rock. But what is Niagara, with all the fresh water courses of the world, by the side of the great currents of the ocean? And what is the pressure of

fresh water upon river beds, in comparison with the pressure of ocean water upon the bottom of the deep sea? It is not so great by contrast as the gutters in the streets are to the cataract. Then why have not the currents of the sea worn its bottom away? Simply because they have not been permitted to get down to it.—*All the Year Round.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JANUARY 25, 1868.

PUBLIC PREACHING.

It is related of Christ, that when preaching his public discourses, "he spake as one having authority, and not as the Scribes." Religion then, as now, was a matter of speculation and uncertainty. All kinds of theories were put forth, causing dissensions among the people, and new sects grew and multiplied. Human learning usurped the place of the Holy Ghost. The precepts of men were taught instead of the revelations of God. The priests and expounders of the law prided themselves upon their ingenuity and scholarship, and forgot the Lord who is the fountain of all intelligence. Their discourses were mere bundles of human opinions, dry as dust, and lifeless as their parchment scrolls. In fact, religious teachers and their sermons were just like those of the present day.

When Jesus of Nazareth stood up in their midst, he spoke, not with the force of mere human logic and studied phrases, but with the power of God, and words inspired of heaven. The principles which he taught were not opinions he had formed through the study of the law, but were the pure doctrines of his heavenly Father. "My doctrine," said he, "is not mine, but His that sent me;" therefore he could say with propriety, "the words which I speak unto you they are spirit and they are life."

So with his Apostles, they spoke "not with the enticing words of man's wisdom, but in the demonstration and power of the Holy Ghost." When Jesus commissioned them to go forth and instruct all nations, he wished them to teach the people to observe all things whatsoever he had commanded them. They were not to indulge in vague and uncertain theories, nor to preach doctrines which might be the offspring of their own imaginations, but to teach the people those things which he had commanded. And that they might fully understand that by their own wisdom they were incompetent to teach the

things of God, he commanded them not to start immediately upon their missionary travels, but to "tarry at Jerusalem" until they were "endued with power from on high." Herein was the secret of their success, and the source of their power over the wise and learned of that generation, though ignorant and unlearned men; they taught pure and unadulterated truth, as they were inspired by the Spirit of God.

The Elders of this last dispensation have received similar instructions and the same Spirit, and when they have strictly followed the Lord's directions, his blessing and power have invariably accompanied their labors. In a Revelation given February, 1831, the Lord says—"And again the elders, priests, and teachers of this church, shall teach the principles of my Gospel which are in the Bible and the Book of Mormon, in the which is the fulness of my Gospel; and they shall observe the covenants and church articles to do them; and these shall be their teachings as they shall be directed by the spirit, and the spirit shall be given unto you by the prayer of faith, and if ye receive not the spirit ye shall not teach." (Doc. & Cov. page 124.) In addition to this, instructions have been frequently given to the Elders by the Presidency of the Church, particularly to those who have been sent out as missionaries, to preach the plain, simple principles of the Gospel, and to let the mysteries alone. If these instructions are adhered to, much mischief will be avoided, and there will be little opportunity for errors to creep into the Church.

The desire for novelty is one of the ruling influences of the age in which we live. Nothing seems to have much attraction for the world unless it is new to them. No matter how good a thing may be, when it has become well known it loses its charms. This is a proper desire of our nature increased to an improper degree. Variety is delightful to man and pleasing to God. Nature exhibits a variety of objects, and ever-changing conditions to our view, which are an endless source of delight and satisfaction. God has created these things for his own pleasure, as well as for the gratification of his creatures. But the desire for incessant change is allowed to extend beyond proper bounds, and people become restless and dissatisfied, unless something new and strange is continually springing up to attract their attention for a little season.

The Elders should be careful not to drink into this spirit, nor become anxious to administer to it, by striving to present something before the people the chief charm of which is merely novelty. Speak that which is true, rather than what is new. We have no right to teach our private views of doctrines and principles, and we ought not to be anxious to say things that we imagine nobody has ever said before. For we are not sent to astonish mankind with the depth of our reasonings and the brightness of our intellect, but merely to make known what God has revealed and given to us to deliver to others. Our doctrines are not ours, but His that sent us.

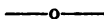
The simple principles of the Gospel, as plainly manifested in the revelations of God, when taught under the inspiration of the holy Spirit, will always have a charm of their own, to which nothing else is equal. And there is a freshness about them, as the Spirit throws upon them a clearer light, and as they are presented to the view in different ways, which gratifies the mind's love of variety in a healthy manner, conducive alike to pleasure and progress. It is when men speak without the Spirit on these subjects which have been so often explained, that they become tedious, dry, and uninteresting, and the Lord has given a plain and distinct commandment, that if his servants have not the-

Spirit they *shall not teach*. But he says the Spirit shall be given them "by the prayer of faith." No servant of God should attempt to preach without striving, by the prayer of faith, to obtain the Spirit. And this he will fail to do, if his object be rather to show his own abilities, than to glorify God in proclaiming his truth.

There is no need for the same principles to be perpetually repeated in the same form of words, and the same style of delivery, by the same individuals, week after week, until the Saints become weary and lean, and careless of attending meeting. This is an extreme which, if not so dangerous, is as unnecessary and unprofitable as the other. The Lord says, "it always has been given to the elders of my church from the beginning, and ever shall be, to conduct all meetings as they are directed and guided by the holy Spirit." (Doc. & Cov. page 139.) Let those who conduct the meetings, seek for the Spirit to suggest to them who shall speak, and let those who speak, endeavor to proclaim the simple doctrines of the kingdom as the Spirit shall give them utterance; thus all who should speak will do so in their time, and those who hear will be edified.

The Elders who laid the foundation of the former and latter-day dispensations, were men uneducated in this world's learning, and the wonderful work which they accomplished, was done in the strength and by the power of Israel's God. In their simplicity and weakness they trusted in him, and were able to confound the wise and prudent. It is our duty to "seek knowledge by learning and by study," and to "treasure up in our hearts continually the words of life;" but in our public and private teachings, and in all our administrations, we must lean on the Lord, and it shall be given us in the same hour what we shall speak by the Holy Ghost. The servants of God may reflect and ponder upon the things of the kingdom, and their souls should be eager for the revelations of the spirit of truth; but they should only speak the things which they do know, and testify of that which they have seen. They will then have their feet upon sure ground, and they, also, will speak "as one having authority, and not as the Scribes."

CORRESPONDENCE.



AMERICA.

Great Salt Lake City,

December 1, 1867.

My dear Father,—As I promised in my last to write you something about the muster, I will try to-day, and see what I can make out, though I fear it will prove almost, if not *quite* a failure.

Camp Wasatch is situated about 3 miles south-west of the State House, on the west bank of the Jordan river, at the point where the 6th Ward bridge crosses the same, the [road from said bridge running directly through the middle of the encampment.

Pursuant to an order from Major-General Burton, the different regiments of infantry assembled at their usual places of rendezvous on Monday, the 28th of October, and, under the command of their respective Colonels, marched to the place of encampment, arriving in time to pitch their tents, and make some little preparations for comfort, before night-fall. During the early part of the day the weather was somewhat cloudy, but about noon the sun came out, and things began to look more cheery. It was quite an animated picture to see the regiments move on to the color

line, with drums beating and colors flying.

Just at night a severe wind storm came on, which caused both officers and men no little annoyance, and on Tuesday morning General Burton's marquee, and the 2nd brigade's headquarters, were found to be levelled with the ground, the former ripped from end to end.

About 9 a.m. on Tuesday, the officers who had not spent the night at camp began to arrive, and in a short time the damage done by the wind of the night previous was repaired. Our Quartermaster, the "princely" Jennings, was not long in raising and preparing comfortable quarters for the staff of 2nd brigade, and by noon it began to look much like home, though the wind did not lull until about 2 p.m., when it settled down for fine weather.

About noon an order was received from head-quarters, assigning Lieutenant-Colonel Robert Smith to the command of the 2nd brigade during the muster, and ordering that the afternoon be spent in regimental practice of the skirmish drill, with dress parade at 4 p.m. As soon as the wind ceased blowing, the brigade took the field, and under their respective Colonels, assisted by Colonel Smith, went through with the drill in a very creditable manner. The Major-General rode past once or twice, and complimented the men on their aptness in taking hold of this difficult branch of military tactics.

In the evening an officers' meeting was called at head-quarters, to consider a programme for the next day, which lasted till about 9 p.m.; soon after which we retired, feeling quite fatigued with the labors of the day.

On Wednesday morning, bright and early, Major Dimick Huntingdon was on hand with his drums and fifes in running order, playing his beautiful collection of airs for reveille. At 8 a.m. the men formed on the line for dress parade. The 2nd regiment performed this, I think, the best of any regiment on the field. At 11 a.m. the line was formed for review. After passing the reviewing officer twice, the line of battle advanced (dressed on the centre) till within a few rods of

the reviewing officer's post, when they were faced about and marched back to the color line. It was a very pretty sight to see the whole division, over a mile in length, advancing in a straight line, the cavalry on the right, the artillery in the centre, and infantry on the left. The men marched well, and kept well dressed, both while passing in review, and also while advancing in line. Spectators speak of it as a grand sight.

At 2 p.m., the forces were consolidated for brigade evolutions, and during the afternoon the following movements were performed:—

The infantry was first formed in line of battle facing the north, supported on either flank by the artillery and cavalry. The first movement was to change front on the left of the left regiment, bringing the line facing the west, (this was performed at a double quick, and without a mistake); we next changed front on the left, throwing the right back, occupying the same ground as at first; the line then advanced and retreated in line, after which the line advanced in echelon of regiments from the right, formed line again, and retired in the same manner, the cavalry skirmishing in the meantime. The line then advanced by echelon of battalions from the centre battalion of the centre regiment, forming a triangle (this is a very pretty movement), formed line and retreated in the same manner; we next advanced in echelon of battalions from the right of each regiment, and, after forming line, retired by alternate battalions, each firing as it retired. In addition to these movements, squares were formed at different times to resist cavalry, and various other evolutions were performed which do not now occur to my mind. The exercises of the day closed with dress parade at sunset, and an officers' council in the evening.

Thursday morning the men were observed to be even more active than usual, being engaged in rubbing up their arms, and making preparations for the inspection which was to take place sometime during the forenoon. At 8 a.m., dress parade and guard mounting, as usual, and at 11 o'clock the inspection began, which lasted till

about 12.30 ; after which the division was formed into a square, and we were addressed by Lieut.-General Wells, President Young, and General Chetlain, Assessor of Internal Revenue for the Territory. All spoke well, and complimented the officers and men on their soldier-like appearance and bearing. After this the square was reduced, and the men dismissed for dinner.

In the afternoon the evolutions of the day previous were gone through with, as well as some additional movements, the most important of which were the various changes of front while in line. Everything went off to the entire satisfaction of both officers and men, and the thousands of spectators present were quite delighted.

In the evening, at the officers' council, it was deemed advisable to march the forces through town, and thereby endeavor to create a little military ardor on the part of those who were not present at the muster. Had a very pleasant meeting until 9½ p.m. After the meeting was dismissed, the members of the staff—Colonel S. W. Richards, Lieut.-Colonel McKenzie, and Major Derr of Col. R.'s staff—spent the remainder of the evening at brigade head-quarters, talking over military tactics and other matters of interest. Colonel Smith was particularly jubilant, and related many incidents that occurred in the Indian war. We all had a fine time.

On Tuesday morning, bright and early, we were up making preparations for the march homeward. At 8 o'clock, dress parade, and at 10.30 tents were struck. I presume you saw the statement in the paper that every tent was down within, I think, two minutes after the gun was fired as the signal. The cavalry and artillery returned to the city *via* the lower bridge, but the infantry passed over the 6th Ward bridge, and arrived at the Court House a few minutes first. At the Court House the column was re-formed, and marched east to West Temple-street, thence north to South Temple-street, and thence east on South Temple-street, till the centre of the column reached the President's house, when we were halted and dismissed. And thus

ended the grand muster of the 1st Division of Utah Militia for 1867.

Colonel Smith did his best while we were together, to make the brigade appear to the best advantage, and was particularly desirous to have me write you an account of some of the principal movements performed, and tell you how well "the boys" performed their duty. We were complimented more than once by the Major-General on the creditable appearance of the commands, and their aptness at learning the different manœuvres performed. You were frequently spoken of, and always with the hope that at our next annual muster the brigade would be commanded by its own Brigadier. The members of the staff were very kind to the 2nd Aid., and in consideration of your absence, would not allow him to pay his share of expenses. I need not state that the kindness was received with gratitude and appreciation.

I fear that the above will seem stale to you, after the time which has elapsed since the events occurred, and after reading the better written accounts which have, doubtless, been furnished you by my brother officers (uncle H. and Webber), as well as the newspaper reports ; and I should be tempted to condemn it entirely, had I not promised Colonel Smith that I would write you on this subject, and so to redeem my promise, forward this hastily written scrawl, which, I assure you, would not have been so imperfectly written had I not been so pressed for time.

My school is now quite large, numbering over 80 pupils, and keeps me very closely confined during five days of the week. I have two evening classes each week in phonography, and attend a Literary Society myself, which is about the only opportunity I have for self-improvement. Not having much time to devote to reading, I feel quite ignorant upon many points, and sometimes feel as though I would like a little more time to myself, but then, I know it is all for the best, and I will some day reap the reward of my labors.

May the God of Abraham, Isaac, and Jacob, give us all enough wisdom and sufficient of his Spirit to en-

able us to perform every duty acceptably to him, is the earnest prayer of your son,

FRANKLIN S. RICHARDS.

ENGLAND.

Birmingham, Jan. 9, 1868.

President F. D. Richards.

Dear Brother,—It has been several months since I last wrote to you in reference to our labors in this Conference; I therefore esteem it a privilege, as well as a pleasure, to forward you a short sketch of our efforts to do good. It seems by the confession of some of the wise men of this nation, that the memories of 1867 can scarcely be recalled with satisfaction, and the departed year, as a whole, has been to them and the nation generally, "a bad lot." And with them it appears "the record of the past and the prospects of the present year are both of them gloomy enough; the one clouded by forebodings of dangers and anxieties; the other dark with the memories of troubles and disappointment. And so it will continue to be with those who know not God.

To the Saints the past year has been anything but one of gloom, for the path of the righteous groweth brighter and brighter. The memories of 1867 are not to them of a nature to cause useless regret, for, though many of them are far from home, yet they know the cords of Zion are being lengthened, and her stakes made strong, and soon God will break the bands that have long bound the faithful and good in these lands, for his kingdom is onward, and upward, and the honest shall be fetterless and free.

Thus, 1868 opens with a bright present and a glorious future for the Saints, and they look forth with joy to the glorious prospects before them. The rich blessings constantly received and in store for the righteous, and the woes that hang over the wicked, form a contrast upon which all might profitably reflect. To the former each succeeding year will add excellency, power, and dominion, while the latter must reap the wages of their sin—misery, sorrow, and death.

The feelings of the Saints throughout this Conference are, I believe, cheerful and hopeful; and I believe I

am also safe in stating they are more united than ever before. They are manifestly increasing in faith and good works. The cheering news from Zion, in reference to the noble efforts being made there to gather the faithful poor, has certainly done much to increase their happiness.

The Elders and local Priesthood have not slackened in their diligence to warn the people and preach the Gospel. Some time since we advertised in the *Daily Gazette* of this town, for rooms in which to hold meetings for the benefit of those who would come and hear us. But in this, thus far, we have been unsuccessful, not having been able to procure places suitable. Recently we have been somewhat busily engaged in organizing committees (consisting of both brethren and sisters,) for the distribution of tracts, in which good work we hope to accomplish some good; it certainly affords us a means to bear a testimony to many, and invite them to come to our meetings whom we could not otherwise approach.

The brethren of the Walsall Branch have given up their old meeting-room which they have occupied, I believe, over fifteen years, and have secured a larger and much better one, situated in a more convenient locality. We held our first meetings in it last Sunday, having first announced by posters that we would hold religious meetings there twice every Sunday, and once during the week (Tuesday evenings). The room is capable of seating about 250 or 300 persons. At our meetings on Sunday last, a number of the Saints from the surrounding Branches met with us. A few of the members of the Ashted and Hockley Branch choirs kindly rendered their services, which, together with a number of strangers that attended, made a nice little congregation. Elder H. C. Jacobs, and brother Thomas Jones, of the Hockley Branch, were with me, and addressed the meeting in the afternoon. I occupied the time in the evening. An excellent spirit prevailed throughout the day. The testimonies were not very lengthy, but were to the point.

The labors of Elder James Stuart have, since October last, been con-

financed principally to the Barrow Branch, in Lancashire, on the sea coast. By recent reports from him, I learn that prospects there are favorable. The main difficulty seems to be the procuring of places in which to hold meetings. They have, thus far, been confined entirely to private houses, which are too small to accommodate those who desire to come and hear. Elder Stuart says, that the strangers with whom he has become acquainted have treated him very kindly, inviting him freely to their houses to partake of their hospitality. He has, I believe, baptized three since he has been there.

At the Stourbridge Branch, a number of people have attended our meetings during the fall and winter, but they have been principally of that class known as "roughs," from whom we anticipate but little good; still there have been, I believe, a few honest inquirers, which has repaid us for the occasional annoyance to which the others have subjected us. On the evening of the 30th December, Elder Zebulon Jacobs, assisted by Elder Joseph Grainger, of the Ashted Branch, baptized 29 persons. Sixteen adults, and thirteen children over eight years of age; eight of the adults were re-baptisms. Thus you see, with us, one of the last evenings of the old year was spent in doing a good work, and one, too, over which I have no doubt angels rejoice.

By reference to the Statistical Report of this Conference, I find that we baptized, during last year, 74, and emigrated 28 persons. The total amount of Tithing paid by the Saints during the same time, is £93, 1s. 9d. Total amount of Tithing for the quarter ending March 31, 1867, was £15 5s. 8d.; for the quarter ending Dec. 31, 1867, £38 12s. 7d., showing an increase of more than one-half.

We, young Elders, have none of us forgotten the good time we had in your company at the Warwickshire Conference. We often speak of the good and fatherly counsel which you then gave us.

We all enjoyed ourselves while our esteemed brother, W. B. Preston, was with us. To us his visit was very agreeable, and we spent a Merry Christmas and a Happy New Year together. I hope he will find his eyes much benefited by his recent visit and rest from office labors.

We look forward to our Semi-Annual Conference with pleasing anticipations, for we hope then to meet you and the brethren from the office. We have decided to hold it on the last Sunday (26th) in January.

Elders Zebulon and Henry C. Jacobs, and Henry J. Moore, join with me in love to yourself and the brethren in the office. I remain your brother in the Gospel covenant,

M. THATCHER.

SUMMARY OF NEWS.

AMERICA.—Washington, Jan 14, evening.—In consequence of a resolution of the Senate, General Grant has vacated the War Office, and Mr. Stanton has resumed possession.

The barque Euphrates, bound from the West Coast of Africa to the Clyde, with a cargo of palm oil, went down in the Channel, off Holyhead, on Tuesday, 14th inst., and all hands were lost.

The total loss of property by fire during 1867 in the United States in conflagrations, each destroying over \$20,000, was \$36,935,000. February, June, and December were the months in which the heaviest losses occurred, each of them exceeding \$4,000,000. The total losses by fire during the year, however, were much less than during 1866, when \$66,410,000 were destroyed.

The *Moniteur* says that no serious engagements have taken place in La Plata since the attack by the Paraguayans on the camp at Tuynti. The Paraguayans had, nevertheless, succeeded in sinking various vessels of the Brazilian squadron. But, on the other hand, the Brazilians seem to have completely

invested Humaita. It was even asserted that President Lopez would abandon Humaita.

An explosion of fire damp has taken place in the coal mines of New Iserlohn, Westphalia. The death of 76 persons is ascertained, and it is feared the number will reach 100.

The fine new steamer Chicago, of Guion's line between Liverpool and New York, went ashore at Gerleen, near Roche's Point, as she was making for Queenstown harbor. All the passengers were safely landed, part of her cargo, and specie to the amount of £60,000. She is breaking to pieces. She was insured for £80,000.

From Teneriffe we learn that a fearful hurricane broke over the island on the night of the 2nd December, which lasted the whole of the following day. All the vessels at anchor, with the exception of one or two small sloops, were blown out to sea; several houses were unroofed, and walls were said to have shaken as if from repeated shocks of an earthquake. At Lagona, about three miles from Teneriffe, houses were literally blown away, and most of the cochineal plants were torn up by the roots.

A new fraud has been successfully accomplished among the New York stock-brokers. A broker borrowed stocks, giving his cheques for them; sold the stocks for cash, deposited the money in bank, and then, confessing judgment to his sister, had his deposit in bank seized by the sheriff to satisfy the judgment. When his cheques given for the borrowed stocks were presented for payment, they were refused, as there was no money in the bank. By this newly-invented New York operation, various people there were defrauded on the 28th of December of \$80,000.

The famine in East Prussia is reaching a deplorable height. It extends over a tract of country inhabited by 1,250,000 people, a very considerable portion of whom are destitute of the most ordinary necessities of life. In some parts, the sufferers, a large proportion of whom seem to be Lithuanians, have been terrified by the appearance of a malignant typhus, the result of starvation or a long-continued course of bad food. In Esthonia and Finland, provinces not very distant from those outlying regions of Prussia, things are even worse. From Berlin daily trains with fuel and provisions are despatched to the afflicted districts, but as yet without any visible alleviation of the calamity. The charitable munificence of the middle classes is very great.

A NICE PLACE TO LIVE IN.—What a lovely spot for a residence Memphis must be! On Christmas Day a policeman was killed by a drunken party whom he was endeavouring to arrest. Another stray shot killed a German lad of 17; one negro boy was killed by another, and our despatch concludes by stating, with charming frankness, that "some dozen persons, mostly negroes, were accidentally shot during the day by the promiscuous firing of pistols loaded with ball." No doubt the "promiscuous" feature of the day's sport was especially amusing when a negro or two came temptingly near.—*New York Tribune*.

SOUND IN HER MAJESTY'S THEATRE.—The acoustic qualities of this building were unequalled in Europe. All the interior faces of the building—those against which the vibrating mass of air impinged—were of resonant material, i.e., of dry wood in as long lengths as possible, and fixed at as few points as possible, to which the very remarkable acoustic qualities of the old house were mainly due. Nor is there any possibility of securing this advantage with incombustible materials. If it were at all feasible so to construct a theatre that nothing in it could by any possibility burn, it might be a question whether the attempt ought not to be made, regardless of the risk of having a "dummy" quality of sound as one result; but things being as they are, I trust that precautions against those fires which can never be wholly guarded against will not be carried so far in the reconstructed house as to rob it of this, which was perhaps the most remarkable and, to a lover of music, delightful property of the old one.—*Builder*.

LIST OF DEBTS DUE FOR BOOKS, STARS, &c., BY THE SEVERAL CONFERENCES
FOR THE QUARTER ENDING DEC. 31, 1867.
(THIS ACCOUNT IS MADE UP TO NO. 52 INCLUSIVE, VOL. 29.)

CONFERENCE.	AGENT.	AMOUNT.	CONFERENCE.	AGENT.	AMOUNT.
		£ s. d.			£ s. d.
Bristol ...	F. C. Anderson ...	23 13 4	Herefordshire	Joseph Lawson ...	6 11 9
Bedfordshire ...	John E. Pace ...	5 1 8	Leicestershire	Isaac A. Kimball ...	2 10 7
Belfast ...	John Reid ...	73 17 11	Lincolnshire	James McGaw ...	19 12 7
Channel Isles	Edgar Dalrymple ...	3 9 2	Lands End ...	Almon Robison ...	1 9 3
Dundee ...	A. N. Macfarlane ...	17 13 11	Nottingham ...	Francis A. Brown ...	0 10 8
Dublin ...	Robert Brown ...	36 15 4	Norwich ...	S. Southwick ...	3 15 10
Edinburgh ...	W. A. McMaster ...	9 4 10	New York ...	W. H. Miles ...	23 8 1
Glasgow ...	(old account)	43 11 5	Staffordshire...	Isaac Alldredge...	13 7 1
Carried forward ...		£213 7 9	Total ...		£284 9 4

CREDITS.

CONFERENCE.	AGENT.	AMOUNT.
		£ s. d.
Birmingham ...	Moses Thatcher ...	2 19 5
Cheltenham ...	Edward A. Noble ...	0 0 2
Carmarthen ...	R. J. Davies ...	0 0 1
Durham and Newcastle...	James Smith ...	0 7 1
Essex...	C. P. Liston ...	1 9 5
Glamorgan ...	Elias Morris ...	0 9 1
Glasgow (new account)...	H. H. Cluff ...	2 8 4
Hull ...	John Jackson...	0 0 0
Kent ...	Ezra J. Clark ...	0 0 8
London ...	Griffith Roberts ...	0 0 1
Liverpool ...	Jonathan Steggell ...	0 11 1
Leeds ...	John Barker...	0 0 9
Manchester ...	A. Miner ...	0 2 9
Monmouthshire ...	Barry Wride ...	1 12 3
North Wales ...	Thomas P. Green ...	0 5 11
Pembrokeshire ...	William White ...	0 2 6
Preston ...	Richard Benson ...	0 0 0
Reading ...	Henry Barlow ...	0 0 0
Southampton ...	Marius Ensign ...	0 8 1
Sheffield...	Edwin Walker ...	6 3 5
Swansea ...	John D. Rees ...	0 12 3
Warwickshire...	George Hunter ...	0 1 9

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MILLENNIAL STAR.

"SEEK YE THE LORD, ALL YE MEER OF THE EARTH, WHICH HAVE WROUGHT HIS JUDGMENT;
SEEK RIGHTEOUSNESS, SEEK MEERNESS: IT MAY BE YE SHALL BE HID IN THE DAY OF THE
LORD'S ANGER."—Zephaniah ii, 3.

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DEATH AND RESURRECTION.

It is appointed unto man once to die. It is also ordained that he shall live again. This is a great mystery. It is easy for us to understand that we shall die, for that is consistent with our experience, we know that death is the common lot of mortals. If we had never known anything of death or decay by personal observation, it would be a very difficult matter for us to understand that this living, active organism must crumble into dust and be no more. But we have become familiar with death, and therefore we all expect at some time to yield up our earthly nature to the grasp of the grim conqueror.

The resurrection from the dead, however, is something beyond our present comprehension, for we have no experience to familiarize our minds with the idea of it. It is therefore a matter of faith. And the Gospel gives us such positive assurances of the resurrection, that we have sure and ample grounds for our faith. This faith creates hope, and hope and faith united bring forth joy and con-

solation, which the prospect of death cannot weaken nor destroy.

All sentient beings know that they must die, but they do not all know that they will live again. Some think that death is a final end of their whole existence; others believe that it is a perpetual end to their bodily, material existence, while their spiritual nature lives on; and others imagine that death is a disorganization of the whole being, man having no separate, spiritual life, but that the resurrection will bring forth that being to organic life again.

A proper understanding of, and faith in the Gospel of Jesus Christ, will show the incorrectness of all these notions. Life and immortality are brought to light through the Gospel. And the teachings of the Gospel accord and harmonize with our inward consciousness. There is something repugnant to our whole nature in the idea of annihilation. The thought of utter final destruction jars on the mind, and sends a discordant thrill through every fibre of our being.

And this is not merely the result of our training, not the mere effect of Christian traditions on our minds. It is the voice of nature that cries out loudly against a false idea.

Faith in the doctrine of a continued existence for man after death, is almost universal, and would be entirely so, but for a scepticism which men have cultivated, and by which they have stifled the living voice within them. The most savage nations as well as the most civilized, the heathen and the Christian, the ancient philosopher and the modern thinker, all have a conception of, and a belief in a continued existence for man in some shape. But man, by his own researches and reflections, cannot obtain a definite and clear understanding of this subject. It is only by revelation from a higher source that he can comprehend his own nature and destiny. He who clings to mere human calculations and deductions, who will accept nothing but what his finite reason can demonstrate, will always remain in ignorance of himself, and be blind to the sublimest truths of nature.

The exercise of faith is as essential to the growth of the human mind, as necessary to the happiness of man, as any other power of his being, and without that faith he cannot draw nigh unto the source from which alone knowledge of eternal things can come to him. Faith grasps the idea of an immortal spiritual existence incorporated with the earthly body, and the Gospel makes plain what that spiritual part of his nature is.

The spirit of man is the offspring of God. It existed before the body, and will live after the body is dead. That is why man is never satisfied with the things of time and sense. His nature is eternal, and nothing but eternal things can satisfy it. He is of divine origin, and therefore his soul reaches out after divine things. His spirit comes from above, therefore it is ever seeking to soar upward. This world is too narrow for his home, he feels tied down and confined; his soul is chained by the laws that govern his material body, which is of the earth, earthy. The revelations of God, through the Prophet Joseph Smith, make this matter plain, and the Scrip-

tures of the Old and New Testaments declare the same doctrine. (See Doc. and Cov. page 245; Job xxxviii, 4 to 7 verses; Eccles. xii, 7 verse; Heb. xii, 9 verse.)

If there be no existence after death, why does man seek continually for knowledge with a desire that increases with increased attainments, with a thirst that is never quenched? As the book of the universe is opened to his gaze, he reads on untiringly, and each unfolded secret only makes him more eager for fresh perusal and further discovery. What profit is there in spending a lifetime to gather up the scattered treasures of wisdom and knowledge, if the stroke of death annihilates the mind enriched with the priceless store? Why should we strive to cultivate the pure, ennobling, and better part of our nature, and to conquer those propensities which ally us to the brutes, if our only reward is to be a spadeful of earth to cover up a mouldering skeleton? Man's nature and Christ's Gospel cry out against such a finale.

Man's spirit is immortal, and while his earthly body, having accomplished the object of its temporary existence, is dissolving to its natural elements, he still lives for future joy or sorrow, still retains the knowledge obtained through the medium of the body, and in another state of being, if prepared, can learn fresh laws and principles pertaining to his exaltation and glory. "In the Father's house there are many mansions," and a place is prepared suitable for all when they depart this life. Neither final punishment nor final reward comes to man at his death. There is a day appointed in which all shall be judged for the deeds done in the body, and until that time the spirits of men dwell in an intermediate state.

Book of Mormon, page 319—"Now concerning the state of the soul between death and the resurrection. Behold, it has been made known unto me, by an angel, that the spirits of all men, as soon as they are departed from this mortal body; yea, the spirits of all men, whether they be good or evil, are taken home to that God who gave them life. And then shall it come to pass the spirits of those who

are righteous, are received into a state of happiness, which is called paradise; a state of rest; a state of peace, where they shall rest from all their troubles and from all care, and sorrow, &c. And then shall it come to pass, that the spirits of the wicked, yea, who are evil; for behold, they have no part nor portion of the Spirit of the Lord; for behold, they chose evil works rather than good; therefore the spirit of the devil did enter into them, and take possession of their house; and these shall be cast out into outer darkness; there shall be weeping, and wailing, and gnashing of teeth; and this because of their own iniquity; being led captive by the will of the devil. Now this is the state of the souls of the wicked; yea, in darkness, and a state of awful, fearful, looking for the fiery indignation of the wrath of God upon them; thus they remain in this state, as well as the righteous in paradise, until the time of their resurrection." (See also Luke xvi, 19 to 31; 1 Peter iii, 18 to 20; Rev. vi, 9 to 11.)

The state of existence between death and the resurrection is, indeed, a happy one for the Saints. The flesh, with all its pains and sorrows, is cast aside, the world with all its cares, perplexities, and evils, is left behind, and Satan, with his train of fallen spirits, and their temptations, annoyances, and wicked suggestions, are so far overcome as to be entirely powerless. "Blessed are the dead that die in the Lord." They rest from their labors, their toils, sufferings, and trials, and, in company with kindred spirits, learn how to prepare themselves for the glorious resurrection morning. Miserable, indeed, are they who die in their sins, for they know not what their fate shall be. With a vivid remembrance of all their earthly acts, they look in dread suspense for that great day when the dead, small and great, shall stand before God, and be judged according to their works.

Not only does the Gospel give us an assurance of life beyond the grave, but it takes away the sting of death, by giving us hope and faith in the resurrection. The resurrection of the body. Not the mere raising of the immortal spirit from the dead taber-

nacle, but the re-animation of the tabernacle itself, that the spirit may renew its abode therein. It is "*this mortal*" that shall "put on immortality," it is this "*corruptible*" that shall "put on incorruption." Paul says, "Our conversation is in heaven, from whence also we look for the Savior, the Lord Jesus, who shall change our vile body, that it may be fashioned like unto his glorious body."—Phil. iii, 21. Christ was "put to death in the flesh, but quickened by the spirit." It was his body that was raised from the dead, tangible, material, and yet spiritual. His blood was shed for the sins of the world, but his resurrected body was quickened by the Spirit of God. It was henceforth no longer a natural, corruptible body, subject to decay and death, and to those laws that govern the gross matter of this lower world, but was an immortal, spiritual body, governed only by the laws of spiritual matter.

When the disciples, just recovering from the panic occasioned by his unexpected death, and filled with wonder at the news of his resurrection, had met to talk over the strange things that had occurred, Jesus appeared in their midst. Terrified and affrighted, they supposed it was a spirit. But Jesus said, "handle me and see, for a spirit hath not flesh and bones as ye see me have. And when he had thus spoken, he showed them his hands and his feet."—Luke xxiv, 39, 40. When they saw the marks of the nails in his hands and his feet, they knew it was the same body that was crucified. But that it was also now a spiritual body, they knew from the fact of his supernatural appearance among them, when "the doors were shut where the disciples were assembled for fear of the Jews." It was in that spiritual body that he was taken up into heaven before the gaze of his Apostles, and in that same body that "to those who look for his appearing, he will come the second time without sin unto salvation." We shall then in like manner receive our bodies again from the dust, quickened by the deathless Spirit of the Eternal Father. "The soul shall be restored to the body, and the body to the soul, yea, and every limb and joint shall be restored

to its body; yea, even a hair of the head shall not be lost, but all things shall be restored to their proper and perfect frame."—Book of Mormon, page 320.

Shall we reject the doctrine of the resurrection of the body, because we cannot comprehend the process by which it is to be accomplished? Who can explain how a seed dropped from a plant that has lived out its time, comes up in the same form and likeness as the one that is dead? Who comprehends the life of even a blade of grass? Who can fathom the mystery of his own birth and being? Who understands his night's sleep, the type of death, and his morning's awakening, the symbol of the resurrection? If we reject all that our frail reason cannot grasp, we must deny thousands of facts which are well known, but to us at present impossible of explanation.

We have the testimony of the writers of the New Testament that Jesus was raised from the dead, corroborated by the evidence of the Book of Mormon, which gives an account of his appearing to the Nephites in America after his resurrection, and in our own day, the testimony of Joseph Smith and others, who have seen him and bear witness that he lives. And those who have been commissioned by him to testify of his resurrection, have been also authorized to teach the doctrine of a universal resurrection. "As in Adam all die, so in Christ shall all be made alive." The righteous and the wicked, the just and the unjust, all shall come forth from their graves and stand before God. But every man in his own order," and in that glory and condition for which he has fitted himself. Those who are Christ's at his coming, who have been buried with him by baptism, and have been "planted in the likeness of his death," shall then be also "in the likeness of his resurrection." They will be raised first from the dead, and the righteous who are living will be caught up with them. "Then will the heathen nations be redeemed, and they that knew no law will have part in the first resurrection." A period of a thousand years will elapse before the rest of the dead are brought forth.

Those who are raised in the first resurrection, and who have obeyed celestial laws, will be quickened with the celestial glory which is called "the glory of the sun." They who knew not the law of God in the flesh, but who received it in the intermediate state—the heathen nations, and the honorable men of the earth who were blinded by the craftiness of men—will be quickened by the terrestrial glory, which is called "the glory of the moon." And they who love and make a lie, who reject the truth and love darkness rather than light, after suffering the wrath of God, and being beaten with many stripes, will be quickened by the telestial glory, which is called "the glory of the stars." Thus all will be brought forth and be placed in some position to glorify God, and advance in the path of everlasting progress, according to their different capabilities and capacities, and according to their acts in their state of mortality. All except the sons of perdition. Those who deny the Holy Ghost after having received it, who violate the everlasting covenant and shed innocent blood, who commit the unpardonable sin. These having received power to be exalted to the highest, and having used that power for evil, will be cast down to the lowest, will suffer the penalty of the second death with the devil and his angels, being delivered over to utter destruction, but the extent and place of their sufferings no man knoweth.

They who have bodies celestial will dwell in the presence of the Father and the Son, being crowned with glory and everlasting dominion and increase. They will be kings and priests unto God, and will minister unto, and reign over those who are not counted worthy of this "eternal and exceeding weight of glory." They who have bodies terrestrial will not receive of the fulness of the Father, but will receive the presence of the Son, and the ministry of those who are crowned. They who have bodies telestial will receive the ministrations of the terrestrial, and will all bow the knee to Jesus, but "where God and Christ are, they cannot come worlds without end." For a fuller account

of "the future state of man," see the vision given to Joseph Smith and Sidney Rigdon, in Doctrine and Covenants, sec. xcii, which is one of the most glorious revelations ever given to man on the earth.

In the resurrection of the dead is the great consummation of Christ's work. He came to save that which was lost. The future happiness and progress of man depends upon the redemption of his body. Without the hope of the resurrection, all the spirits of the departed would have to exclaim, like the house of Israel in the vision of Ezekiel, "Behold, our bones are dried, and our hope is lost: we are cut off for our parts." Ezekiel xxxvii, 11. Celestial glory, endless increase, and everlasting dominion, cannot be attained without the body. "The spirit and the body is the soul of man." When both are united after the power of an endless life, all the pleasures and powers of the universe can be enjoyed. The spirit has an affinity to that which is spiritual, the body to that which is physical. Separated, they are imperfect, united, they are perfect, if perfectly united.

A perfect being,—body and spirit inseparably connected by celestial laws, "receiveth a fulness of joy." All heights and depths minister to his happiness. Deprived of the body, the spirit has no medium through which to receive the blessings, pleasures, and powers pertaining to the physical world. Possessed of a body subject to pain and death, his spiritual powers

and capacities are weakened and dimmed, and the prospect of dissolution diminishes his earthly joys. But an immortal spirit, dwelling in an immortal body, quickened and animated by the spirit of truth and light and life, is in a condition to receive all pleasure, knowledge, power, and dominion from heaven above or the earth beneath, and all eternity is before him, and all elements become subject to his will. It was not until after his resurrection that Jesus could say to his disciples, "All power is given unto me in heaven and on earth."

The fear of death, so universally felt through all the world, vanishes from the soul when the light of Christ makes plain the doctrine of the resurrection. The grief of the sorrowing parent over the coffin of the dead child, the distress of the children who follow their parents to the grave, and the anguish of the wife or husband over the cold form of the loved and departed companion, are all softened and turned into hope and consolation by faith in the resurrection. These blessings are the heritage of the Saints. The fear of death is gone. The pangs of separation are swallowed up in the certainty of reunion. And the ghastly corpse and the funeral pall fade away from their sight, as faith raises a vision of their departed loved ones, radiant with immortal beauty, and clothed with the white robe of righteousness in the glorious resurrection of the just!

CHARLES W. PENROSE.

SKETCHES FROM THE BOOK OF MORMON.

BY ELDER KARL G. MAESER.

ALMA THE GREAT.

That the priests of king Noah, notwithstanding their corruption, were not without a certain degree of learning and smartness, is apparent from many circumstances, especially from the influence they exercised over the uncultivated Lamanites, after the destruction of their frivolous prince, by which means they introduced among

them many arts of civilization, but not the true knowledge of the living God and his commandments. From among that class of men, young Alma steps forward to manifest the yet unpolluted blood of Nephi in his veins, and his own superior spirit, by defending the captive Prophet before an unrighteous judge, at the danger of his own life.

Man grows with his higher aims. As neither Joseph Smith, the Prophet of the latter-day work, nor Martin Luther, the great reformer, or other instruments of God's providence, had any idea of the grandeur of their missions at the beginning of their work, but grew with them as their steady development put greater requirements on their intelligence, energies, faith and heart, so, also, Alma knew not, in stepping forward to oppose a proceeding against which his sense of justice revolted, that with this act he had commenced a career which, if faithfully pursued, was destined to raise him to the highest sphere of humanity, to be a Prophet of the living God, holding the keys of life and salvation within his hands. The unavoidable persecution which followed, was but the storm that shook the young tree to make its roots fasten the stronger into the ground; and Alma never disappointed, in any one step, the trust and confidence the Lord placed in him to the last.

At the waters of Mormon he preached to his followers, and there in the wilderness, shaded by a little grove of trees, he commenced baptizing in the name of the Messiah, and organized a Church of Christ, setting apart men to administer in the Aaronic Priesthood, and giving much good and valuable information for the benefit of the Church. It is not to be wondered at that Alma in his report to Mosiah II, speaks of the land, the grove, and the waters of Mormon with an almost melancholy tenderness of remembrance, for here, perhaps for the first time, came the clear conception of his mission upon him, here his people had taken upon themselves the holy covenant, and from here they emigrated in a body to seek, in unknown parts, an undisturbed peace, which Noah and his people were not willing to grant them.

The difference in the course and fortunes of the people of Alma seceding from Shilom, and the career and spirit of the secession of Zeniff from Zarahemla, is clear to every one at the first glance, their respective motives being just the opposite to one another, and therefore the paternal hand of God led Alma's little band in the ways

the Psalmist sings of, when he says, "He maketh me to lie down in green pastures: he leadeth me beside the still waters." Psalm xxiii, 2.

They erected a settlement which they called Helam, in honor of the first baptized among them, in a pleasant country, where rich harvests manifested to them the blessings of God. If the people in their veneration for the man to whose unceasing exertions, noble devotion and wisdom, they were indebted for their present happy condition, wanted to make Alma their king, notwithstanding their sad experience with their former monarch, and even the teachings and expostulations of Alma himself, were first necessary to let them see the folly of their plan, so this is only another evidence of the truth, illustrated all the world over, how few people are capable of self-government.

Amulon, one of the fugitive priests of Noah, who, after the terrible finale of his master, had gained considerable influence with his companions over the Lamanites, had been installed governor over the subjected Nephites, in which capacity he exercised also hard oppression over Alma and his people, in a manner which began to be so unbearable, that the Helamites were directed to flee, and, guided by Providence, found their way to Zarahemla, as Limhi, with the people of Shilom, had done before them. Here we see Alma at once proceeding in his prophetic career, preaching, baptizing, ordaining priests and teachers, and erecting churches, in all of which he was nobly sustained by Mosiah II, who understood how to appreciate qualities which he himself possessed in so high a degree.

We come now across an episode in the book of Mosiah, which causes the most serious reflections for all Israel, even in these latter days. We read that many of the rising generation, who were children at the time of king Benjamin's great conference, understood not his teachings, and were unbelievers. The testimony of Enos is their parents' condemnation! Harken, O Israel, and look upon the subsequent anxieties of the prophets, the perplexities of the people, the confusion of the Church, and the many

lost souls in those days, that thy children may be taught the knowledge of the Lord, and be trained to the service of the God of Israel.

Alma was acknowledged High Priest and President of the Church, and as such, sought counsel from the fountain of all truth, which he needed for the benefit of the Saints, and which the Lord gave him in revelations, through which he was not only strengthened and encouraged himself, but also enabled to overcome triumphantly all difficulties, and restore harmony and peace in and with the Church. One great, deep sorrow, however, had this great man to share with his friend Mosaiiah II. His son Alma, and Mosiah's four sons, had turned away from the truth, and

were following the ways of the world for a time, until finally a vision, like to Paul's of old, bringing them to repentance, put the suffering parents hearts' at rest, and filled them with unspeakable joy over the conversion of their formerly wayward children.

Soft is the pillow of the man whose life's labor is faithfully done; the remembrance of past sorrows forms itself into pleasant dreams; the images of those whom he loved gather around him like angels of blessing, and his soul listens joyfully to the welcome from behind the veil, "Well done thou good and faithful servant; enter into thy rest." Thus must have died Alma the Great.

WHEAT *versus* FLOUR.

Under the head of "Dental Hygiene," Dr. Henry S. Chase, of St. Louis, is publishing a series of articles relative to human food, &c. The latest that we have seen discusses the bread question, and shows the great difference between the nutritious qualities of wheat and flour.

Wheat, he says, abounds in starch, gluten, and the phosphates of lime, soda, and potassa. It has all the elements for perfectly nourishing the human body, and building up in perfection the bones, teeth, and such portions of the animal system. Starch is the principle which keeps up the heat of the body, and furnishes the motive power. Gluten forms the red meat or muscles, and the ligaments, &c. The phosphates of lime form the greater portion of the bones and teeth. There are other principles in wheat, which it is unnecessary to notice here. On burning one hundred ounces of wheat, about three ounces of ashes remain. This residuum is mostly composed of the phosphates of lime, soda, and potassa, which constitute the greater weight of the teeth and bones. There is, also, no portion of the body, whether muscles, skin, or ligaments, nerve or brain, which does not contain and demand these phos-

phates. Indeed, we could not exist without them. Starvation would take place in a few days, if they should be absolutely wanting in the food. The brain requires a large quantity of the phosphates daily, for the operations of the mind, as is found by accurate experiments. A definite weight of these phosphates, proportioned to the weight of the body, &c., is daily removed from the different organs, as is found from the excretions.

This is the reason why mothers are so much afflicted with decayed teeth in this country; for a certain weight of the phosphates must be furnished to the child through the blood of the mother, and if her daily food does not supply that quantity, together with that which nature demands shall each day be thrown out of the system, then it may readily be seen that both the teeth of the mother and child must suffer.

Superfine wheat flour is sifted from the meal of the ground kernel by the miller's bolt, and is mostly starch. Chemical analysis shows it to be seventy-five per cent. starch. There is a little gluten, and a trace only of the phosphates. In burning one hundred ounces of superfine flour, only seven-tenths of an ounce remains.

Mayer, a German chemist, found fourteen times more phosphoric acid in the whole grain of wheat than he did in superfine flour.

We have just seen how important this phosphoric acid is, and if the Lord put no more of this principle in the grain of wheat than he considered necessary for the health and growth of our bodies, we can see what a wrong it is to deny these bodies the benefit of it. Is it not criminal to give to our children that which is not true bread?

On cutting off a thin slice of a grain of wheat, and placing it under the microscope, the starch cells will be found to be occupying nearly the whole of the interior. But just around the bran envelope will be seen a single row of gluten cells. These gluten cells are the great repository of the phosphates. The gluten cells adhere to the bran in grinding, or are mixed with the coarser portions of the grain, which the miller rejects when he wishes to make superfine flour, for the gluten cells are dark, and make the baker's and housewife's loaf dark colored, and this is not considered desirable by them. Therefore the gluten cells are carefully excluded from fine flour, and are sold at a reduced price, for cattle feed, &c. Therefore our bread is robbed of those important elements which are especially so necessary to the growth of the children, and to the mental and bodily health of every one.

But it may be said that other food will nourish the body besides wheat. This is true. God has placed in all kinds of grains, roots, fruits, and lean meats, the elements of growth and nutrition, and it will be much better for us to make use of them freely, than to use so much fine flour. The mischievous practice of allowing fine flour to enter so largely into the various dishes of which we partake, make it, in fact, the greater portion by weight of all the food that the majority of women and children live upon.

Thousands of "poor," who "live from hand to mouth," eat but little

besides the fine flour loaf. Their bodies are thus enfeebled, and they, together with the rich who make so many delicate dishes of this flour, are ready victims to epidemic diseases which select the feeble first. Mothers who feed their babes from the products of their own blood, will find it impossible to eat and digest five times the amount of fine flour which would be required if unbolted wheat was substituted.

The remedy is obvious, discard the use of superfine flour as far as possible. Let the loaf, at least, be of unbolted wheat, and so, too, of the biscuit. A pound of unbolted wheat meal has as much value to the body for its nourishment, as a pound of fresh beef or mutton. Variety of food is desirable both as a matter of taste and health; but let us cease to rob our bodies of the elements which the Creator has placed in the kernel of wheat.

The poor, especially those who cannot afford the expense of an abundant supply of meat and vegetables, will find the loaf of unbolted wheaten bread the most nutritious and economical food which can be procured. But just here let me state, that beans are particularly rich in nutritive matter of all kinds.

In these familiar talks on hygiene, my language is not so precise as it would be if the matter was intended for a scientific body. In the latter part of a former article, entitled, "The duties of Parents," I said that if the mother did not partake of nutritive materials enough to supply herself and child, nature would extract from the teeth and bones of the mother enough phosphate of lime to supply the child. I should have said nature will divert from the teeth and bones of the mother the nutritive materials which they need, and give them to the teeth and bones of the child.

Dr. Chase says in effect—use Graham flour. It is as cheap as superfine, extra, or any of the fancy brands, more nutritious, and twice as healthy.

Learn in childhood, if you can, that happiness is not outside, but inside. A good heart and a clear conscience bring happiness, which no riches and no circumstances can ever do.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, FEBRUARY 1, 1868.

THE APPROACHING EMIGRATION.

By reference to the published List of Debts in our last issue, it will be seen that instead of increasing, it is growing beautifully less. A reasonable effort on the part of those Conferences now named in that list will, by the close of the present quarter, transfer their names to the Credit List. The general effort of the Saints throughout the Mission, to get the names of their respective Conferences so placed, is praiseworthy, and comports with the high hopes they entertain for the work of Emigration during the approaching season.

By the latest news from Utah, the prospects are brightening for a considerable extension of this work, inasmuch as the President of the Perpetual Emigration Fund is enabled to accept neat stock, wheat, oats, and barley, on donations for the Emigration, by which means many will be enabled to contribute who could not, if only cash could be taken. It is reasonable to presume that by this means the amount contributed will be very greatly increased, though now it will not reach anything near what it would have done, if the grasshoppers or locusts had not preyed upon the crops last year. In many places they have left their eggs in the soil, which threatens a similar destruction to the coming crop. The loss of crops through the grasshoppers last year, will hinder many from donating, who would otherwise have been pleased to do so; but the Saints in Utah have faith in the Lord, and notwithstanding the comparative scarcity of grain, many will impart of their small supply, trusting that God will not suffer them to lack, and knowing that it is impossible to starve a good Saint. A generous, acceptable offering in aid of this enterprise, may be the best means of averting the threatened evil. The ties of kindred, now so numerous between the Saints in Utah and those in Europe, uniting with the heavenly requirement to gather God's people, combine to awaken the deepest interest alike in those who are behind the veil, the people in Zion, and the Saints who are panting for deliverance in Gentile bondage.

The union of effort resulting from this, is bound to work out a telling testimony to the nations, of the purpose and power of God in his great Latter-day work. Scarcely a measure of the last dispensation has been undertaken with a greater, if so great, a unity and ardor as the one now in hand, though at the time of its proposition the greatest scarcity of cash that has been known for many years existed in Utah. Still He who prompted the measure, holds the keys of all treasures on the earth and under the earth in his hand, and can unlock, devise, or provide, as the good pleasure of His will shall determine, or as the faith and purpose of his people may render expedient.

It has too often happened, that those who have been assisted in times past, instead of feeling that gratitude to God and their brethren who had helped them, which should have inspired their hearts, have acted as though they thought they were conferring an obligation instead of receiving one. As though the people in Utah ought to be very much obliged to them for coming there, and the last thing necessary for them to do, was to think of re-imbursing those who had so generously aided them. This conduct on the part of some who have been assisted to emigrate, has tended to quench, in some degree, the spirit of liberality in connection with the gathering. But we hope this will not be the case now. The influence of the President is being so strenuously exerted on behalf of the poor Saints scattered abroad, that no doubt the hearts of all the faithful in Zion will be touched, and the President's call will be liberally responded to. And we earnestly hope that those who shall have the great privilege of going to Zion this year, will not forget, when they arrive there, "the rock from which they were hewn, and the pit from which they were dug," nor yet the hands that worked out their deliverance.

If it is the duty of those who are blessed with plenty in Zion, to aid in the gathering of the indigent Saints, is it not also the duty of those who are possessed of an abundance of means in this country, to join in the good work? The gathering of Israel is one of the most important parts of the Latter-day work, and it is the privilege and the bounden duty of all Israel to share in it. Then let those who have more than they need for their own use in gathering to Zion, impart of their substance to assist their poorer brethren and sisters; and in so doing they will make for themselves friends with "the mammon of unrighteousness," and secure the favor of Him who causeth the liberal hand to "wax rich." It is expected that those who are assisted from the P. E. Fund will, as soon as they are able, refund the amount expended for them, and that they who are helped by private individuals in Utah, will repay the sum to those who helped them. In like manner, those who may be assisted by their brethren who have means in this country, should consider themselves in debt, and under obligations to discharge the debt as soon as circumstances permit.

It is the duty of all the Saints to exert themselves, and accomplish all they possibly can for their own emancipation. Those who are favored with assistance, should not expend what means they may have in luxuries, depending solely upon others for their gathering; but should use their little store, as far as it will go, for their passage money, that they may be as independent of other people's means as possible, and that the help from Zion may be extended to the greatest possible number. Selfishness must be purged from the heart by the important considerations involved in the deliverance of all the Saints of God. None should cumber themselves with much luggage, both for their own sake and the sake of others. For their own sake, because it will be a trouble and a vexation to them on the way, especially if they are compelled to throw it aside; and for the sake of others, because it will occupy room and cost money which could be more profitably used for the conveyance of living freight.

As emigration time draws near every season, the powers of darkness seem to combine to throw difficulties and stumbling blocks in the way of those who are about to make their escape. Circumstances the most unlooked-for arise to harass, perplex, and hinder the Saints in their preparations, and towards the

last moment it frequently appears to many who have thought all was prepared, that it is impossible for them to go after all. But strong faith, settled determination, and unwavering perseverance, win the battle at last. We have no reason to expect that this season's operations will be an exception to the general rule, and that the adversary will suffer all things to move along in peace. On the contrary, judging from the past, it is more reasonable to expect that, in view of the extent and importance of the present year's emigration, he will redouble his exertions and increase his vigilance to block up the way, thwart the plans of the Saints, tempt them to sin, cause dark clouds of doubt and fear to arise, stir up relatives to oppose, and in every way seek to render abortive the labors of the people of God.

The Saints will, therefore, need an increase of faith and of faithfulness, that they may live closer to the Lord, so as to obtain his aid in conquering the power of Satan. The Elders, also, will have to be on the alert, ready to advise, encourage, and plan, clothed with the armor of the holy Priesthood, clear in the minds both in conception and judgment, and full of wisdom in all things. Let it always be remembered, in the most complicated and difficult circumstances and emergencies that may arise, that "the wisdom of God is greater than the cunning of the devil." The destroyer is always ready to afflict the people of God, and particularly so at those times when they are about to engage in any great and good undertaking. The Saints, therefore, should be careful of their health, and endeavor not to expose themselves, through indiscretion, to the attacks of disease and the grasp of the destroyer, but by taking every proper precaution, should strive to preserve their bodies in vigor for the labors and toils of the preparation and the journey.

And let all the Saints avail themselves of the period that is left between now and emigration time, to warn their friends and neighbors of the judgments that are impending, and bear testimony to them concerning the work of the Lord. This may be the last opportunity that many will have of so doing, and they had better avail themselves of it, lest in the great day of accounts some should lay it to their charge that they hid up the light of God in their own souls, and would not let it shine so that others might be saved. We rejoice and are thankful to see the purposes of God fulfilling in the earth, and hail with joy and gratitude the day of deliverance for his people.

CORRESPONDENCE.

ENGLAND.

Merthyr Tydfil, Jan 2, 1868.

President F. D. Richards.

Dear Brother,—I came to Merthyr last evening, in company with Elder J. S. Lewis, who has been visiting our Conference since the 24th. We had an excellent concert on Christmas day, good order prevailed, and consequently peace and good feeling was the result. I can say that we have had a good time since then, and have

visited some of the Branches in company with Elder Lewis. We had good meetings, and we see the fruitful results of the visit of Elders Parry and N. Pratt. There is an excellent spirit prevailing as a general thing, and there is an increase in the Tithing, besides a subscription for paying off the Book Debt, which has been responded to most liberally, and there are frequent baptisms through the Conference.

I can bear testimony to the gifts of the Gospel among us in tongues, interpretations, and prophecy, at different times, harmonizing with the instructions and exhortations which came afterwards through the STAR, manifesting the harmony and oneness of that Spirit which leads into all truth. This is great encouragement to the Saints in their pilgrimage here in old Babylon, and stimulates them to more diligence in building up the kingdom of God, and delivering themselves from under the yoke of tyranny and oppression, to enjoy the liberty of the people of God in the valleys of the mountains.

We enjoyed ourselves much in a concert, last evening, at Merthyr Tydfil. There were present all the missionaries from the Valley that are laboring in Wales, Elder E. Morris presiding. It went off very peaceably, and good order prevailed. We had quite a refreshing time together last evening and to-day. It is very pleasant to meet so many of the Elders so far from home; it appeared as though we enjoyed a full flow of the Spirit that rules in Zion, which we do to a great extent when we faithfully live our religion.

The Word of Wisdom is quite a text with us of late, and is producing very good effects. We see its fruits manifested among the Saints, several of the brethren leaving off tobacco, and other things that are injurious to the constitution. The tea is a matter that bothers the sisters considerably, but in the face of this difficulty, many are leaving it off, and pronouncing it of no beneficial effect in any way whatever. I think that much will be done, by abstaining from these things, towards clothing those children that are very thinly clad. We shall turn our attention to this thing immediately, and we trust that much comfort will be realized by this labor.

I intend paying a visit, with uncle J. D. Rees, among our relations this week. We shall spend a few days, and shall endeavor to counsel them for the best, for there are many among our relatives that favor the kingdom of God. We trust that we shall do them some good.

I thought a few lines in this man-

ner would not be uninteresting to you, which made me pen them down. With kind regards to you and the brethren in the office, I subscribe myself your brother in the Gospel,

BARRY WRIDE.

Leamington, Jan. 14, 1868.

President F. D. Richards.

Dear Brother,—Thinking that you, perhaps, may be expecting to hear from me, according to my promise at the Conference, I now avail myself of the present opportunity of penning you a few lines to let you know something about my labors in this world of wickedness and sin.

I have been travelling around my field of labor, and I find the Saints feeling well, and the good spirit which they received under your kind and fatherly instructions is still burning within them, and they feel to lift up their heads and rejoice in the great and glorious work which they are engaged in.

There are some that have almost given up all hope of being gathered, but the pleasing tidings from Zion seem to put new life and vigor in them, and they are striving with all their might, mind, and strength to get their business settled, so if they are among the happy number that are to go this year there will be nothing to stop them.

The work is on the increase in this part of the vineyard. I had the pleasure of attending two baptisms on Christmas eve, and I expect soon to have some more to attend. My labors are very pleasant and agreeable, much better than I expected; but the Lord is fulfilling his promises that his servants pronounced upon my head before I left my home. He has raised up many good and faithful friends for me in this far off land. My health is very good, for which I feel to thank God, for it is he that gives us all good things, and I feel to go forth and trust in him and strive to build up his kingdom, and to perform every duty that devolves upon me from time to time in that way that will be pleasing in his sight.

I hope you have regained your health, and I pray the Lord to bless you with the spirit of your high and

holy calling resting upon you, that you may guide the affairs of this Mission in righteousness.

Give my love to brother Preston and all associated with you in the office, and accept the same yourself, in which brother Hunter joins; and ever praying for the welfare of the kingdom of the Lord, and all connected with it, I remain, your brother in the Gospel,

WM. H. HOMER.

Hull, Jan. 20, 1868.

President F. D. Richards.

Dear Brother,—I feel it to be my duty, which I can assure you I shall perform with great pleasure, to write you a few lines relative to the work of the Lord in this small portion of his vineyard. We are but very small in numbers. The Hull Branch, properly speaking, is the Hull Conference. There are, however, a few scattered members, most of whom we go to see as often as convenient.

We held our semi-annual Conference on the 10th of November, which was numerously attended both by Saints and strangers. We were highly favored with a visit from brother Penrose. His teachings were highly

appreciated, more especially a discourse that he delivered in the evening. Our Conference seemed to give fresh impetus to the work of the Lord in this place. Our meetings have been numerously attended ever since. We have baptized eight; more have given in their names for baptism.

The work of God is not finished here; much good may yet be done, and I firmly believe it will be. The local brethren are on hand to do as they are told. I believe that a goodly number of the Saints in this Conference will be able to emigrate next summer; they are trying hard for it.

I am truly thankful to God, my Father, that I have been called to give myself up wholly to the ministry. When you called me out at first it was a trial to me; I felt weak, but the Lord has thus far sustained me, and I believe he will continue so to do, and not only me, but all his people Israel. Fearing that I shall be trespassing upon your valuable time, I will draw to a close, with love to yourself and brother Penrose, and all in the office, I remain, dear brother, yours in the Gospel of peace,

JOHN JACKSON.

CURE OF CANCER.

[We insert the following interesting case of cancer cured, not only because it seems important, but because we have been well acquainted with the patient and his family for more than twenty years, and have received this statement in writing, for publication.]

When about fifty years of age (A.D. 1836), there appeared near the outer corner of my left eye a small scab, which slowly enlarged and soon became painful, attended with a constant itching, or rather a twitching sensation. Feeling anxious about it, I applied to a physician in Hartford, Conn., who said it was a cancerous affection, but advised me to let it alone, and give it no medical treatment. As the affected place continued to enlarge, and the irritation increased, I applied to another physician, who attempted

to cure it by applying caustic, which treatment proved an injury instead of a benefit. The sore increased in size, spreading over the temple, eating off both lids of the eye, discharging matter constantly, destroying the sight of the eye, and causing almost insufferable pain. Thus matters stood at the end of twenty years' affliction, and I had reached the age of seventy. I had up to that time consulted six physicians, from none of whom did I receive any relief. The cancer now assailed the substance of the eye-ball, eating it out entirely. The sore spread over the temple to the size of the palm of my hand, and below the eye about three quarters of an inch.

I then applied to an eminent physician in New York (Dr. Blake), and remained under his treatment one

year without any benefit, but rather grew worse. I now gave up all hope of recovery, ceased taking medicines, and merely washed the affected part often in cold water. During the summer of 1865, it had become so painful that I slept but little, was very weak and nervous, was confined to my bed most of the time, and expected soon to die; my friends thinking I could not live till the following spring.

In the month of August, 1865, I heard of a remarkable cure of a cancer by the use of a tea made from common red field clover. Thinking it was at least harmless, I used it as a common beverage, making it very strong, and also washed the eye with the same. In less than two months, to my utter astonishment, the pain entirely ceased, and the sore began to heal at the inner corner of the eye. The healing process went on rapidly, until the eye socket was healing over, forming a skin as smooth as that on my cheek, and the redness is now gone. The

sore on the temple is also healed. There is not over my eye even the semblance of a scar, and but a few scars remain on the temple. My sleep is now sweet, my appetite good, am more fleshy than ever before, my general health was never better, and I think I have as few infirmities, and am as hale and hearty as any man of my age, which is now eighty years.

TRUMAN WOODFORD.

West Hartford, Conn.

[Whether it was the clover tea and clover wash which put the patient in the way of recovery, or whether the disease had already exhausted itself, may never be known; such testimonials, however, will have their influence. Calomel and other drugs of a poisonous nature would only aggravate such a case, and hasten the exit of the sufferer. Clover tea or pure soft water would at least not obstruct the processes of nature, and the work of repair could go on.]—*American Phrenological Journal*.

SUMMARY OF NEWS.

Such was the slackness of trade, and the consequent want of employment in Paris during the past quarter, that no fewer than eight thousand families were unable to pay their rent.

An unbroken railway communication is now open from the Atlantic seaboard to the Rocky Mountains, a distance of more than 2000 miles. The line passes over the Mississippi and Missouri rivers on bridges—at Rock Island on the former, and Omaha on the latter—so that, if necessary, the entire journey can be performed in the same carriages.

The number of special constables sworn in up to Thursday, Jan. 16th, in the city and metropolitan districts, was no less than 46,201. A return which has been made shows that, following the advice which was given some time since, the selection of superintendents has, in a vast number of cases, been made from gentlemen holding her Majesty's commission who happen to reside in the districts.

The famine which is desolating so many countries in Europe, has extended its ravages to the regency of Tunis. A correspondent writes to the *Italie*, that on the 7th instant no fewer than 220 persons died from starvation at Tunis alone. In the interior of the regency mothers are said to be selling their children for a few francs! Several have been bought by captains for transportation to Malta.

FRANCE.—Very sad tidings are received from almost every part of France. The trade and manufactures of Lyons are paralyzed by a variety of causes, in which the uncertainty prevailing as to the political future have no small share. Hunger and destitution are making sad havoc among the operatives at Nantes, Rouen, and Roubaix; and even in Bordeaux, where the mildness of the climate generally does away with one cause of suffering, the destitution is pain-

fully manifested. So dense are the throngs of famishing operatives that besiege the Hotel de Ville, clamoring for bread or employment, that the guards had to be doubled. At Lille starvation is endemic, and in Paris the distress is very great, but private and public benevolence is more active.

Many a sweetly-fashioned mouth has been disfigured and made hideous by the fiery tongue within it.

"Well, my boy, do you know what 'syntax' means?" said a schoolmaster to the child of a teetotaller? "Yes, sir; the duty upon spirits."

ROME.—A correspondent of the *Journal des Debats*, writing from Rome, asserts that the French ambassador in that city recently told Cardinal Antonelli that "the Emperor Napoleon, in taking the Holy See under his protection, did not intend to uphold a reactionary and retrograde Government, but a liberal and progressive one; that it was time the wishes of the people were complied with, granting them at last those political and administrative reforms so often promised and so often postponed."

THE MARRIAGE MARKET.—A late San Francisco paper says—For a month past every steamer from the East has brought unusually large numbers of women. Over one-third of all the cabin passengers have been of the female gender. The matrimonial market of the Pacific coast, although not in the line of our legitimate remarks, is becoming quite an object of attention at the East. The war consumed over 800,000 men, and in some States the excess of women over the sterner sex is almost seven or eight to one. The Pacific States and Territories contain nearly thirty times more men than women, and if the right sort of the latter seek this market in a quiet way, the probabilities are greatly in favor of changing their names soon after arrival. This would result in building up thousands of homesteads, rendering our population more stable and moral, increasing respect and obedience to the laws, improving and unfolding our resources, and bettering our condition in all other respects.

AN ICE STORM.—A correspondent writes—"The Chiltern hills have been visited by an ice storm of unparalleled severity. The trees and hedges were covered with ice to the thickness of half an inch in the more exposed places. The trees were frozen so stiffly, that in spite of a strong wind they stood perfectly motionless, with the exception of the birches and evergreens, which scattered a shower of ice at every blast. The houses and buildings were coated with ice on their southern aspects, giving the appearance of a glass glaze; the glass in the windows was also thickly coated. But the icicles on the gates produced the most extraordinary effect, every bar of them being covered with ice, from which were suspended rows of icicles six inches long. These could be counted by hundreds—not hanging straight down, but all inclining, at an angle of about 30 deg., with the most perfect regularity, to the north, or away from the wind. The blades of grass and dead thistles which projected through the snow, were encased in ice to a great thickness; the snow, also, was coated with a thick coat of ice. The general aspect of the country was, as if every object had been suddenly dipped in liquid glass."

Squire Jeffs, who was for many years a justice of the peace in County Maine, was a wealthy though somewhat ignorant farmer. One day, in the most pressing season of harvesting, he was summoned to attend at the trial of some petty dispute between his neighbors. The evidence was long and somewhat tedious, and the squire had more than once exhibited symptoms of impatience. At length, when it was finished, and the village lawyer had risen and delivered a preliminary hem or two, he burst forth:—"I don't want none of your pleading about it. I know how it is now jest like a book; besides, it's getting late, and I want to go home and look after my men. I can decide it now as well as I can any time." On being convinced that such a course would not be exactly according to the due form of law, he reluctantly yielded. The arguments evidently did not tend to edify him much upon the subject, for when they were finished he exclaimed, "There, it is jest as I knew it would be! The thing was jest as clear as daylight before, and now you have gone and mixed the tarnal thing up so, I will be darned if I know how to fix it!"

ADDRESSES.

- David M. Stuart, care of A. J. Kershaw, No. 2006, North Fourteenth Street, St. Louis, Mo. U. S. A.
 John Brown, care of Mr. Benjamin Crain, Du Quoin, Ill. U. S. A.
 Warren N. Dusenbury, Box, 250, Aberdeen, Mississippi, U. S. A.

INFORMATION WANTED.—Respecting the present residence of William Thompson, who left Salford, near Manchester, for Utah, in the spring of 1864. Address Harriet Thompson, 2, Back Union Street, Oldfield Road, Salford, near Manchester.—*DESERET NEWS* and *TELEGRAPH*, please copy.

DIED:

- TURNER.**—At Wolverhampton, October 30th, 1867, of consumption and putrid foot, Humphrey Turner, aged 32 years. He has left a wife and five children.—*DESERET NEWS*, please copy.
PARTRIDGE.—January 9th, 1868, at the Staffordshire General Hospital, Wolverhampton, from injuries received at the Great Western Railway Works, George Partridge, aged 66 years. He was a native of Bromsgrove, Worcestershire.—*DESERET NEWS*, please copy.

POETRY.

BE A WOMAN.

Oft I've heard a gentle mother,
 As the twilight hours began,
 Pleading with a son on duty,
 Urging him to be a man.

But unto her blue-eyed daughter,
 Though with love's word quite as ready,
 Points she out the other duty—
 "Strive, my dear, to be a lady."

What's a lady? Is it something
 Made of hoops, and silks and airs,
 Used to decorate the parlor,
 Like the fancy rings and chairs?

Is it one that wastes on novels
 Every feeling that is human?
 If 'tis this to be a lady,
 'Tis not this to be a WOMAN!

Mother, then, unto your daughter
 Speak of something higher far
 Than to be mere fashion's lady—
 "Woman" is the brightest star.

If you, in your strong affection.
 Urge your son to be a true man,
 Urge your daughter no less strongly
 To arise and be a woman.

Yes, a woman! brightest model
 Of that high and perfect beauty,
 Where the mind and soul and body
 Blend to work out life's great duty.

Be a woman! naught is higher
 On the gilded list of fame;
 On the catalogue of virtue,
 There's no brighter, holier name.

Be a woman! on to duty:
 Raise the world from all that's low;
 Place high in the social heaven
 Virtue's fair and radiant bow;

Lend thy influence to each effort
 That shall raise our nature human;
 Be not fashion's gilded lady—
 Be a brave, whole-souled, true woman!

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LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30, FLORENCE STREET, ISLINGTON
 AND BY ALL BOOK SELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"SEEK YE THE LORD, ALL YE MEER OF THE EARTH, WHICH HAVE WROUGHT HIS JUDGMENT;
SEEK RIGHTEOUSNESS, SEEK MEERNESS: IT MAY BE YE SHALL BE HID IN THE DAY OF THE
LORD'S ANGER."—Zephaniah ii, 3.

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Price One Penny.

ENGLAND'S COMING PERIL.

Scarcely a day has passed for weeks without bringing us news over the wires about the movements of the Fenians. According to the accounts which we have received, considerable alarm is felt in many places in England respecting them. The widespread nature of their organization, as seen in the breaking out of trouble in wholly unexpected quarters, and the mystery in which all their movements are shrouded, produce a feeling of general and well-founded alarm in the government and people. Were the nature of their organization and movements thoroughly known, they would not be much feared. But they operate in secret, and a few bold men, scattered through the various towns of the kingdom, are capable of exciting very great alarm in all quarters. The danger is greatly magnified by the fears of the people. The operations of the Fenians show what an amount of mischief can be done by secret organizations, in the midst of a powerful empire. Though in many respects contemptible, and in our

opinion utterly inadequate to achieve the ostensible object of the organization, namely, the redemption of Ireland, still the Fenians are successful in stirring the British empire to its very heart, and a feeling of uneasiness and dread has seized its rulers.

As near as we can learn, it is the intention of the British government to wield the full power of the law against those of the Fenians actually caught in treasonable transactions, and at the same time pursue a kind and conciliatory policy towards the people of Ireland, and endeavor to ameliorate their condition. This is the best course the government can take under the circumstances. It would have been every way better if the wrongs of Ireland, and the oppressions under which she has groaned, had received attention years ago. The sufferings and discontent of the people have afforded excellent opportunities to professional agitators to practise their vocation, and they have not failed to avail themselves of them.

The despatches to-day state that an

English paper—the *Sunday Observer*—asserts that the government is acting with a full knowledge of the secret plans of the Fenians, and that the alarm which they have caused is subsiding. This is not the first time that such statements have been made by the English papers. It is their policy to lessen the public alarm on the subject, and to have the idea go out that the government has all the necessary information about this organization in its possession. England need not delude herself with the idea that she can bring such difficulties to a speedy termination. Crushing out these insurrectionary movements is like stamping out fire; while it is being extinguished in one place, it is apt to break out in another. If Fenianism should be broken up, and its adherents destroyed, insurrections and trouble will likely crop out in other forms and under other names.

In connection with these troubles in England, the call which has been made upon the people of this Territory to make donations of means to send for their poor co-religionists in England, possesses great significance. If sufficient means can be raised, not one Latter-day Saint who wishes to come will be left in England, and the British Mission, so far as that island is concerned, will cease to be. The Elders, for a time at least, will be relieved from the responsibility of

preaching to the English nation. Such a withdrawal of the Elders and Saints would be portentous of evil to England and her people. For upwards of 30 years missionaries of the Church of Jesus Christ of Latter-day Saints have gone to Great Britain in an almost unbroken column. They have borne a faithful testimony to the inhabitants of that island. The nation is to-day without excuse for its rejection of the message sent unto it. The consequences of neglecting this warning must come upon the government and people.

England, as well as every other nation which has a full and fair opportunity of hearing and obeying the truth, cannot escape from the consequences of her own acts. The United States have had their troubles; and while in the midst of them the English thought that Republican institutions were on their trial. They proclaimed them a failure, and pointed with exulting pride to the stability and prosperity of their own government. But now troubles are thickening around them. The insurrectionary movements of the Fenians; the growing power and increasing demands of the ultra liberal party for further concessions; with other causes, threaten trouble to Britain which her wisest statesmen will find it difficult, if not impossible, to avert.—*Deseret Evening News*.

SKETCHES FROM THE BOOK OF MORMON.

BY ELDER KARL G. MAESSER.

THE END OF THE KINGS.

It would be extremely difficult to follow up the thread of the narrative throughout the records of Mosiah II., without getting confused within those many interwoven meshes of the net of events, which make this part of the Book of Mormon one of the most characteristic and important, if we could not take an oversight over the whole, as a traveller only obtains a thorough idea of the *ensemble* of the many streets, places, and buildings

constituting a city, by beholding it from a large eminence. Having obtained, for the same reason, a general view of this grand episode, it will resolve itself into beautiful order, and the great plans of an overruling providence will be made apparent, as they are to be discovered in the development of all human history.

Out of the seeming chaos, as the natural focus to which all other related incidents are converging like radii to a common centre, rises the city of

Zarahemla, which being discovered by Mosiah I. as an insignificant town, inhabited by the last remnants of a once powerful nation, was raised by him, his people, their intelligence, and the Spirit of God attending their efforts, to a centrality of renown and great power.

When Mosiah I. departed with a portion of the Nephite nation from his former home, he left behind him by far the greater portion of Nephites, who, in connection with others from Shilom, are spoken of again at a later period, at the occasion of Amulon, one of the priests of Noah, who was governor over them, at the same time he tyrannized over Alma and his little band, and also when his and the other priests' sons took upon themselves the name of Nephites again, being doubtless aware of their superiority over the uncultivated Lamanites, and evidently claiming the name of Nephi as a distinction or kind of aristocracy in the land; being, however, through this movement, unconsciously the means of preparing the Lamanites for those marvellous changes that transpired among the next generations, when preachers of repentance went from among Laman to the apostate house of Nephi.

After several expeditions at various times had started out from Zarahemla, to rejoin the main stock of Nephi, which would have been lost sight of very likely altogether, without the subsequent events attending those enterprises, those exciting intermez-zos commence, which form the main feature of the records of Mosiah II. The expedition of Ammon brings to light the history of Shilom with its three kings, and is the cause of the reunion of the most of these people with Zarahemla, under Limhi, (bringing with them 24 gold plates with engravings, to be translated by Mosiah II., which has been done, and is found in the latter part of the Book of Mormon, under the name of the Book of Ether,) as the first company of returning Nephites, which is soon followed by the arrival of Alma's train; these migrations making thus the city a centre stake of Zion, for that period, in the true sense of the term.

The long and successful reigns of

her three wise kings had raised Zarahemla, in spite of the many vicissitudes she had to encounter, to that prominence in which we behold her when that great change took place, which transformed the kingdom into a republic. Mosiah II. commenced his reign in humility and disinterestedness, gaining thereby the confidence of the people, and continued his career with wisdom, by which he made sure of the veneration of his subjects, and using his influence to plant in them the principles of piety and true worship of the God of Christ, preparatory to the appearance of Alma, by whom baptism for the remission of sins, and the administration of the Aaronic Priesthood were introduced, and the real threshold of the kingdom of God was entered upon. Although himself endowed with prophetic gifts, Mosiah II. surrenders, without jealousy or smallness of heart, the authority of the High Priesthood over the whole Church to Alma, sustaining that man of God in all his movements with a readiness, that gives shining evidence how much he valued the interests of the kingdom of God above personal glory.

The vision which converted his four sons, with young Alma, from their wayward course to the service of Israel's God, is a testimony that he and his noble friend must have been pleading in secret with the Lord for their children's salvation, and that the Lord had accepted their dedication; giving, by that, the comforting assurance to all Israel, that before Him the father's prayers and faith will be a foundation for the children's safety; that He will not suffer the house of the righteous to go down forever, nor the hopes of the honest in heart to be triumphed over by the Evil One.

After having reigned thirty-three years in a manner that places him among the best monarchs the world ever saw, and according to principles which, having been for so long a time the bulwark of his country's welfare, he wished to preserve for the time to come, Mosiah II. drew up a constitution for the commonwealth of Zarahemla, which although not known to us in all its details, nevertheless appears

to have had universal freedom in religious matters, and the punishment for lying among its paragraphs, and lets us conclude, therefore, upon the spirit of the whole; and inasmuch as stability is one of the first requisites of a state organization, the constitution established by Mosiah II., lasting for many generations unabated in its benign influence, justly places its founder among the greatest lawgivers of history from Moses to Joseph Smith.

The great Alma, the friend and counsellor of his later years, having died, his own son Aaron declining the honors of royalty, his other sons being on a foreign mission among the Lamanites, and the feeling of contention against the Saints by the unbelieving portion of the Zarahemlaites running high, the old king understood that his time had passed, and a new period was being ushered in, that required fresh and energetic intelligences to control the new combinations of cir-

cumstances with unwavering hand, and he abdicated, being thus the last of the three kings who, by their wise and God-fearing governments, had made Zarahemla a beautiful city of Zion. Mosiah handed over to young Alma his holy trust—the plates of Nephi, the plates of Limhi, and the charge over the whole people—seeing yet, in his declining years, the young republic pursuing an onward course like a new-built ship on her first voyage, under full sail before the wind.

Thus closes the long gallery of representations of events during nearly three generations, and Mosiah II., the Prophet, king, lawgiver and historian, who spoke faithfully in his records of everything and everybody connected with the history of his days, except himself, was finally gathered home to his fathers, leaving the reins of government in the hands of young Alma, first judge of the republic.

THE GHETTO OF FRANKFORT AND THE ROTHSCHILD FAMILY.

(Translated from the German.)

Till towards the close of the middle ages, the Frankfort Jews were in a better position than in later time. They were considered until the year 1349, when the Christian citizens purchased the right over them, as chamber servants of the Emperor—i.e., as tributaries and *proteges*, and not only had their own jurisdiction, but also a communal administration of their own. Even after they had become the property of the Frankfort citizens, they still continued to administer their own religious and communal affairs, were called burghers of the city, and in law differed only in so far from the Christian citizens that they did not enjoy the higher political rights, and did not pay the *beede*, or the tax assessed every year upon every citizen separately, according to his means, but an impost fixed in perpetuity levied upon each Jew. Thus

they could not become members of the ancient courts or political corporations, and in consequence thereof they were not admitted to the military service of the city. But they were allowed to hold real estate, to reside in every part of the city, and to carry on every kind of business not connected with the corporations, called guilds.

Of a restriction in the choice of a street to live in there was then no question. It is true there existed then already at Frankfort a so-called Jewry, but no Jew was compelled to reside there, and it contained as many Christian as Jewish inhabitants. Even some of the most distinguished Christian families had their houses in Jewry, and in the years between 1364 and 1375, even the chief magistrate of the city, the so-called elder burgomaster, resided there. Undoubtedly most Jews had their houses in the street

called after them, for in it were situated their synagogue, bath, and so-called dancing-house—i.e., a communal building in which communal entertainments were given; moreover, people like best to live among those who have religion, customs, and language in common with them.

The change for the worse in the comparatively happy position of the Frankfort Jews, commenced with the beginning of the fifteenth century. The change gradually became worse, reaching its lowest ebb at the beginning of the seventeenth century. As early as the year 1425, the Jews of Frankfort were no longer called citizens, but were called Jew citizens. In the "Jew's Order" of 1480, they were distinctly forbidden to call themselves citizens of Frankfort. In the same code of laws it is laid down that every Jew must get renewed every three years his license to live at Frankfort, and that he may be expelled even within that period. The hardest blow struck at the Jews in the fifteenth century, was the decree of 1460, which ordered them to quit the houses hitherto inhabited by them, and to remove to a separate street, to which in future they were all to be confined. This decree in general was an emanation from the spirit of disfavor into which the Jews had fallen, but its immediate cause was the vicinity of most of the Jewish houses to the principal church, which was considered as a profanation of Christian divine service. It is, it was said, an insult to the Christian religion that the Jews should celebrate divine service in such proximity to a church; moreover, Christian worship is disturbed by the practice of the Jewish ceremonies quite audible in the church; still worse, the Jews can see from their houses the administration of Christian sacraments, and hear the hymns sung in the church. This removal and separation of the Jews had been enjoined on the Council by the Emperor Frederic III., as early as the year 1442, but this imperial order was not then complied with. In 1458 Frederic III. repeated his order, this time the town council obeyed. In 1462, the Jews were obliged to move into the ghetto.

The ghetto was established in a thinly inhabited quarter of the city, and so separated from the neighboring Christian houses that it was truly isolated. It had three entrances—one at each end and one in the centre. When the town council resolved upon the establishment of the ghetto, the Jews strove with all their might to frustrate the design. In the memorial which they in 1460 presented to the authorities, they urged the complete isolation of the new ghetto, whereby it would become difficult to render them assistance should they require it; the peril they would be exposed to from the mob when passing through the neighboring streets; and the insecurity against attacks from strangers who attended the annual fairs. They offered to wall up the entrance to the street then chiefly inhabited by them, which was opposite the church, to surround this street with a high wall, nay, with two, and to quit the houses which lay near the church. All these representations were fruitless. Two years afterwards the Jews were obliged to remove to the new quarter, which was called New Egypt, because its inhabitants were there as much enslaved as were their ancestors in Egypt of old. For the rest the houses in the new street were built at the expense of the city authorities, and there were also in it a synagogue, a cold bath, a house for dancing, and a Jewish inn. But on the other hand, all Jewish buildings became the property of the city. For these new houses the Jews had to pay annual rent to the city treasury. Only 150 years later the buildings were declared to be their property, but not the ground. They therefore had henceforth to pay a ground rent instead of house rent; and this ground rent was paid by them until the abolition of the ghetto in our days. This ghetto remained for 345 years the only place in which the Jews of Frankfort were permitted to reside. As exceptions must be considered, the short periods they were allowed to reside out of the ghetto while their houses were being rebuilt after conflagrations, and once in consequence of their expulsion from Frankfort. Only once (in 1713) was the ghetto enlarged

The Jews at that time bought a garden adjoining their quarter, and after a long opposition of the authorities, only overcome by the final decision of the Imperial court, were at last allowed to build on the vacant space. A change for the better took place in 1807, in the reign of the *prince primas*. He ordered the walls and the gates of the ghetto to be broken down, and gave the Jews permission also to reside in a number of streets adjoining the ghetto. A few years later (in 1811) the same prince granted to the Jews all rights enjoyed by their fellow citizens, and consequently also that of residing wherever they chose. Since that time the Jews have retained this right.

Until 1711, when the ghetto was entirely burnt down, it was a most dingy district. The streets were only 12 feet wide; the broadest had only a width of from 15 to 16 feet. It consisted of 129 closely built houses, some of which were exceedingly high. It was, of course, impossible for any vehicle to turn round, and in order to some extent to obviate stoppages, the authorities in 1580 enlarged the middle passage leading into the ghetto.

But not only had the Jews to reside in these dingy, unhealthy streets, they were, in addition, in a great measure debarred from the enjoyment of fresh air. The three entrances to the ghetto were provided with gates, and these were not only shut every night, but also every Sunday and on all Christian and Jewish holidays. Only in cases of necessity, ingress and egress were permitted, and this by means of a small wicket in the gate. Further, no Jew was allowed to enter the town grove, which was the only place for a walk within ancient Frankfort, surrounded as it was with broad ditches and high walls, the gates of which were shut every evening and opened every morning. When in modern time the moats and ramparts were converted into promenades, the Jews were for a time not permitted to walk on them, but were obliged to keep to the highway alongside. There was even a quarter of the town which they formerly hardly dared to visit. They were distinctly forbidden to enter any of the streets adjoining the

principal church; and if any one did so, his hat was sure to be knocked off by the passer by. If he had occasion to pass the place near the town hall, he was restricted to the east side thereof; and only during the fair and once a year, when presenting the customary new year's gift to the burgomaster, were they permitted to enter the main entrance of this building. If a Jew had any business there, he was obliged to enter through a side entrance.

Even in the streets legally accessible to them, they were exposed to ill-treatment and insults from the mob and young people. Three years had scarcely passed since their forcible removal to the ghetto, when the town council found itself obliged, by a severe decree, to forbid the maltreatment of the Jews, and insulting them while passing through the streets. However, injunctions of this kind were fruitless; on the contrary, the ill-usage and insults in course of time became worse and worse. Stones, snowballs, and dirt were thrown at them; they were pulled by the beard and knocked about. Nor were the Jews ever addressed by most Christians except by "thou." This ill-treatment continued until the beginning of the present century. Every blackguard meeting a Jew, considered himself privileged, by calling after him, "Jew, show respect," to compel him to take off his hat. There are still alive people who, when boys, had to submit to this insult, and the Baron Anselm De Rothschild, in his youth, was more than once insulted in this manner.

Let us now return to the account of the ghetto. It was since 1616, in consequence of the ill-treatment of the Jews, placed under the special protection of the emperor and the empire. The cause of this was as follows: The guilds of Frankfort had been for some years in open rebellion against the authorities, usurped all power, and at last, on Aug. 22, 1614, an armed mob, chiefly composed of journeymen, fell upon the hated Jews. Ringleader was one Vincenz Fettmilch, a gingerbread baker, who was also the directing head of the rebellious guilds. The Jews having become acquainted with the design of the mob, not only armed,

tore up the pavement of their streets, but shut one of the gates, and barricaded the other, on which the attack was expected. The assailants, however, penetrated into the ghetto through a house adjoining this gate, which they destroyed. Towards 4 o'clock in the afternoon, there arose a combat which lasted eight hours, during which persons were wounded on both sides, and two Jews and one Christian killed. The Jews being inferior in numbers, were pushed back farther and farther, while a portion of the assailants plundered the undefended houses. They had receded to about the middle of the street, when at last one of the two burgomasters, followed by armed citizens, appeared, and drove out the assailants and plunderers. All the Jews now repaired to their cemetery, situated on the other

end of their street, and whither, at the very commencement of the combat, the women and children had fled; however, a portion of the Jews had, during the combat, found refuge in Christian houses. On the morrow the Jews carried away as much of their property as could be removed, transporting it to the cemetery. In the meanwhile the burgomaster garrisoned the ghetto. They still were in great danger, because a portion of the mob had sworn to destroy them, and Vincenz Fettmilch had, in the name of the burghers, given them formal notice of the withdrawal of protection. The town council being deprived of its authority, was unable to protect them, and therefore determined to remove them from the city as speedily as possible. This took place Aug. 23rd, at noon.

[TO BE CONTINUED.]

BE SOMETHING.

A great many men have no desire to aspire to anything, but to labor and toil from morning to night for a small pittance, just sufficient to keep body and spirit together, and, with their families live, or, I should rather say, die out a miserable existence upon the earth. When they, with their partners in life, have labored and toiled for the space of many weary years, to build up the great ones of the earth, and have become about ready to pass into the grave, in too many cases prematurely, for the want of proper food to nourish and sustain them, and clothes to shield their bodies from the wintry blast; and after having raised up a family of sons and daughters to share no better fate than their own, what prospect lies before them, after all these years of toil and trouble has been passed through? Why, nothing presents itself but the poor-house and a pauper's grave. And when, perhaps, by the kind entreaties of some friend, they have been admitted into the asylum for the poor, they are separated from each

other, and often not allowed an opportunity of seeing each other's face, or speaking to each other a friendly word, when, because of the infirmities of age, such associations are most required to comfort and cheer their drooping spirits. Surely, the saying of the poet has been exemplified in this at least, "Man's inhumanity to man makes countless thousands mourn." And then when death, which some suppose to be the poor man's dearest friend, has laid them in the silent tomb, they leave but little trace behind them, with the exception, perhaps, of a few relations who may seem to mourn for a few short days, and then all is over, they very soon are no more thought of, and are as though they had never been.

Surely the God of Abraham, of Isaac, and of Jacob, has never designed that his sons and daughters should come to this world to live and die in such a manner. No, God has sent his children here to earth for a far more glorious purpose. Man has been sent here to pass through an ex-

perience that will qualify him to fill the exalted place our Father desires his children should occupy. The only way by which man can attain to this is, to obey the laws of God, and receive his promised blessing, the Holy Ghost, which gift will lead and guide him into all truth, both spiritual and temporal. He can then, by adopting this course, manifest his desire to "be something." By acting in this way, he also becomes a joint heir with Jesus Christ, his elder brother, to all his Father's possessions. "The earth is the Lord's, and the fulness thereof," and he will bestow it upon his children who keep his laws and walk in his statutes, and they shall become kings and rulers in his kingdom on the earth forever and ever.

Now, O man, arise and shake off the chains which have bound you, and behold the glorious promises which your Father has made. He has never desired that his children should be in the low, degraded condition that I have pictured. No, He made man in His own image, and desires that he should become like unto Him in all things. Jesus, on one occasion, prayed to his Father that the Apostles might

become one with him, as he and his Father were one, and not only them, but all who would believe in him through their teachings. Thus, then, we see that it is no vain thing for a man to aspire to "be something." Men have walked in bye and forbidden paths, and have hewn out unto themselves "cisterns that will hold no water." They have chosen to walk in their own ways, and have brought upon themselves the displeasure of God, hence the condition of thousands and tens of thousands of the human family to-day, whom we see weltering in sin, misery, and death. But thanks be to God our heavenly Father for again bestowing upon men his holy Priesthood, by which they have power to teach their brethren the Gospel plan, through obedience to which they may hear these cheering words said unto them, "Well done thou good and faithful servant, thou hast been faithful over a few things, I will now make thee ruler over many things." Truly, then, when men have aspired unto this and have obtained it, they indeed and of a truth have become something.

JOHN GILLIES.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, FEBRUARY 8, 1868.

CONSEQUENCES OF NATIONAL SIN.

ISRAEL, though brought from the humblest condition in Egypt, was led by the angel of God through the sea and the wilderness, and by commandment of the Most High, having depopulated the wicked nations, took possession of Judea, and became rapidly the head of all surrounding nations, and was for many years a Republic—the Twelve United States of Israel. But discontented with their unparalleled prosperity, insisted on having a king, and even then the glory of their temple, their palaces, and the wisdom of their kings, though proverbial abroad, were found on visitation more than half untold.

Israel's earliest crime was idolatry, which led to adultery, fornication, and their kindred evils, until they were broken and divided into two nations—

the ten tribes against Judah and Benjamin, until they fought against each other in furious fratricidal civil war, as have the North and South in America. Warned by their faithful Prophets, who, in great humiliation, and oft in persecution and sorrow, delivered the word of the Lord unto them, they repented not, or if at all, but temporarily, and grew more and more blind in their unbelief, and hardened in their sins, until when Christ came in fulfilment of the law and of the prediction of their Prophets, they could not and would not discern Him, although Moses and all the Prophets had foretold and written of Him. How deeply damning are the effects of sin! What more ruinous or penal consequences than blind unbelief and hardness of heart, can be inflicted as results of open and continued transgression!

Professed Christians generally are united in the belief, that the condition of the Jews for the last eighteen hundred years, has been the direct result of their having rejected the Gospel and crucified the Lord Jesus Christ, that this was the climax of their crimes, and that its appalling consequences have been in strict fulfilment of the promises and prophecies of their own great Prophet Moses, as recorded, Deut. xxviii, as well as in fulfilment of the words of Christ, who also declared the destruction of Jerusalem, the dispersion of the Jews, and the desolation of their happy land and magnificent capital. This world-wide dispensation of heaven's displeasure cannot be ignored: the presence everywhere of some of this afflicted people is a standing reminder of the fearful and fatal consequences of national sin.

In a no less providential manner has the God of Israel, of Joseph, and of Brigham, raised up the United States of North America. After inspiring Columbus with a belief, amounting in the judgment of his cotemporaries to infatuation, and arming him with zeal, courage, and perseverance that outdid even Romish bigotry, He wrought upon a Catholic sovereign to furnish Columbus an outfit for his voyage of discovery. Though meagre to presumption the supply, mutinous and discordant his fellow voyagers, the God who inspired him to the enterprise, sustained him to a conclusion that startled the old world by the discovery of the new one. Directly the puritans in England, protesting against the government of Henry VIII., because it was not sufficiently Protestant, proceeded to form a colony, where they might worship God according to the dictates of their own consciences.

If not commanded, they were permitted to drive out the Yancton, Mohican, and other nations that occupied the land, until there were about the same number of colonies in the new world, as there were tribes in Israel. Though they had acquired religious liberty, they were subjected to oppression of Government, by increased taxation without representation, which aroused them unitedly to cast off foreign domination, frame a bill of rights, and declare themselves free and independent. In their mighty efforts for freedom, they sought the Lord, who strengthened their arms and rendered them victorious.

In devising a new government, its founders were devoutly inspired to construct it in a spirit so broad and liberal, as to render it inviting to the poor and oppressed of all nations. In their earnest desire to glorify God and benefit all mankind, they were inspired to adopt a Constitution so generous and beneficent in its provisions, that the Lord has said, "He who keepeth the law of God, hath no need to break the laws of the land." For more than half a century the United States demonstrated to the world the excellence of her in-

stitutions, the skill and ability of her statesmen, and the intelligence and enterprise of her people, until the number of her States was doubled, her territory extended from the Atlantic to the Pacific, her resources were boundless, and her arms triumphed everywhere. The opinions of her judges became precedents in law; her statesmen were great lights, whose opinions on Constitutional and international law were everywhere respected; her Presidents dictated ultimatums to various European monarchs, which as often met with compliance; her commerce extended over every water; her *E Pluribus Unum* maintained a handsome respect for her flag in every land and on every sea; until, foremost in the rank of national progress, she was everywhere known as an asylum for the poor, and famed in song as "the land of the free, and the home of the brave."

During this tide of unsurpassed prosperity, He who gave the law to Moses on Sinai, and in fulfilment of which, and of the Prophets, had received a body prepared for him by the Father, and had been offered as a sacrifice for the sins of the world, now declared the ushering in of the "dispensation of the fulness of times," and of his intention to gather together all who are in Christ, both in heaven and on earth, by designating his Prophet, and sending angels to teach and ordain him unto the mighty work, and invest him with the holy Melchisedec Priesthood—the power of endless lives for man—instructing him where to find, and how to bring forth the ancient history of the recently discovered continent, a secret which baffled the researches of the old world; also, how to organize His Church, as He himself had anciently done both in Judea and America.

Simultaneous with the restoration of these most priceless gifts of heaven to man, commences a devilish, deadly hate towards all who receive them. As the meek obey, the wicked do more wickedly, mob violence usurps the place and functions of even-handed justice; fire and the sword, imprisonment and exile, destitution and disease, despoil the homes of the Saints, and render life a burden. Seeking their Constitutional rights at the hands of the Executive, they are told, "Your cause is just, but I can do nothing for you." Although the dispersed of Judah are in their midst, a standing monument of God's wrath for shedding innocent blood, the wicked cannot, or will not take heed, but fearing the potency of eternal truth, after nearly forty legal trials, and as many acquittals, of that great Prophet, Joseph Smith, his enemies declare, "the law can not reach him, but powder and ball shall." He of whom the Lord Jesus said, "let no man set on my servant Joseph, for I have forgiven him his sins, and I will justify him," was, with his brother Hyrum, martyred by the shedding of their innocent blood. Oh! fatal deed! Judah, by falling on that rock, was broken; "but upon whomsoever it shall fall, it shall grind him to powder." Such is the fate in store for the once glorious United States.

C O R R E S P O N D E N C E .

AMERICA.

Great Salt Lake City,
Jan. 6, 1868.

Dear Brother Franklin,—I feel it my duty to drop a few lines to you.

I think when we parted, we agreed to write to each other, and according to promise, I wrote a lengthy letter to you at the commencement of our Legislative Session, one year ago the fore

part of December. I have thought many times since I would write again, but the multiplicity of business, temporal and spiritual, has occupied all my time. I have received the STARS, for which I feel thankful. I see by the STARS President Young has kept up a correspondence with you, and given you the news in general. We were visited with grasshoppers through the midsummer and fall, appearing like a heavy snow storm. They visited nearly the whole Territory, and laid their eggs in the earth through this region and on South, I think, to St. George; but we have had such warm weather up to now, that many have hatched out, and it is thought by some that most of them are destroyed. The wheat was mostly saved in this county and South, but our corn, oats, and vegetables, were either destroyed or badly injured; fruit was badly injured.

We had an interesting Conference in the big Tabernacle. An exertion was made to gather the poor from England. We have had quite a sick time this fall, and a good many deaths.

Our Legislature meets next Monday. There is some talk about Wade's and Cragin's Utah Bills; they are very bitter and salty. Congress may pass them, for the party now in power are capable of performing almost any mean act; but we do not borrow any trouble upon the subject, for God is at the helm.

We are having the School of the Prophets revived again this winter. We are having much good teaching. President Young is laboring very hard to get the people to become one in all things, temporal as well as spiritual, to trade with and sustain ourselves, and not our enemies. During the summer we visited St. George, also Bear Lake Valley. O. Pratt travelled with us.

All the Saints are required to keep the fast days, abstain from food, attend meetings, support the poor, &c. Our fast meetings are attended by most of the faithful. We have had very heavy rains and floods of late, both North and South, considerable damage in some places. Mrs. Woodruff called upon sister Richards last evening, all were well. They have a

family party to-night, Beulah has gone to spend the evening with them. I was sorry to learn of the affliction of two of your boys since you left home, one of whom, as you know, has lost his leg. My son Wilford, upon whom I began to lean to take the hard work off from me, was called with the rest to go to the Muddy; but it is all right with me. He got himself a wife before he left, the elder daughter of Elias Smith, Emily Jane; she is a fine, good girl. He left in good spirits.

The great National Railroad is making rapid strides to meet in Utah. Our enemies have great hopes of soon trapping us. They are looking for our destruction, but they will be woefully disappointed. It is very dull times throughout the United States, as well as Utah, in money and business matters. Many of our merchants have hard times to stir up and pay their debts. This has its backward effect in gathering means to bring out the Saints from abroad; yet a great exertion is being made through the Territory. President Young wants to remove the whole Church from England, Elders and all. I expect this would be quite a consolation to you. I hope it may be effected. I wish you would write me a letter, and tell me how you are getting along. I have never heard anything from you, only what I get in the STAR. I am enjoying quite good health, considering my age and hard work; I will be 61 in March. Brother John Taylor has had three sick spells this summer and fall; it was the congestion of the bowels. We thought he would die the last time, but he is now around again. Mrs. Woodruff sends her best respects to you. Your son Franklin was with us in the Legislature last winter. I do not know who will be our officers this winter. Govr. Durkee is still with us. Mr. Secretary Reed is superseded by Mr. Edward Higgins, of Michigan.

Please remember me to all associated with you. You are daily remembered in all our prayers before the Lord, especially in holy places. You have my earnest daily prayer for your prosperity and welfare. Your brother in the Gospel of Christ,

W. WOODRUFF.

MINUTES OF THE BIRMINGHAM CONFERENCE,

HELD IN THE ODD-FELLOWS' HALL, BIRMINGHAM, ON SUNDAY, JAN. 26, 1868.

Present on the Stand—Franklin D. Richards, President of the European Mission; Elders Charles W. Penrose and William B. Preston, from the Liverpool Office; Presidents John Parry of the Welsh District, Aurelius Miner of the Manchester District, James McGaw of the Nottingham District, Griffith Roberts of the London Conference, John D. Rees of the Swansea Conference, Isaac A. Kimball of the Leicestershire Conference, George Hunter of the Warwickshire Conference, Isaac Alldredge of the Staffordshire Conference, and Moses Thatcher of the Birmingham Conference; John Sharp and John F. Hardie, Travelling Elders in the Scottish District; Robert Dye, Travelling Elder in the Norwich Conference; R. Erastus Egan, Travelling Elder in the Liverpool Conference, and Zebulon Jacobs, Henry C. Jacobs, and Henry J. Moore, Travelling Elders in the Birmingham Conference.

11 a.m.

Meeting opened with singing by the choir. Prayer by Elder C. W. Penrose. Singing.

Elder Moses Thatcher made a few introductory remarks, and called upon the Elders travelling in the Conference for a report of their labors.

Elder Zebulon Jacobs represented the Branches in his district as being in good condition. The Saints were striving to live nearer to God, and to avoid everything that savors of death. Trimming the vine of the dead branches had produced good results.

Elder Henry J. Moore corroborated the remarks of brother Jacobs, and said that though the Saints were very poor, yet they were rich in the blessings of the Gospel of Christ.

Elder Henry C. Jacobs said the Saints in his district were improving, and were striving to combat error, and to overcome every object that stands in the way of their salvation, temporal and spiritual.

Elder Thatcher said Elder James

Stuart was laboring at Barrow, in Lancashire; he had baptized three persons, and was hospitably received by many persons there. The Saints throughout the Conference were rejoicing in the hope of a speedy deliverance from this country. They were also endeavoring to spread the Gospel. Tract societies had been formed, and though the distributors met with some opposition, good had resulted from their exertions. The report of our last Conference which appeared in the Birmingham papers, had been copied by other journals, and had done much to allay prejudice. He then read the Financial and Statistical Reports, which were accepted. The total income for the year was £785 7s. 2d. The statistics showed that there were 11 Branches, 81 Elders, 51 Priests, 32 Teachers, and 36 Deacons; received during the half year, 32 persons; removed, 36; excommunicated, 32; dead, 3; emigrated, 7; baptized, 50; total number of members, including officers, 858.

President Richards in wishing the Saints present a happy new year, said he believed that so far they had felt this to be the happiest year of their lives, for the Prophet of God had called upon the people in Zion to help bring home the poor Saints from abroad, and this had caused hope and joy to spring up in the breasts of thousands. Wherever he travelled among the Saints in these lands, he heard the cry, "we want to go home." Zion was their home, for it was the spot nearest to that heaven where their Father dwells. Who next to God was their greatest friend? It was President Brigham Young. He had proved this for many years, and before long the world would know that he was their greatest benefactor. The President had instructed him to select for emigration the oldest members of the Church who had been faithful. If any were left, it would be those who had been the shortest time in the Church, and they ought not to complain, but

rather rejoice that their brethren and sisters were delivered.

The Authorities of the Church were then presented and sustained by unanimous vote.

The choir sang, "Come go with me," &c. Meeting dismissed with prayer by Elder W. B. Preston.

2.30.

Opened with singing. Prayer by Elder W. B. Preston. Singing.

Elder Griffith Roberts in reporting the London District, over which he presides, said they number 1100, and have 8 places of public worship. He had labored there ten months, and had been abundantly blest in his labors. The Saints, he said, are a good and God-blest people, and rejoicing at the prospect of being assisted by the people in Utah, to leave their native land for the land of Zion.

Elder James McGaw said the Saints in the Nottingham District number 900, and have 21 meeting places. He bore his testimony to the unity of the Saints, and said they manifested greater love for mankind than any people besides. He said the people do not know Brigham Young; if they did, they would know him to be the greatest philanthropist of the age, and the greatest friend that the poor have.

Elder A. Miner said they number 1200 in the Manchester District, and have increased between 80 and 90 during the year, and still the people are ignorant concerning our doctrines; but when once they are enlightened on this point, they readily discover that "Mormonism" is what they have been looking for for years. Such people obey the truth and enjoy the blessings of the Gospel, as promised to all true believers.

Elder John Parry, President of the Welsh District, said he obeyed the Gospel 21½ years ago in Liverpool. He was then appointed on a mission to Wales, where he labored 8 years. He then emigrated to Zion, or Utah, where he remained 9 years in peace, and while there he never heard the name of the Lord taken in vain, neither did he see drunkenness in the Territory, but all was peace and plenty. He personally knew Brigham Young, and could bear testimony in the name

of Jesus Christ, and by the spirit of prophecy, that Brigham Young is a Prophet of the living God. This knowledge admitted of no argument, but could be received by all who obeyed the laws of heaven. The number of Saints in Wales is from 1800 to 2000, and they are steadily on the increase. 236 were baptized in 1867.

Singing. Prayer by Elder Robert Dye.

6 p.m.

Choir sang. Prayer by Elder Isaac A. Kimball. Singing.

Elder Charles W. Penrose said, all the Prophets whose writings had been handed down to us, had spoken of a great work which God would accomplish in the latter days. Their predictions were being fulfilled in the establishment of this Church. He bore testimony that the God of Abraham, Isaac, and Jacob, has spoken from heaven in these days, and that angels had ministered unto men, that the holy Apostleship was restored, and that the Elders who were bearing their testimony to the nations, were doing so by virtue of divine authority. Showed that the times of the Gentiles were nearly fulfilled, and that God was about to restore the kingdom unto Israel. The government of heaven was being established upon the earth, and that kingdom which was now growing up in Utah, would eventually control all nations. Bore testimony to the integrity of President Young and the Saints in Utah, and exhorted all present to obey the Gospel and serve the God of Israel.

President Richards said every dispensation had its peculiar features. This was a dispensation of gathering. The world did not believe that the Lord had anything to do with such a people as the Latter-day Saints. When Noah built his ark amidst the jeers and ridicule of the people in that dispensation, they laughed at what they thought to be his folly, but Noah's words came to pass to their destruction. When Israel were in bondage, the Egyptians looked upon them as only fit to do their heaviest work; and as for Moses, why, was he not a foundling who was picked up among the bulrushes? but after awhile he led

his people out of bondage, and they became the Twelve United States of Israel. When Christ came the people rejected him, and now they were scattered among all nations. Why should the Saints be rejected by the world? Would not the 900 or 1000 Saints in Birmingham and its vicinity, compare favorably with the same number of any other class of citizens? They were a people who had felt their need of salvation, and when the truth came to them, they had received it gladly, and were now striving to live by it. He rejoiced to think that many of them would not be there this time next year. He rejoiced so much at their prospects, that he could scarcely forget it long enough to speak about anything else, and he wished he could persuade our friends who were not of us, to repent and go down into the waters of baptism, that they might receive the holy Spirit, and go along with us to Zion. He said he would extend the invitation to any who had not obeyed the Gospel, who had the means and wished to emigrate and live among Latter-day Saints as their neighbors. "If any such wish to go out with our people, and settle among them as good citizens, come along with us, and we will do you

good." Said he would extend to such the same privileges on ship board, as he might be able to bestow upon the Saints.

He then exhorted the Saints to pay all their debts and leave honorably, so that their testimony might have an effect when they were gone, and that they might not be ashamed to look every one in the face, for the time would come when thousands would desire to be with the Saints in the only place where peace would be found; and the Lord's servants would teach Senators wisdom, and rebuke strong nations afar off. He concluded by exhorting the Saints to righteousness, as husbands and wives, as parents and children, and as citizens, and prayed for the blessings of God to be upon all.

Singing. Benediction by Elder Moses Thatcher.

A concert was held in the same hall on Monday evening, which was well attended, and the choir, under the leadership of brother Charles Cook, performed some excellent pieces. President Richards delivered a discourse upon the benefits of proper recreation, and upon emigration matters. All were entertained and edified.

HOW THE GERMANS MAKE LOVE.

(Leipsic Correspondence Boston Gazette.)

Oh! you American lovers, rejoicing in your secret walks, your lonely rides, your escorts from evening prayer-meeting, those well-established rendezvous for lovers; you who can indulge in secret sighs, billets-doux, and poetry, little do you realize the inconvenience with which a modern German courtship is carried on. There are no secret interviews and smuggled letters to inspire the heart of an amorous German. If he has anything to say, he says it before anybody and everybody who happens to be in the room. If he calls upon the mistress of his affection, he beholds her quietly knitting a stocking in the midst of the family circle; and with all this array

of spectators must he unbosom his heart and woo his bride. By unbosoming his heart, I don't mean proposing. Unless he can watch a second behind a door in a ball-room, or elude for an instant the watchful care of the young lady's guardians, that momentous question, "Will you have me?" and its delicious answer, "Yes, dearest?" will never be whispered between them at all. He must go to *paterfamilias*, or some married friend whose affections are doubtless as withered as her features, and make them the mediators. When all is arranged, the engagement announced, and the romance entirely over, then he can see the lady alone, take her

occasionally to the theatre (when he wishes to do this before the engagement he must invite also the mother or the aforementioned withered relation), and indulge in a walk once a week. This extreme reserve seems at first glance the more unnatural, from the fact that Germans are essentially a romantic and poetical people. Their literature, their love of music and worship of art show this, no less than the mistaken and romantic attempts at chivalry among the students, and the tenderness and kindness one meets with everywhere: their politeness, rough though it sometimes is, and the interest, almost curiosity, which is taken in your affairs. But Germans have to look beyond mere flirtation and love-making. They are usually poor, and must choose a wife as the Vicar of Wakefield did, "for wear." A flashy, brilliant girl, who lacked the usual domestic instruction, would never do for them, and a lady who should throw off her reserve and openly accept the attentions of gentlemen, would, if she succeeded in keeping her character, never win a husband. German men are not easily caught by appearances. There are some sad stories connected with German engagements, owing to the excessive poverty of the men, and the necessity for almost every one to work his way from the bottom of the ladder. Frau Dr. S. told me with tears in her eyes of an elderly lady living near here who has

been engaged fifty years. At no time has her lover earned enough to marry upon, and now both are grey-haired, and approaching the grave, and though their hopes of marriage in life are over, they keep their vows sacred for another world. There are many such cases, doubtless, where a whole lifetime is one continued struggle between hope and despair, a struggle only ended with death. The struggle is not always on the part of the bridegrooms, for there is a custom here appalling to a man with several daughters and a small income. In America, if a lady consents to deliver up her own precious self, the sacrifice is considered by the enraptured lover quite sufficient; but here the lady must bring as a dowry all the furniture, linen, and household utensils; in fact, everything necessary to housekeeping. The absolute dismay of an honest German, with eight charming daughters and five hundred thalers' income, can be conceived where such a custom is in vogue. Perhaps this is one reason why mothers do not spend their lives like the English dowagers, in constant endeavours to knock their daughters off to the lowest bidder (I fear that "lowest bidder" will not be understood by the speculative Yankees),—I mean to the man who will take the smallest amount of money with them, for Englishmen never think of making the incumbrance of a wife without a jointure.

SUMMARY OF NEWS.

Mr. Stanton is exercising the functions of his office, holding necessary official intercourse with other departments, but is not officially recognised by President Johnson.

The village of Carpino, in the Neapolitan province, was a few days since partially buried by a fearful land-slip from the side of the mountain at whose foot the village stood. No lives were lost.

The arrears of business in the Divorce Court are again heavy. As many as 198 cases are standing for hearing in the ensuing term, of which 154 are to be tried without juries, 29 before common juries, and 15 by special juries.

A despatch from Canada states that a sharp earthquake was felt at St. Andrew's, Canada, on the night of the 14th of January. The same shock was also slightly felt at Montreal, accompanied by a loud noise.

The baptismal admonition of the Hindoos is as impressive on the bystanders as it is beautiful:—"Little babe, thou enterest the world weeping, while all around you smile; contrive so to live that you may depart in smiles, while all around you weep."

A Quaker gentleman, riding in a carriage with a fashionable lady, decked with a profusion of jewellery, heard her complain of the cold. Shivering in her lace bonnet and shawl, as light as a cobweb, she exclaimed, "What shall I do to get warm ;"—"I really don't know," replied the Quaker, solemnly, "unless thee should put on another breast-pin."

P O E T R Y.



F R A G M E N T.

How wild is the life of a mountaineer,
Who lays him down in the silent glen.
When the day is past and the night is near,
And to the ground he lays his ear,
To listen if the cautious deer
Are on the path that leads to the stream,
To quench their thirst by Luna's beam :
And if his ear doth catch the sound,
How joyously his heart doth bound !
His rifle examined, he scans it again :
The deer approach, he fires ! and then
The foremost falls, and the hermit of men
Dresses his meat in his mountain glen.

And who would wish for such a life
Of solitude and loneliness ?
Yet many leave the scenes of strife
To dwell with Nature's loveliness,
'Mong mountains, valleys, rocks, and streams
Where dreariness exclusive seems
To reign in tranquil lifelessness :
To track the bear to his sunless cave
And laugh at the very jaws of death,
A thousand perils and dangers brave,
When life but hangs on a hair or breath ;
To roam where the panther and lion prowls,
Be woken by their thrilling midnight howl ;
Ravenous, meeting in deadly strife,
Or noiseless searching for human prey,

Parowan, Uth.

Till morn is broke by Aurora's ray,
Then back they shrink to their haunts, so drear,
That valor's self might shudder there.

... ..

'Tis rapture, though on peril's brink,
To view the limitless scenery below.
To see the thirsting valleys drink
The rills that spring from vales of snow ;
To gaze entranced where Nature's hand
Most rugged seems, and then where bland
And waving meadows deck the scone,
And giddy peaks arise between,
And forests black with lofty pines,
And fountains half concealed with vines,
Besides whose babbling waters rest
The hallowed feeling of the blest.

... ..

Retired bard, if thou again would'st feel
The Nine's arousing and inspiring seal,
Forsake thy cot awhile and wander where
The Wasatch fountains cool the quiet air.
Where firs and balsams rear their leafy spires
And seem to point where Muse's soul retires.
There take thy pencil, and the rapt'rous flame
That Moore and Scott and Burns could justly
claim,
Shall fill thy heart, and wake the natal fire
Of Muse's hallowed and immortal lyre.

JOSIAH ROGERSON.

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LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30, FLORENCE STREET, ISLINGTON
'AND BY ALL BOOK SELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"SEEK YE THE LORD, ALL YE MEAK OF THE EARTH, WHICH HAVE WROUGHT HIS JUDGMENT;
SEEK RIGHTEOUSNESS, SEEK MECKNESS: IT MAY BE YE SHALL BE HID IN THE DAY OF THE
LORD'S ANGER,"—Zephaniah ii, 3.

No. 7. Vol. XXX.

Saturday, February 15, 1868.

Price One Penny.

SEVENTEENTH ANNUAL SESSION OF THE UTAH LEGIS- LATURE.—GOVERNOR'S MESSAGE, ETC.

The Legislative Assembly met at 2 p.m. on Monday, January 13, 1868, pursuant to law, in the State House, Great Salt Lake City.

Council—Patrick Lynch, Esq., Secretary of the last session, called the roll. The same gentleman, as Clerk of the United States District Court, administered the oath to the members elect; after which the Council organized with the following officers:—

George A. Smith, President; Patrick Lynch, Secretary; Joseph M. Simmons, Assistant Secretary; J. D. T. McAllister, Sergeant-at-Arms; Albert Carrington, jun., Messenger; Joseph Busby, Foreman; and Joseph Young, sen., Chaplain.

The officials having been duly sworn, Councillor Carrington presented an Act to provide for the Legislature meeting in the City Hall, Great Salt Lake City, which passed; was sent to the House, and passed there; and was engrossed for the Governor's action upon it.

The Council appointed a Committee to wait upon his Excellency, with a

like Committee from the House, and inform him that the Council and House would be in session to-morrow, at 2 p.m. in the City Hall, of this city, or at such hour as would best suit him, to receive such communications as he might have to make.

Council adjourned till to-morrow.

House—R. L. Campbell, Esq., Chief Clerk of the House for last Session, called the roll, and the members were qualified by W. W. Phelps, Esq., Notary Public.

The Hon. John Taylor was elected Speaker, and sworn by W. W. Phelps, Esq.; after which the following officers, to complete the organization, were elected, and duly qualified:—

Speaker—John Taylor.

Chief Clerk—Robert L. Campbell.

Assistant Clerk—Joseph C. Rich.

Sergeant-at-Arms—Samuel H. B. Smith.

Messenger—Franklin S. Richards.

Foreman—George W. Slade.

Chaplain—W. W. Phelps.

The Council was then notified that

the House was organized and ready to proceed to business.

An Act was received from the Council, relative to the meeting of the Legislature at the City Hall, upon which action was immediately taken, and it passed.

A Committee was appointed to act in conjunction with a similar Committee from the Council, to wait upon his Excellency, the Governor. The House then adjourned to 1 p.m., tomorrow.

Governor Durkee signed an Act which had passed the Assembly, removing the sitting of that body from the State House to the City Hall.

Council—Jan. 14th. At 1 p.m., the Council met, and the roll being called, a quorum was found present.

Councillor Smoot, Chairman of the Committee appointed by the Council to wait upon the Governor, reported that his Excellency would submit his Annual Message to the Assembly at 2 o'clock.

At 2 p.m., the Assembly met in Joint Session, to receive any communications the Governor might have to make, when his Annual Message was read by P. Lynch, Esq., Secretary of the Council, the health of his Excellency precluding his attending in person.

GOVERNOR'S MESSAGE.

Executive Office, Utah Territory, }
Great Salt Lake City, }
January 13, 1868. }

Gentlemen of the Legislative Assembly:

Before proceeding to suggest to you such measures as seem to me suitable for Legislative action, it cannot but be appropriate for me to congratulate you upon the constantly improving condition of our national affairs. Upon emerging from the terrible civil war which for years had tasked to the utmost our national energies, various new and intricate political problems suggested themselves for consideration and decision. In the new questions thus arising we were entirely without precedent for our guidance. It is not to be wondered at, therefore, that among those statesmen equally solicitous for the public weal, there should arise vital and irreconcilable differences of opinion. Such differences of

opinion have doubtless, in some measure, impeded the progress of reconstruction. At the same time such delay has given opportunity for a full and candid discussion of the conflicting political theories, and the people, the tribunal of last resort, have become more fully qualified for the rendition of a final and righteous judgment.

We should be faithless and blind indeed, did we believe that the beneficent Father, who has so signally manifested His protecting care over us in the years that are passed, would now withhold His all-powerful guidance; or did we doubt for an instance the thorough loyalty, intelligence, and constancy of the people.

During the past year a most satisfactory reduction has been made in the volume of our national indebtedness, and our ability to speedily liquidate and cancel such indebtedness has been fully demonstrated.

Questions relating to national finances must necessarily require much attention and discussion for many years. The views of our Chief Magistrate and his Minister of Finance, advising a reduction of our redundant paper currency, and an early resumption of specie payments, are such as must commend themselves to all disciples of sound systems of finance.

During the past year, also, our neighboring republic of Mexico, by the expulsion of foreign troops from her soil, has virtually put down the last armed off-shoot of our own civil war. While we cannot but lament the blood-thirsty outrages which followed the triumph of the national arms, yet much must be pardoned to the feelings of an excitable people goaded to frenzy by the long endured exactions and tyrannies of a foreign and detested power.

TERRITORIAL FINANCES.

I transmit herewith for your consideration the Annual Reports of the Territorial Auditor and Treasurer. Also the Adjutant General's Report in relation to the extent and condition of the Militia of this Territory. Utah is, I believe, of all the States and Territories of our Union, alone, in being entirely free from indebtedness. In this respect our condition is a subject

of congratulation. The policy of never living beyond one's means is as admirable in Territorial as in individual affairs, and the wisdom of your predecessors in this regard cannot be too highly commended.

PENITENTIARY.

I have several times observed the prisoners sentenced to our Penitentiary, engaged in laboring upon the highways, and wearing a ball and chain as a safeguard against attempts at escape or rescue. While the policy of compelling all prisoners to labor with diligence is one which meets my cordial approval, I question whether thus exposing them to public gaze and frequent execration, bearing upon them the symbols of their disgrace, is not calculated to render the prisoners hardened in morals and insensible to public opinion. The true end of all punishment—the reform of the prisoner himself, thus fails of accomplishment. In my opinion some system should at once be devised and adopted, whereby prisoners should be kept at labor within the walls of the place of their confinement.

COMMISSIONERS OF DEEDS.

No statute seems to have been passed relative to the appointment of Commissioners of Deeds, to reside in other States and Territories. The services of such officers are often almost indispensable in commercial, legal, and real estate transactions, and legislation should be had relative to their appointment during your present session.

TOWN SITES.

You have already twice petitioned Congress to donate the proceeds of Town Sites within the Territory to the fund for the support of common schools. At its last session a law was passed by Congress virtually granting the prayer of your petition. By this law the town authorities may enter the land at the price of \$1.25 per acre in trust for the occupants of the same, but may fix the price at which the lots shall then be conveyed to the real owners. The difference between the two prices may thus form a school fund of considerable magnitude. Steps have already been taken to perfect the title to the site of Great Salt Lake City, and the land will undoubtedly

be conveyed to the Corporation during the present season. In view of this fact it will become your duty, during your present session, to enact such laws as are necessary to render operative and effective the law of Congress.

Provision should be made for the adjustment of conflicting claims to the same property; also where persons have interest in property by way of lease, mortgage, or otherwise, for fully protecting such interests.

There having been heretofore no legal titles to lands within the Territory, no legislation relative to real estate has been deemed necessary, but at the present session full provision should be made for the conveying or encumbering of real estate or any interest therein, for dower right therein if it were deemed best to grant such rights for the taxation of real estate, &c.

STATUTE OF LIMITATION.

No laws limiting the time within which civil actions may be brought have been, as yet, enacted. Such statutes operate most advantageously in the prevention of litigation after a reasonable time has been allowed a party to assert his rights, and also render litigation much less vexatious, dilatory, and expensive, by requiring actions to be brought within a period, where, in most instances, the evidence would be comparatively fresh in the memories of the witnesses.

I trust that this matter may receive attention during the present session of your body.

RATES OF INTEREST.

Experience has demonstrated that all laws whereby rates of interest for the loan of monies are sought to be fixed, are worse than useless; that the price of money, as of any other commodity, is best left to be governed by the universal law of supply and demand. At the same time it is desirable that where no specific agreement be made between the parties, the rate should be fixed by law. Much controversy and litigation would thus be avoided, while the just rights of no persons would be affected thereby.

CORPORATIONS.

No law at present exists relative to the formation of Corporations or Joint

Stock Companies. A special act of the Legislature is necessary for the organization of such companies. Much trouble to yourselves would be avoided, and greater simplicity and uniformity secured by the enactment of a general law under which Corporations and Joint Stock Companies might be formed, and by which the rights, powers, and liabilities of the stockholders should be precisely defined and guarded.

LIMITED PARTNERSHIPS.

By the common law of Partnerships, the entire separate property of each partner is liable to be taken in payment of the partnership liabilities. This rule has a tendency to prevent men of means from engaging in many meritorious enterprises, the management of which must be entrusted to less experienced and responsible hands. To obviate this difficulty, laws have been enacted in many States whereby the liability of a partner is limited to a certain sum, due notice of the limited character of his liabilities being given in a manner fixed by the Statute. I would respectfully suggest the passage of such a law by the present Legislature of the Territory.

LIEN OF MECHANICS AND OTHERS.

In many of the States laws exist giving to mechanics who perform labor in the erection of buildings, or to merchants and others who furnish materials for such buildings, a lien upon the building and land upon which it stands, for the labor so performed, or materials so furnished. Such laws are found to operate most advantageously to all parties, and I would suggest that a similar statute be enacted by you at the present session.

CATTLE DRIVES.

It is the usage at present for all cattle running at large, to be annually collected at some point in each county for identification. Much complaint is made by persons having small droves of cattle, which they themselves watch or have herded, at being obliged to drive their cattle to the general rendezvous, and bear a proportion of the expenses of such collection. I am not sufficiently familiar with this subject to suggest for your consideration any specific relief, but call your attention

to the matter in the hope that you may be able to devise some method of remedying the evil complained of, without impairing the efficiency of the present system. In any event it would be advisable to have the cattle drives regulated by some statutory enactment, rather than by custom, which may be capable of as many interpretations as there are interested parties.

CODE OF PROCEDURE IN CIVIL ACTIONS.

Heretofore the people of this Territory have been almost isolated from the world. Their commercial transactions have been comparatively limited, and from their imperfect titles to real estate, transactions therein have been few and simple. You are now, however, about to experience a great transition. The rapid approach of that marvel of our days, the Pacific Railroad, will virtually transfer you from the outskirts to the centre of our continental civilization.

Commercial, agricultural, and mining enterprises will be prodigiously stimulated and enlarged. Transactions in real estate will become more numerous, intricate, and imperfect.

Heretofore litigation has been infrequent, and the few legislative enactments relative to civil actions have perhaps sufficed for the requirements of the people. This condition of affairs is, however, now nearly at an end. With the rapid increase and development of business, numerous controversies must arise requiring the intervention of the courts, demanding more ample and explicit enactments for the speedy rendition of justice.

I would respectfully urge upon you the great importance of the adoption of a full code of laws, defining the forms and regulating the methods of procedure in civil actions.

The statutes now in force relative to such actions are not sufficiently full, and are also in some particulars open to grave objections. As an instance of the latter class, I might refer to the law on the subject of divorce. By the present statute, a divorce may be obtained, and one of the most vital relations of life terminated by a proceeding purely *ex parte*, no notice whatever being given to the defendant.

MEMORIALS TO CONGRESS.

I would suggest that Congress be again memorialized for the establishment of a Land Office in this Territory, that settlers may speedily secure valid titles to their property, and avail themselves of the beneficent provisions of the Homestead Law. This act of simple justice to the hardy pioneers, who by their development of the resources of this mountain region, have added so greatly to the wealth of the nation, should not longer be delayed. Congress should also be again memorialized for the repeal of that most oppressive law, compelling the people of this and adjoining Territories to pay letter postage upon all books and transient newspapers for-

warded by mail.

The near approach of the Pacific Railroad would seem to have already removed all apparent reasons which ever existed for this discrimination against settlers upon the frontier. It would surely seem that Congress, instead of restricting the privileges of these settlers upon the Pacific Slope, who by their toils and sacrifices have founded a magnificent empire, should make them even greater than those enjoyed by citizens of the Eastern States, as a partial recompense for their life-long battles with the regions, to some extent, of an inhospitable climate and desert soil.

(CHARLES DURKEE.

SUBJECTS FOR LEGISLATION.

The Governor's Annual Message is now before our readers, and they have an opportunity of judging for themselves of its merits. It is a plain, straightforward, good document, and bears the impress of its author's mind. We could not expect any other kind of a Message from him, for Governor Durkee is a man whose course, since his arrival in the Territory, has been such as to cause him to be universally respected by the people, and his suggestions will be listened to with respect.

The condition of our Territorial finances is made a subject of congratulation. Every inhabitant of our Territory should feel proud of the manner in which our finances have been managed. "Utah is, I believe, of all the States and Territories of our Union, alone, in being entirely free from indebtedness." This is one of the greatest compliments, in this age of extravagance and corruption, which the Governor could pay to the Legislature. In the address of the newly elected Mayor of the rich city of New York, delivered on the 6th inst., he stated that the city and county debt amount to forty-three millions, eight hundred thousand dollars! A

stupendous debt even for a rich city and county to be under. It would not be so discouraging, however, if retrenchment were practised, and the debt were being lessened; but there are no hopes of this. The Mayor states that the debt has increased five millions within a year. A hopeless prospect truly for its liquidation! It is not considered polite to institute comparisons; still, they are sometimes very useful in bringing truths home to those to whom they are addressed. Our people are comparatively poor. Being in a new country, with a great amount of improvements to make, the want of funds to be used in Territorial, county and city capacities, has been very pressing. Yet the Territory is free from debt; and this city and county, and the other cities and counties in the Territory, are in the same blissful condition.

The subject of Town Sites, to which allusion is made in the Message, should receive the careful attention of our Legislators. "An act for the relief of the inhabitants of cities and towns upon the public lands," commonly known as the Town Site Law, was passed by Congress, and was approved March 2nd, 1867. In previous articles

we have called attention to this law, and explained its provisions. After the land, occupied as a town site, is entered, (either by the corporate authorities, in an incorporated town, or by the judge of the county court, if the town is not incorporated,) at the proper land office, and at the minimum price, in trust for the use and benefit of the several occupants thereof, the legislative authority of the Territory has to prescribe the necessary rules and regulations for the execution of that trust, as to the disposal of the lots in such town, and the proceeds of the sale thereof. This is made the duty of the Legislature by the Act of Congress, and it is so important that it should receive early attention, and it no doubt will.

The want of a public Museum is much felt here. Our Elders travel through a great many lands, and see and collect many objects that would be exceedingly interesting to the people at large, if they could be gathered and placed in a Museum. A great many native curiosities, and mineralogical and geological specimens from various parts of our Territory, have been collected by one and another; but there being no place in which they could be deposited, they have been scattered and lost, and nobody has been benefited by them. Before the move south was made, President Young had a fine collection of curiosities and specimens; but, in moving, they were lost sight of, and are now scattered. In educating our young people in the sciences, which it is proposed to do, a mineralogical cabinet would be very useful and instructive. In fact, the want of it would be much felt. If the Legislature would take the matter in hand, and establish a

Museum, and give the institution their countenance and support, we are of the opinion that in a short time a very respectable collection could be made. The entire people would be interested in securing everything curious and noteworthy, and many of our citizens who already have small collections of curiosities, &c., which they have picked up in their travels, would gladly contribute them to a public Museum. This subject is worthy of the thought and attention of the Legislature.

We have heard it suggested, also, that the name of Richland county might with great propriety be changed by the Legislature to Rich county. The county was named, we presume, after General C. C. Rich. If so, Richland conveys no such idea; but if it were called Rich, it would. Such a change, we have reason to believe, would, as well as being appropriate, be very acceptable.

While on the subject of names, we think the name of our own city might be changed to advantage by dropping the word *Great*, and calling it *SALT LAKE CITY*. In consequence of the length of the name, the habit has been fallen into of calling it *G. S. L. City*, which is both unintelligible, especially to people at a distance, and objectionable. Far better to have a name that will not be too long to write. *Salt Lake City* will be short, and still be expressive. Our city is already widely known by that name throughout the Territory and in other places. In fact, it is the generally received name. If the Legislature would make this alteration by law, it would be received with favor and general satisfaction.—*Deseret Evening News*.

THE GHETTO OF FRANKFORT AND THE ROTHSCILD FAMILY.

[CONTINUED FROM PAGE 87.]

The Jews, after this, lived for eighteen months in the neighboring places. During this time the insurrection at Frankfort was completely quelled by the emperor, who had charged with this task the princes of Mayence and

Hesse Darmstadt. The recall of the Jews was now resolved upon. This took place on the day in which the leaders of the insurrection received their punishment (Feb. 28, 1616.). On the morning of that day all the Jews were bidden to appear before one of the city gates, and to wait there until Fettmilch and six other ringleaders should be beheaded. The execution took place in an open place in the town. Nine other leaders were expelled, the hangman, whip in hand, driving them forth past the assembled Jews, and 23 other insurrectionists were driven out, without being, however, whipped by the hangman. After this the Jews were escorted back to their street by the troops of Mayence and Hesse past the place of the executions. This march through the city took place to the sound of drums. A Jew of the name of Oppenheim, was so delighted at the return to his native place, that he urged a drummer to allow him to beat the drum. His request was granted, and the other Jews thereupon nicknamed him "Trum" (drum), by which his family goes to this day. One of his descendants was the rich banker Oppenheim, in whose counting-house, about the year 1768, the founder of the world-celebrated house, Rothschild, served for several years. This circumstance, as we shall see, was the first which gave rise to the wealth of this family.

When the returning Jews had reached their street, they were directed to form a circle, in order to hear read the new "Jew regulation," before entering their houses, by the imperial commissioners. Afterwards was fastened on each of the three gates of the ghetto a large panel, on which was painted the imperial eagle, with the superscription, "Roman Imperial Majesty's and the holy empire's protection." The Christian citizens were obliged, by an imperial order, within a few months, to pay to the Jews the sum of 167,000 florins, as an indemnification for the sacking in 1614. Ever since, the Jews of Frankfort have celebrated two festivals annually, in commemoration of their expulsion and return; both go by the name of Fettmilch, the ringleader of the rioters.

The ghetto, then consisting of 195

houses, was inhabited by 454 families. In every house, therefore, there lived from two to three families, and at that time the number of Jewish souls amounted to about 2,500; every house was inhabited by about twenty persons. A century afterwards (1711) the number of the Frankfort Jews amounted, according to the lowest estimate, to 8,000; at that time, therefore, every house contained, on the average, forty-one souls. Moreover, so confined was the space assigned the Jews, that even the front sides of the houses had so little breadth that they contained only one room each.

In the year 1711, the ghetto was entirely burnt down, and all houses now in it were built after that period. The origin of this fire, despite the strict inquiries made by the authorities, has never been ascertained. The fire broke out in the evening of January 14, in the house of the principal rabbi, who lived in the middle of the ghetto. Immediately at the outbreak the Christians came from all sides, in order to assist in extinguishing it, but the Jews, for fear of being pillaged, kept the gates closed for a whole hour, and when they were at last opened, a number of houses were already in flames. The high wind and the narrowness of the street favored the spread of the flames, so that only three houses escaped destruction. Many Frankfort Jews perceived in this calamity a sign of God's anger with them, who had resolved to punish them all. They were strengthened in this opinion by the circumstance that of all neighboring Christian houses not one was burned down; moreover, an adjoining tower filled with gunpowder, which was not removed during the conflagration, remained unscathed, despite the high wind. For the same reason there were also many Christians, who, in this disaster confined to the Jews, perceived an additional evidence of God's hatred to the latter, since they were the enemies of Christ. The shelterless Jews were in part lodged in Christian houses, in which they remained until the year 1715, when they were ordered to return to the ghetto. Others took up their abodes in the neighboring villages, until their

houses were re-built. The poor were lodged and fed for some time by the authorities in the so-called pestilence house.

The first building that was rebuilt was the synagogue, which was completed in 1711. This synagogue stood until 1854, when it was pulled down, and in its place a larger and more magnificent one erected, which was consecrated in 1860. By order of the authorities the street was now made wider, so that it was now twenty feet broad, nor were the houses allowed to contain more than three storeys. Each house contained a small yard, which was used for the erection of a tabernacle on the festival of that name.

Twice afterwards (1774 and 1796) the ghetto suffered considerably from fire. The fire in 1774 broke out accidentally, but that of 1796 was the work of the French under Kleber, who, for two days, bombarded Frankfort, and reduced 140 houses of the ghetto, together with the roof of the synagogue, into ashes. The houses were again rebuilt, and the ghetto greatly improved, as a portion of it was not only widened considerably, but was also covered with stately buildings. But despite these successive improvements, the ghetto still remained a narrow and dingy quarter, the houses three storeys high, overhanging the streets and closely adjoining each other. Only within the last three decades of years has the ghetto lost its sombre character, the authorities having ordered the demolition of a number of ruinous houses on both sides of the streets. In modern time it has been noticed that about half of the population of the ghetto was composed of Christians.

The houses, with one single exception, called the "stonehouse," are timber built. Being exceedingly contracted in their dimensions, most of them are dark in the interior. In some of them there was no staircase leading to the top of the house, but only a ladder, which a person escaping over the tiles might draw after him. The expedient was resorted to for fear of persecution. For the same reason the cellars in several houses contained secret doors leading to those of the neighbors. This arrangement came

to light about forty years ago. At that time a number of antlers were stolen from a house at some distance from Frankfort. When the police of the city received intelligence of the theft, the guards at the gates of the city were ordered to watch all suspicious vehicles that might pass through, and to follow them secretly to the houses before which they might deliver their contents. Not long afterwards a cart came laden with antlers, and stopped before the house of a Jew in the ghetto. The premises were forthwith searched by the police, but nothing could be found. But as there could be no doubt in the matter, the efforts were renewed, and more careful researches were made; when at last one of those secret cellars was discovered. The house of the neighbor was then searched, but nothing suspected was found; a similar door, however, was discovered. The same was the case with several other houses which were searched. A similar arrangement in the houses of the Jews is said to have existed also in other congregations, and at Ratisbon it is said that all their houses were thus joined.

Until the year 1759, the houses in the ghetto had no numbers; but they were marked by signboards placed over the doors. Of the names of these houses, borrowed from the signboards, several passed into those of the families inhabiting them. Of this origin are the names of Bear, Hare, Pyke, Red Shield, Block, Shield, &c. It is probable that the Rothchilds (red shield) took their name from a signboard over their house (it was No. 69, now pulled down). However, the house purchased by the founder of the family, Maier Amschel Rothschild (about the year 1786), and in which all his children were born, went by the name of the "green shield."

The most interesting houses in the former ghetto of Frankfort are those marked respectively by No. 118 and 148, because in the former Börne was born, and in the latter the first generation of the Rothschild family. The two houses are not in any way different from the others; they have only a width of six paces, and very thin partition walls separate them from

those of the neighbors. On the house in which Borne was born was recently placed a marble tablet, the inscription on which states that in that house Borne was born in the year 1786. But the house of the Rothschilds is not in any way distinguished from the others, the family keeping it precisely in the state in which it was in 1849, when their mother, by whom it was inhabited, died. It is exactly opposite the lane which formed the middle passage leading out of the ghetto. The ghetto will soon disappear, it being intended to pull the houses down in order to widen the street. With it will disappear a monument of

the most cruel restriction and ill-usage, to which thousands of human beings had been subjected for centuries in consequence of their faith, race, and habits. There will then no longer exist a vestige of the former melancholy position of the Jews at Frankfort, while the city is now adorned with palatial private buildings, two fine new synagogues, a magnificent hospital, an equally grand *real-school*, and two splendid masonic lodges, which the descendants of those very Jews, who sixty years ago were still imprisoned in their dingy ghetto, have partly built and partly purchased with the money acquired in modern time.

[TO BE CONTINUED.]

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, FEBRUARY 15, 1868.

CONSEQUENCES OF NATIONAL SIN.

THE innocent blood of Joseph and Hyrum Smith, the Prophet and Patriarch of the latter days, stains the skirts of the United States. The sin of his death lies at the door of the whole nation, because he was basely murdered while under official protection, because no sincere effort was made to bring his murderers to justice, and because the nation rejoiced over, and thereby consented to the satanic deed. As Christ's blood was upon the Jewish nation that slew him, and upon their children, so is the blood of Christ's servants Joseph and Hyrum upon the American nation, and will be upon their posterity, unless they repent and turn to the Lord. Not only is that nation guilty of the martyrdom of those holy men of God, but also of the inhuman atrocities perpetrated upon the Latter-day Saints in Missouri and Illinois.

In the year 1838, 15,000 Saints, peaceable, unoffending citizens, were driven from their lands and homes in the State of Missouri, after suffering repeated indignities from blood-thirsty mobs, backed up by the civil and military power of the State. Petitions to the Legislature for redress, were answered by an appropriation of 200,000 dollars to their enemies to defray the expenses of their expulsion. The only crime that could be proved against the Saints was, that of believing in living Prophets and Apostles, and worshipping God in a different way from their neighbors. Memorials to Congress were disregarded or treated with contempt, and the President, who was sworn to uphold the

Constitution, which empowers him to protect all law-abiding citizens in their just rights, and guarantees to all persons the privilege of worshipping God according to the dictates of their own consciences, coolly said, "Your cause is just, but I can do nothing for you." Thus the nation became guilty of the crimes of the State in which they were committed, and must suffer the penalties thereof.

In 1846 the Saints were compelled, through religious bigotry and mob violence, not only to flee from the State of Illinois, but beyond the borders of the United States, into the uninhabited regions of the great West. Here, also, did the Government of the nation identify itself with State treachery and illegal force. Instead of reinstating the Saints in their lawful possessions and just rights, Congress called on them, while in the midst of an Indian country, for 500 of their able-bodied men to fight the battles of the nation that had used them in such a barbarous manner. The object of this was the total extermination of the Saints. A refusal to supply the men required, would have furnished their enemies with an excuse for their destruction, under the pretence of treason and rebellion. Compliance with the demand, which was totally unexpected, was supposed to leave them, defenceless and weak, to the tender mercies of the savage red man. The nation had departed so far from God, as to leave His power entirely out of the question; but He who led Israel out of Egypt, and through the wilderness into Canaan, guided His people across the Great American Desert, and gave them their present peaceful home in the mountains.

But to fill up the cup of national sin, open, definite, and official hostility to the people and kingdom of God was necessary. This crowning guilt of the United States nationally, was perpetrated in 1857, when that now God-forsaken man and broken down politician, James Buchanan, sent an army to exterminate the Saints in Utah. The whole nation was on the *qui vive* at the "certain impending downfall of Mormonism," and legislators, priests, and editors, exulted and glorified themselves exceedingly. The inglorious failure of that expedition, and the imbecile fear that came upon the President, when he learned that the "flower of the army" were starving on mule's flesh without salt, in the deep snows and biting frost on Ham's Fork, ought to have been a lesson to the nation not to fight against the work of God.

But in the year 1862, they aimed another blow against God's kingdom, which they considered irresistible, in the passing of that unconstitutional, unrighteous, and wicked Anti-polygamy Act. But in spite of all their great anticipations of power over the Saints, to persecute them and slay their leaders, their great "bill" is a dead letter, and they are a broken nation, while the Saints flourish and spread abroad in their fertile valleys, and the mountains ring with their songs of joy and praise. The United States is a broken nation, and its parted remnants will never unite until the blood of the martyrs is avenged, and the Saints obtain a full restitution of their just rights. But division will increase, troubles will multiply, and the national prestige will fade away; and the full consequence of national sin, even the scourgings and judgments of an offended God, will fall upon the American nation in awful and overwhelming fury.

In December 1833, when the Saints were driven from Jackson county, the Lord commanded his servants to appeal to the authorities for protection and redress, saying, "Let them importune at the feet of the judge; and if he

heed them not, let them importune at the feet of the governor; and if the governor heed them not, let them importune at the feet of the president; and if the president heed them not, then will the Lord arise and come forth out of his hiding place, and in his fury vex the nation, and in his hot displeasure, and in his fierce anger in his time will cut off those wicked, unfaithful, and unjust stewards, and appoint them their portion among hypocrites and unbelievers; even in outer darkness, where there is weeping and wailing and gnashing of teeth." (Doc. & Cov., sec. xcvi.)

The Elders of the Church faithfully carried out the instructions of the Lord, and the Lord is now faithfully fulfilling his promise to them. They appealed to all the proper authorities of the land, from the judge to the President, but their appeals were in vain. And the Lord has indeed vexed the nation "with a sore vexation." The great civil war has spread desolation and mourning throughout the land, and there is scarcely a family that has not experienced sorrow and anguish of heart through the direct consequences of that fratricidal conflict. And now a reckless party spirit is working yet deeper and deadlier mischief in that once prosperous and happy country, which should be called the Disunited States, for the spirit of union has departed, and the whole nation is splitting to pieces, the co-ordinate branches of the Government being in open hostility to each other, and even the President's cabinet being divided against itself. The bonds that hold society together are being loosened, bribery and corruption control the influence of the most influential men, and the highest State and Federal officials; family relations are in a most unnatural and inhumane condition, the first commandment, "increase and multiply," is buried out of sight by the filth of licentiousness,—the gentler sex crushing all the maternal feelings of their nature to avoid family cares and responsibilities, and actually yielding to the spirit of murder and hell; the white and colored races are preparing for a fearful struggle, and crime of every kind is holding revel, and spreading distrust and fear. The Constitution, that safeguard of liberty bequeathed to the nation by wise men inspired of heaven, is no longer a guide and standard in their legislative acts, but laws are framed for party purposes, and private, pecuniary, and malicious ends, which are as unconstitutional as they are wicked and unjust.

Woe to the nation that has shed the blood of Prophets and Saints! The hand of the Lord is against the people for evil. They will go backward and not forward. The measure they have meted out will be measured to them again, "pressed down and running over." Mob law will rule the nation, as it ruled the States of Missouri and Illinois when the Saints were driven out, and the sufferings of the people of God will be multiplied upon the heads of their enemies, until the Lord has wasted them away. And such will be the fate of all who fight against the Zion of God and shed innocent blood. The Lord has said, "Mine indignation is soon to be poured out without measure upon all nations, and this will I do when the cup of their iniquity is full." Israel filled up the cup of their iniquity by shedding the blood of Christ, and rejecting the Gospel and his Apostles. The United States have taken a similar course in relation to the Prophets and Apostles and the truths revealed in latter days. And as God broke up the Jewish nation, and as he is wasting away the American nation, so will he do to all the nations of the earth, if they reject the everlasting Gospel and war against the Saints of God.

Woe unto the man that sheddeth innocent blood, for he shall suffer the damnation of hell! Woe unto the nation that sheddeth innocent blood, for God shall utterly destroy it, so that it shall cease to be! Oh that the rulers of men and the law-makers of the world would give heed to the word of the Lord, and seek for counsel from his Prophet, that they would learn righteousness and help to establish his kingdom. Then might the nations escape from the scourge that is coming upon them, and their destruction might be averted! But alas! their hearts are not set upon the things of God, the spirit of bloodshed and strife is upon them, they are in the hands of the Just One, and must suffer from His hands the consequences of all their transgressions.

CORRESPONDENCE.

AMERICA.
Great Salt Lake City,
Jan. 7, 1868.

F. D. Richards.

Dear Brother,—Your favor dated 4th ult., came to hand on the 30th ult. I was pleased to learn of your continued good health and prosperity, and also the excellent prospect which seems to prevail throughout the British Mission for making converts. It can but rejoice the hearts of true believers in the Gospel of Jesus, when they behold their fellow-man taking an interest in those pure and holy principles which, if practised, are ordained to exalt mankind into the presence of God. Liverpool is certainly doing very well for it, although I believe there may be honest-hearted people there who are unduly prejudiced, that would be willing to sacrifice all for the truth, if they could break the bands of superstition which bind them. Many people persecute our Elders, thinking they are doing God service; if they knew who they were, they would defend them with their lives. We have proof positive in Holy Writ that this was the case in ancient days, but man still dwells in ignorance; and if Jesus were to appear again among the people, and be accounted the son of a carpenter, and yet declaim against the wickedness of the people of this generation as he did among the Jews, I have no doubt men would destroy his life if possible. Charity covereth a multitude of sins, and the Elders certainly need to ex-

ercise charity towards the people among whom they are called to labor, not boasting of their blessings, not summararily condemning the follies of others. We have the Gospel to preach unto the children of men in this generation, and it must be done by and through the Spirit of God, which is meek and pure and offendeth not. True, we expect to be opposed by the wicked, but kind words turn away wrath, and no soul was ever snatched from the grasp of Satan by quarreling with his enemies. What better evidences can a people have that God is willing to fight their battles, than have transpired in our day? None; and if the Elders go forth in the might and majesty of the Priesthood, God will open the way for all who are seeking to know the truth that they perish not.

Great numbers of the people in the Territory have entirely abstained from the use of stimulants, and I am happy to inform you that they seem determined to obey the whisperings of the Spirit, which you testify is also making rapid progress among the Elders in your field of labor; it is the will of the Lord, why should we not obey it?

The weather has been very stormy, and we are now favored with a driving snow from the north-west. But very little snow has fallen this winter, not a shadow of an excuse for getting the sleighs out, but the present storm may possibly bring sufficient snow for sleighing.

Federal officials are quiet, and Con-

gress does not seem very anxious to make the Cragan bill a law. It is simply a re-hash of Wade's bill, with a few paragraphs added; but I think it will be rejected when presented to the Senate and House, if not, they are much nearer dissolution than I expected they were. Hooper is actively engaged in making friends, and has introduced a bill for the admission of Utah. In presenting this bill we anticipate no particular success, but it will serve to keep them busy with the affairs of Utah.

Owing to the great scarcity of money, the people of the Territory are too poor(!) to donate cash for emigration purposes, and we are compelled to take stock and grain, and whatever cash they will bring in the spring, will be added to the amount of donations. It is absolutely necessary that the Saints in the old country should do their utmost to help themselves, for money is very scarce at present. We are promised by the Bishops in various parts of the Territory, that they will forward money as soon as it can be collected from the people. Rising of nine thousand dollars in green-backs have already been paid in, or payment secured in a satisfactory manner.

The Saints are enjoying good health as a general thing, and Zion is increasing in the hearts of the people.

The brethren of the Twelve join in kind regards, so also does J. A. Y., B. Y. jun., and J. W. Y.

Praying the Lord to bless you, I remain your brother in Christ,

BRIGHAM YOUNG.

Ellisville, Davis co., Miss.

Jan. 10, 1868.

President Franklin D. Richards.

Dear Brother,—You are doubtless aware that I and several other Elders were sent on preaching missions to the United States and Canadas, (though more particularly to the Southern States,) at the last fall Conference; others were sent last spring or summer, so that there are now 8 or 10 of us in this field of labor. Four of us crossed the Plains together, one stopped in the North, two are in Tennessee, and I am here alone, and expect to labor in this State and Alabama

till the hot weather sets in, thence North, probably in May. H. G. Bail and companion have been laboring with success in Virginia, also John Brown and companion in the north of this State, and all are doing well, so far as I have heard. As for myself, I was a long time in reaching this point, owing, in part, to the extreme low water in the rivers; the "great father of waters" was waded by a man with rubber boots on, at Keokuk, Iowa, in Oct., and a rock at the junction of the Ohio with the Mississippi, that has not been seen for 30 years, was out of water and dry a short time ago. After changing boats four times, and as often as they were fast on sand-bars, I finally reached Vicksburg, in this State, but found the people so unsettled, every man looking at his neighbor with suspicion, and fearing nightly that the city would be burned, I left, after offering my services to preach to them, and came by rail to this point, or to Meridian, 149 miles. The people here have received me very kindly, and are anxious to hear and read the doctrines of the Saints; but they are very poor, the war has wasted their substance, and their country is comparatively ruined. Many are going to Brazil and to Honduras, and not a few have turned their faces Zionward, and I expect, as soon as I have filled my appointment in this region, to proceed to Montgomery, Alabama, by way of Mobile, at which place I may spend a few days, and deliver some lectures. My address, while in the South, will be, care of J. H. Crawford, Prattville, Alabama, at which place I should be glad to hear from you or any of my friends. While at St. Louis, Mo., several Elders met, amongst whom was brother Miles, of New York, and I gave him an order to be sent to you for books.*

Brother John Brown has been appointed to preside and watch over the interests of the Saints in all this country lying south and west of Philadelphia, and should peace continue, I shall expect more Elders down in the spring; but things seem gloomy in

* This order was filled and sent to St. Louis on the 22nd of January.—H.D.

between races next, and the Governor of this State, by proclamation, has warned the blacks not to strike a blow on pain of extermination; but considering that there are 4,000,000 of them, this is a fearful position. Time alone can tell the fate of this once happy country, in both North and South the people look to the future with great distrust; but whatever may befall this nation or the nations of the earth, the Saints have the assurance that God will fight the battles of his people and build up his kingdom, and preserve those that trust in him, and my testimony is to all people, repent ye, for the kingdom of God has come, and is organized in yonder mountains, and those that would participate in its blessings, must flee out of Babylon to Zion, where there is peace for the righteous and plenty for the industrious.

It fell to my lot this last summer to visit nearly all the settlements of the Saints as a home missionary, including St. Thomas, St. Charles, and Millersville, in Arizona, on the south, and the settlements in Meadow, Eagle, and Spring Valleys, &c., on the west, in Nevada, thence to Salt Lake,

meeting with the people of the different settlements as we passed; thence with President Young's missionary party, consisting of about 80 carriages and 100 persons, through all the settlements and cities lying north, running into Montana; entire distance over 600 miles, exclusive of our western trip to those settlements lying about 100 miles west of St. George (my present home), and in all this travel and mixing with the Saints, I did not see a drunken man, nor hear any profanity, but all seemed contented and happy, and we were met everywhere with a hearty welcome and happy countenances, and with a God bless you and all Israel. I saw plenty of space unoccupied, with wood and grass upon a thousand hills, and when we inquired why they did not spread out and occupy it, the answer everywhere was, "We want more 'Mormons.'" Come on, then, all ye scattered Saints, and help us to build up and occupy these goodly valleys of Ephraim.

With kind regards to you and the Elders in that Mission, and all Saints, I am your fellow-laborer,

JESSE W. CROSBY.

SUMMARY OF NEWS.

The shipping casualties of the past month were unusually heavy, 12 steamers and 374 sailing vessels having been reported in the loss-book at Lloyd's.

Naples, Jan. 29.—Last night the side of Mount Vesuvius opposite the gate of the *Castella Nuova* gave way, burying the adjacent houses and shops. A passing omnibus and carriage were also buried. The road is filled with masses of rock. The extent of the loss of life has not yet been ascertained. Excavations have been commenced.

Paris, Jan. 28, Evening.—The *France* of this evening says—"Alarming reports are in circulation respecting Italy. Yesterday rumours were afloat of an accomplished *coup d'état* by Victor Emmanuel, and of the dissolution of the chambers. Everything tends towards a belief that new storms are ready to burst in Italy."

A frightful accident recently occurred on the Lake Shore Railway, near Buffalo. Two cars fell over a bridge that spans Big Sister Creek. The perpendicular fall was over 30 feet. In one the passengers—over 50 in all—were thrown to the lower end of the car, the under ones upon the hot stove, and another heated stove fell upon the uppermost ones, enveloping them in flames. All but two of the 50 perished. The other car fell about 25 feet on to the opposite embankment. This car also caught fire, but the flames were extinguished; about 40 persons in it were seriously injured, and many were crushed to a jelly.

Mr. Adams, the American minister in England, has resigned.

A New Orleans gentleman calls the negro a "remnant of the dark ages."

A man who has tried it says that all the short cuts to wealth are overcrowded.

A company of farmers were discussing the relative merits of rival threshing machines, when they were astonished by the wife of the one at whose house they were, exclaiming, emphatically, that the best threshing machine she knew anything about was a broomstick; and her husband looked as though he believed her.

SMILING.—"Good morning, Uncle Jim."—"Good morning."—"Well, you got your daughter married off, did you?"—"Yes."—"Really, Providence smiles upon you."—"Smiles! no, bless you, she snickered right out."

During the recent restoration of a church in Brighton, occupied by the advanced Ritualists, one of the workmen employed, ascending the pulpit, exclaimed, "I publish the banns of matrimony between this church and the Church of Rome."—"And I," said another artisan, turning towards the first speaker, "forbid the banns."—"On what ground?" inquired he in the pulpit. "Cos the parties is too near akin," was the reply.

A Vermont paper says—Water in Burlington is selling at half a dollar a barrel. Wells, springs, and cisterns are generally dry, and water has to be drawn from the lake. The carmen are reaping a good harvest by drawing water for family use.

Rich deposits of gold, it was some time ago announced, had been discovered in Russian America. A despatch to the State Department reports that an assay has been made of the gold ore found there at San Francisco, and it yields at the rate of \$13,000 per ton.

During the 14 years which ended with 1865, no fewer than 242 deaths were registered in England and Wales from lightning, of which 199 were males and 43 were females. Persons are much less likely to be struck by lightning indoors than out in the fields or under trees, for the occupation returns show that nearly all the deaths by lightning occurred among persons engaged out of doors—chiefly laborers.

FEARFUL EXPLOSION IN CHINA.—*The Overland China Mail* of December 14th, says—At the fearful explosion which took place near Hankow, at Wuchang, various accounts estimate the loss of life (Chinese) at 800, 1000, and 2000. The destruction of property was most fearful, and it is believed unparalleled in the annals of similar accidents.

According to an official return just made on the mortality occasioned by the famine in Orissa, it appears that upwards of 814,000 persons perished, and that the total loss to the population was 30.81 per cent.

The number of foreign letters sent from and received in the United States during the last twelve months, was 13,100,000, and the number of newspapers was 4,828,482. This number does not include newspapers sent to and received from British North America.

DR. CUMMING.—Dr Cumming, in a letter to a London paper, says he is misunderstood when people suppose him to be a prophet. "I never in my life," he says, "professed or attempted to prophesy. All I have ventured to do is to explain and unfold inspired prophecies in the word of God." He denies also that he has ever changed his opinion about the interpretation of prophecy. Dr. Cumming says, "On these subjects I have invariably spoken with the utmost reticence and reserve; and now, after 20 years' study and writing on the subject, I find nothing to recall or retract. I believe, as I stated 20 years ago, that proximately 1867 winds up the 'times of the gentiles.' Elliott states 1865; others say 1868—these being inferences from the great chronologies of prophecy. I gather from inspired prophecy that we are plunging into times of unprecedented severity and trouble, and that it is time for every man, while doing his duty to his country, his family, and society at large, to have his loins girt and his lamp burning, for 'the coming of the Lord draweth nigh.'"

C H A N G E .

'Tis the evening of Time, and it is not strange
That Change should tread on the heels of Change.
Upheaving events, like a swelling surge,
Are moving onward to Time's last verge;
And vortex-like, in their foaming haste
Will swallow the nations or lay them waste.

... ..

The present transit across the plains,
Compared with the early "Mormon trains,"
Is much like the antelope's fleet race
Compared with the terrapin's burden'd pace.

... ..

They thrust us out—we were sent adrift
In untrodden wilds to make a shift;
Our pioneer men were brave and bold—
They trusted in God like the saints of old—
Though slow their progress, their foot-prints tell
They fill'd their mission, and fill'd it well.
No heart was faint and no hand was slack,
As they felt out the way and mark'd the track.
'Twas said of them (it is verily true,)
They did what no other men could do.

But change has swept o'er their path since then,
And smothered the track of the pioneer men,
Who "made the bridges and killed the snakes,"
As they wended their way to the mountain lakes.

In the pathless desert's unbeating heart,
We awoke a pulse and we formed a mart:
We discover'd gold, but we valued more
The produce of soil than the shining ore:
We tilled the earth and produc'd the bread
On which the stranger has freely fed:
For we were not long in our wild redoubt,
Ere multitudes follow'd where we led out.

As change march'd on, the electric wire,
With its lightning pulse and its heart of fire,

Mov'd on in our wake successfully, and
Unites us again with our father land.
With lightning's speed—with its pow'r compress'd
We can speak to the East—we can speak to the
West;
And then at our leisure, with social ease,
Can chat with the settlements when we please.

'Tis the evening of Time and results will prove
That Change with a hasty step should move.
The ungodly nations of every land,
That wait his coming may fear his hand,
While Change is filling the world with fear
He comes with a smiling visage here:
With a noble brow and a look of pride,
He walks in our midst with a haughty stride.
Electric speed is now all the rage—
'Tis truly a fast and a racy age.

The "iron horse" with its fiery gear,
With a mighty rush is now coming here.
To clip time and distance, the rail and wire,
With artistic effort and skill, conspire;
And Change is combining a powerful team
Of the lightning flash and the puffing steam,
Which, boldly harness'd and train'd to chime,
Ignore all distance and laugh at time.
The President's Message, a wreath of gold,
Was spread on our tables a few hours old.

The eastern cities there hats may doff—
The "Mormons" are now but a few days off.
And every day are still drawing near,
As the "iron horse" is approaching here.

Let the Saints awake—let the world prepare
For coming events: There's no time to spare:
'Tis the evening of Time, and the hours are few,
And Change has very much yet to do.

E. R. S.

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L I V E R P O O L :

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"SEEK YE THE LORD, ALL YE MEAK OF THE EARTH, WHICH HAVE WROUGHT HIS JUDGMENT;
SEEK RIGHTEOUSNESS, SEEK MEKKNESS: IT MAY BE YE SHALL BE HID IN THE DAY OF THE
LORD'S ANGER."—Zephaniah ii, 3.

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Saturday, February 22, 1868.

Price One Penny.

LEARNING AND FAITH.

It is impossible for man to understand divine things without divine assistance. Man can receive heavenly knowledge, but not by earthly learning. The true science of theology cannot be learned in the colleges of this world: the professor in his chair is as incompetent to teach it, as the peasant at the plough. Man cannot find out God, but God can reveal himself to man.

The desire for knowledge above that of this world, has burned in the human bosom from the earliest ages, and the greatest minds of all nations have sought for that knowledge, but, generally speaking, have sought in vain. They have failed because they have not sought aright. Such knowledge cannot be found in books, nor be discovered through the deepest reflections of the most cultivated mind. It can come from God alone. God is perfectly willing to impart it, if men are willing to receive it in his way. But it is a singular and melancholy fact, that though so many persons have been anxious to obtain that know-

ledge, only a very few have been willing to receive it in the appointed way, and they have, in most instances, been poor and illiterate.

Wealth and learning breed pride in the heart, and pride is a strong wall of partition between man and his God. Humility and faith are both essential to intercourse with Deity. That is why God's chosen Prophets have been, generally speaking, poor and illiterate men. They were humble in their hearts, and learning did not neutralize their faith, therefore they could draw near to God, and when he revealed anything to them, they received it without doubt, having no human philosophy to set up as a standard in their minds. When divine things are presented to learned men, they commence at once to compare them with their scraps of science, to judge them by the rules of their imperfect logic, and the consequence is, they frequently reject truths of eternal import, and ridicule the revelations of heaven. "The wisdom of God is foolishness with men," and,

very often, the wisdom of men is foolishness with God.

Learning and faith have very seldom been united in this world to any very great degree. Not that either is incompatible with the other, for faith leads to knowledge, and true knowledge, properly used, increases faith. But when man's reasoning powers are called into active exercise, and his intellectual faculties begin to expand and his information to increase, he generally begins to feel a superiority over his more ignorant fellows, and a confidence in the strength of his own mind which banishes that childlike humility so necessary to approaching the Lord. At the same time he grows in the habit of bringing everything he sees, hears of, or reflects upon, to the standard of his human reason; and faith, which is exercised on things unseen, gradually dies out of his soul. How easy it is for the little child in its simple trust to grasp the idea of a God and the need of prayer, while the grown up man reasons, and speculates, and doubts, and fears, until he stifles the power of faith that was born within him when he was born himself, and his mind is closed against the whisperings of the divine Spirit. "Except a man become as a little child, he can in no case enter into the kingdom of heaven." There is a great deal of mock humility and pretended faith in the world, but true meekness and the faith that reaches up to heaven, are rarely found among the learned and the great, and the bent knee and the solemn tone are, often, before the gaze of heaven and in the ears of angels, nought but the fame-courting hypocrisy of the proud and self-sufficient sceptic.

Why is it that so many men whose education was superior to that of the masses of their brethren in this Church have apostatized? It is because in some instances their knowledge has puffed them up with self importance, till they have imagined themselves to be wiser and abler than the appointed leaders of Israel, and "pride goeth before destruction, and a haughty spirit before a fall." In other instances it is because they have reasoned themselves out of the testimony of the Spirit. When faith was in full

operation in their hearts, they knew that the work was of God; but striving to bring the evidences of faith down to the standard of human reasoning, making that of more importance than the revelations of the Spirit of truth, they fell into doubt, and are floundering in the mud of their own folly. Others, again, priding themselves in the strength of their intellect, and feeling firm in the knowledge they had acquired, neglected to call on the Lord, in humility, for the outpourings of his Spirit, and they have gone into darkness. And others, having accomplished a good work in the Church, and having made for themselves a great name among the people, took the glory of their achievements to themselves, thinking that their superior abilities were the cause of their success, forgot the Lord who giveth the increase, and now they have passed into oblivion. "He that exalteth himself shall be abased, but he that humbleth himself shall be exalted."

Men of the greatest faith have been generally uneducated men. It was so in times of old, it is so in the Church of latter-days. The greatest miracles, signs, and spiritual gifts, have been manifested among the illiterate; and it has often happened that when those individuals who have been thus blessed of the Lord have advanced in knowledge and secular education, they have become weaker in faith, and those gifts have departed from them. But is all this an argument in favor of ignorance? No! it merely shows the necessity of humility and trust in the Lord; for "they that trust in him will never be confounded."

It does not follow of necessity that the man of learning must be faithless. His faith may and should increase with his understanding. The spiritual and intellectual powers should grow together. God commands his people to seek knowledge "by study and *also by faith*." While seeking "out of the best books words of wisdom," and striving to "study and learn and become acquainted with languages, tongues, and people," all that we do is to be done "in the name of the Lord." (Doc. & Cov. pages 106 and 250.) The "School of the Prophets"

was established by revelation and the commandment of God in the days of the Prophet Joseph, that the servants of God might grow in knowledge of all kinds, both religious and secular; and it has been re-established by the Prophet Brigham with the same object and purpose. This should prove to the world that the Saints do not oppose learning, and that they do not depreciate education. An eminent writer says, "They keep open more common schools than any other sect in the United States." Priestcraft has flourished for centuries upon the ignorance of the people, and a false priesthood has always feared the march of intelligence. But the true Priesthood of God encourages and assists intellectual and temporal, as well as spiritual progress.

Although the spirit of truth finds the unlearned more susceptible to its influences than the wise of this world, that is no reason why they should remain unlearned, for the Spirit is given to man to guide him into "*all truth*." And if the Saints strive to increase in faith as they advance in knowledge, and to cultivate their spiritual as well as their intellectual faculties, preserving in their hearts the spirit of humility, they will grow in grace and become "*wise unto salvation*." It is the duty of all Saints to improve their minds, and the Lord has specially commanded the Elders of his Church to acquire a knowledge "*of things both in heaven and in the earth, and under the earth, things which are at home, things which are abroad, the wars and the perplexities of the nations, and the judgments which are on the land, and a knowledge also of countries and of kingdoms*." At the same time they are commanded to "*continue in prayer and fasting*." There is no fear of any man's apostatizing through the abundance of his knowledge; the danger lies in leaning upon learning instead of on the Lord.

God designs to place his people at the head of all nations. Their knowledge will be superior to that of any other people, not only in the things of heaven, but in the things of earth. Knowledge pertaining to this lower world can be obtained by study, but

that which pertains to a higher sphere must be obtained by faith. For "*the natural man receiveth not the things of the Spirit, neither can he know them, for they are spiritually discerned*." All things that man can discover by the natural use and cultivation of the powers with which Deity has endowed him, are left for him to search out and become acquainted with through his own exertions; but the things of God will be revealed to man through the grace of God, according to his faith, obedience, and diligence in seeking for them. At the same time that Spirit which reveals the things of God "*searcheth all things*," and will assist those who walk in its light to acquire every branch of the knowledge that is to be obtained by study. It is unreasonable to expect the Lord specially to reveal to us anything that we can learn ourselves by diligence and proper exertion, and it is ridiculous for a man to boast of his ignorance, and to imagine that God has favored the unlettered *because* of their ignorance. It was their willingness to learn and their faith to receive that brought them the revelations of heaven. Moses was skilled in all the learning and wisdom of the Egyptians—the most polished nation of the times in which he lived—but it is written of him, "*Now behold the man Moses was very meek above all the men which were upon the face of the earth*." His learning was no barrier between him and the Lord, because of his meekness. But Moses incurred the displeasure of the Lord when he took the glory of God's work to himself at the waters of Meribah-Kadesh, and therefore he was not permitted to enter the land of Canaan. "*God hath chosen the weak things of the earth to confound the mighty*," for this reason, "*that no flesh might glory in his presence*." He is "*a jealous God*," and "*His glory he will not give unto another*." If God were to work mightily through the learned and wise of this world, they would take to themselves the glory that belongs to Him, but when he displays his power through the simple and meek, they know that of themselves they are nothing, they place their entire dependence upon the arm of Omni-

potence, and glorify him in all that is accomplished.

But no man can continue in the service of God and remain in ignorance. The spirit of his calling will urge him to self-culture, the commandments of God will require him to improve; and if his faith and humility sanctify his acquirements, the farther he advances in knowledge, the more extended will be the sphere of his influence, and the more powerful an instrument in the hands of God will he become. All truth is of God. The religion of God embraces all truth. He that advances in knowledge makes progress in his religion, but he that

sits down satisfied in his ignorance, will be left far behind, as the kingdom of God moves forward in its rapid march to power and dominion.

Saints, let us endeavor to become wise in all things, to progress in every branch of knowledge, to become polished after the refinement of heaven, to treasure up in our hearts continually the words of life which come from God through the living oracles, and at the same time to strive for an increase of faith, while, in the spirit of humility, we glorify God as the fountain of all truth and the source of all light and power.

CHARLES W. PENROSE.

THE GHETTO* OF FRANKFORT AND THE ROTHSCHILD FAMILY.

[CONCLUDED FROM PAGE 105.]

† But the most remarkable circumstance connected with the ghetto of Frankfort will always remain—the Rothschild family, which, issuing from one of these narrow and dingy houses, in its second generation already acquired riches and a position unequalled not only in our days, but also in past ages. It may therefore not be out of place to add a few particulars concerning the history of this family. The history of this family cannot be traced beyond the time of Amschel Moses Rothschild, trading at Frankfort. No records of his life and relations have been preserved. He was the father of Maier von (de) Rothschild, founder of the world-celebrated house called after him. Maier Amschel was by six years the senior of Frankfort's greatest son—Gothe. When a boy his father employed him by sending him round to the bankers, a small bag of money in his hands, in order to effect an exchange of all sorts of coin. This occupation, later in life, proved useful to him, because in this way he occasionally got possession of rare coins, and thus acquired a taste for numis-

matics. When a youth, being intended for the profession of a rabbi, he spent some time at Furth, studying there Jewish theology. However, he soon gave up his studies in order to devote himself to business. He did not stay long in his native place, whither he had returned, but accepted the situation of a clerk in the Oppenheim banking house of Hanover, and there discharged his duties with such ability, that his principal entrusted him with the most important business transactions. After a few years he returned to Frankfort, and began to establish a business of his own. He was money changer and broker at once, dealt besides in rare coins as well as in old silver and gold, and employed his increased means for undertaking banking operations.

In the year 1770 he married a Frankfort lady—Gutta Schnapper, who died in the year 1849, in her 96th year. She thus had the happiness of witnessing the increasing prosperity of her husband and sons, and the rise of her family to be the largest capitalists in the world. And as in her childhood the Frankfort Jews languished in the greatest oppression, while their fate afterwards improved from decen-

* Ghetto. The place set apart in a town for the residence of Jews.

nium to decennium, until in 1811, and subsequently a year before her death, they were in every respect placed on a par with their Christian fellow citizens, the fortunate lady had the happiness of witnessing one of the most blissful periods in the history of her people. She never failed to return thanks to God for the blessings she and her children enjoyed, and to the end of her days remained free from the haughtiness which so easily creeps into the hearts of the successful. She never left her dark, inconvenient house, in which she and her family had been so happy. She sometimes declared that the giving up of her residence would appear to her as a sin, and that she was convinced that good luck would quit her and her family if she haughtily quitted her humble dwelling, in which the fortune of the family was founded. There is something sublime in the utterances of the old lady, whose fundamental idea fully agrees with what the ancient Greeks said of the envy of the gods and modern poets of the jealousy of fate; and this humility deserves the more consideration, as with her it did not rest on intellectual reflection or historical views, but sprang from her profound religious sentiments.

About the year 1780, Maier Amschel purchased the house called the "grün schild," which he and his wife ever after inhabited, until their bodies were carried out in order to be consigned to their graves. Agreeably with the sentiments of his mother, her eldest son, Amschel Maier, after her death devoted it for ever to pious and charitable works; for in his will he left 1,200,000 florins for the so-called "charitable foundation for poor Israelites of the city of Frankfort," the interest of which was to be employed partly in weekly alms and partly in the distribution of fuel among the Jews of Frankfort, with the exception of 7500 florins, to be annually employed as charity to be dispensed to poor Jews residing within a radius of ten miles round Frankfort. The distribution of these alms is to take place in the Rothschild House, in which the officer entrusted with the work resides, and in which the committee entrusted with the administration holds

its sittings. Further, there are to be held in the same house prayer meetings by ten Jews paid for the purpose, the meetings to take place on the anniversary of the death of the testator, his parents, wife, and brothers. Since the death of the testator, which took place in the year 1855, the house has been devoted to these objects.

To return to Maier Amschel, he carried on his business with extraordinary ability and corresponding success. He therefore already in 1798 not only possessed the means to establish a second house in London, but was enabled between the years 1804 and 1812, to negotiate loans with the Danish Government amounting in the whole to ten millions; nay, to undertake in 1808 the transmission of the necessary funds to the English army, then fighting the French in Spain. These important operations, which no other English house ventured to undertake, were conducted with such skill by Maier Amschel and his son Nathan, managing the London house, that they proved exceedingly successful, and brought them in a profit amounting to several millions. The following lucky incident, however, more than any other, contributed towards the success of this family, enabling it to raise the very considerable sum which it became necessary to deposit with the English Government as caution money previous to being entrusted with these transactions. This incident is the relation in which Maier Amschel stood from the year 1801 to the very wealthy Count William IX. of Hesse Cassel. In that year already, and perhaps even before, he was court agent of Hesse Cassel, and in this capacity had obtained the unbounded confidence of the reigning Landgrave, subsequently Elector William IX., who reigned from the year 1785 to 1821. When in the year 1806, at the outbreak of the war between France and Prussia and Russia, he was driven out from his country by Napoleon, he entrusted the greater part of his fortune to his court agent at Frankfort—Maier Amschel—who held in safe keeping and administered the millions confided to him with care and fidelity. When, soon after his flight, the Elector was deposed by Napoleon, fears

were entertained lest the French should discover the hiding place of his treasures at Frankfort, and confiscate it. This, however, did not take place, because the few who were in the secret did not betray it, and because Rothschild had stowed away the Electoral funds in wine casks in his cellar.

Maier Amschel, in conjunction with his son Nathan, had, in addition, been authorized by the Elector to receive the interest for the sums which he had invested in the English funds, in order to remit it to him. Maier Amschel, in his wonted manner, fully justified the Elector's confidence. When, therefore, the firm of Rothschild were about to undertake the supply of funds to the English army, the Elector authorized them to make use of a considerable part of the invested capital, in order to be able to deposit with the government the very large sum required as caution money. Only thereby the firm was enabled to undertake a business the profit from which became the chief source of their subsequent wealth.

There is a tradition apparently well founded, according to which Maier Amschel was indebted for his acquaintance with the Elector, and consequently for the colossal fortune of his family, to a circumstance which shows in a most striking manner, that the way in which a person goes about his business in his youth is often productive of unexpected happy consequences in the future. The Hanoverian general, Von Eistorff, an intimate friend of that prince, on being consulted about the appointment of a court agent, proposed Maier Amschel Rothschild, whose acquaintance the general had made while Maier was in the employ of Oppenheim at Hanover, and with whom the officer, as the owner of large estates, had several business transactions. The following is related about the first presentation of Rothschild to the Elector: he was announced to the prince while playing a game of chess with General Eistorff. The Landgrave let him come in, but being engrossed by the game took no notice of the Jew standing behind him. At last he looked around rather cross, for his game stood badly, and then perceived the new court agent. "Do

you understand chess?" he asked. "Yes," replied Maier Amschel, at the same time asking permission to state how the fortune of the game might be turned, and pointing out several moves, by means of which the prince won. This and the subsequent conversation which he had with Rothschild, made such a favorable impression upon him, that he said to Eistorff, "General, you have not recommended me a blockhead." Maier Amschel died in 1812, having previously given to his sons the admonition, followed by them, always to live and act in brotherly concord. Despite the wealth acquired by him, he had in his mode of life and all externals remained faithful to his former habits, and distinguished himself throughout life, not only by integrity and commercial solidity, but also by piety and charity. Giving alms was a pleasure to him; the consequence was that when he went out he was generally surrounded by persons who appealed to his benevolence. He sometimes administered relief in a peculiar manner. Believing, like many other Jews, that that charity is most pleasing in the sight of God for which the giver receives no thanks, he occasionally went in the evening twilight through the ghetto, put several coins into the hands of every one who had the appearance of a poor person, and then quickly ran away. In his will, too, he liberally provided for the poor; he laid upon each of his sons the obligation to send, as long as they should live, annually, 5000 florins to the Frankfort house of Rothschild, which were then to be distributed among the poor.

He had five sons and five daughters; the sons were Amschel Maier, chief of the Frankfort house, who, in December 1855, died childless; Solomon Maier, chief of the house founded at Vienna, and who died in 1854; Nathan Maier, chief of the London house, who died in 1836, at Frankfort, having gone there to attend a family congress; Charles Maier, chief of the house of Naples, and who died in 1855; Jacob, called James, chief of the Parisian house, the only surviving brother.

Of these five brothers, Nathan was intellectually the most gifted, and in his business tact and ability resembled

his father most. In the city of Frankfort his activity has left an indelible impress, by having been, as is believed, the creator of the business in public funds and bonds, which has risen to such high importance. He is said to have early foreseen the decay of the trades in all kinds of goods, once so flourishing, and to have advised his brethren and friends to employ their capital in the new channel, and to make the business in the funds and similar branches the chief trade of the place.

Amschel Maier resembled most his mother, and also shared her views to a greater extent than his brothers. He adhered firmly to all ancient practices and customs, and did not attach much importance to the baronial title conferred on his family. Towards persons whom Amschel had known in his early days, and who had obtained his esteem, he remained till his death on the friendliest terms, however lowly their position in life, despite the extraordinary wealth and influence acquired by him.—*The Jewish Chronicle*.

JOSEPH SMITH, THE PROPHET.

In the last chapter we told you that Nauvoo, or Commerce, as it was first called, was not a healthy place. Considerable sickness prevailed there, and many were prostrated by it. But God did not forget his promises to his people, and he sustained and upheld his servant Joseph. There was one day when God's power was poured out to a wonderful extent. Knowing that brother Wilford Woodruff was an eye witness to many of the incidents which occurred on that day, and that he is very particular in keeping a journal, we asked him to write a description of those interesting events, that our readers might become familiar with them. He very kindly complied with our wish, and we take pleasure in laying this account before you.

In consequence of the persecutions of the Saints in Missouri, and the exposures to which they were subjected, many of them were taken sick soon after their arrival at Commerce, afterwards called Nauvoo; and, as there were but a small number of dwellings for them to occupy, Joseph had filled his house and tents with them, and through constantly attending to their wants, he soon fell sick himself. After being confined to his house several days, and while meditating upon his situation, he had a great desire to attend to the duties of his office. On the morning of the 22nd of July, 1839, he arose from his

bed and commenced to administer to the sick in his own house and dooryard, and he commanded them in the name of the Lord Jesus Christ to arise and be made whole; and the sick were healed upon every side of him.

"Many lay sick along the banks of the river, and Joseph walked along up to the lower stone house, occupied by Sidney Rigdon, and he healed all the sick that lay in his path. Among the number was Henry G. Sherwood, who was nigh unto death. Joseph stood in the mouth of his tent and commanded him in the name of Jesus Christ to arise and come out of his tent, and he obeyed him and was healed. Brother Benjamin Brown and his family also lay sick, the former appearing to be in a dying condition. Joseph healed them in the name of the Lord. After healing all that lay sick upon the bank of the river as far as the stone house, he called upon Elder Kimball and some others to accompany him across the river to visit the sick at Montrose. Many of the Saints were living at the old Military Barracks. Among the number were several of the Twelve. On his arrival, the first house he visited was that occupied by Elder Brigham Young, the President of the Quorum of the Twelve, who lay sick. Joseph healed him, when he arose and accompanied the Prophet on his visit to others who were in the same condition. They

visited Elder W. Woodruff, also Elders Orson Pratt and John Taylor, all of whom were living in Montrose. They also accompanied him. The next place they visited was the home of Elijah Fordham, who was supposed to be about breathing his last. When the company entered the room, the Prophet of God walked up to the dying man, and took hold of his right hand and spoke to him; but brother Fordham was unable to speak, his eyes were set in his head like glass, and he seemed entirely unconscious of all around him. Joseph held his hand and looked in his eyes in silence for a length of time. A change in the countenance of brother Fordham was soon perceptible to all present. His sight returned, and upon Joseph asking him if he knew him, he, in a low whisper, answered 'Yes.' Joseph asked if he had faith to be healed. He answered, 'I fear it is too late, if you had come sooner I think I could have been healed.' The Prophet said, 'Do you not believe in Jesus Christ?' He answered in a feeble voice, 'I do.' Joseph then stood erect, still holding his hand in silence several moments, then he spoke in a very loud voice, saying, 'Brother Fordham, I command you in the name of Jesus Christ to arise from this bed and be made whole.' His voice was like the voice of God and not of man. It seemed as though the house shook to its very foundation. Brother Fordham arose from his bed, and was immediately made whole. His feet were bound in poultices, which he kicked off, then putting on his clothes he ate a bowl of bread and milk, and followed the Prophet into the street. The company next visited brother Joseph Bates Noble, who lay very sick. He also was healed by the Prophet. By this time the wicked became alarmed, and followed the company into brother Noble's house. After brother Noble was

healed, all knelt down to pray. Brother Fordham was mouth, and, while praying, he fell to the floor. The Prophet arose, and looking around, he saw quite a number of unbelievers in the house, whom he ordered out. When the room was cleared of the wicked, brother Fordham came to and finished his prayer.

"After healing the sick in Montrose, all the company followed Joseph to the bank of the river, where he was going to take the boat to return home. While waiting for the boat, a man from the West, who had seen that the sick and dying were healed, asked Joseph if he would not go to his house and heal two of his children, who were very sick: they were twins, and were three months old. Joseph told the man he could not go, but he would send some one to heal them. He told Elder Woodruff to go with the man and heal his children. At the same time he took from his pocket a silk bandanna handkerchief, and gave it to brother Woodruff, telling him to wipe the faces of the children with it, and they should be healed, and remarked at the same time, 'as long as you keep that handkerchief, it shall remain a league between you and me.' Elder Woodruff did as he was commanded, and the children were healed, and he keeps the handkerchief to this day.

"There were many sick whom Joseph could not visit, so he counseled the Twelve to go and visit and heal them, and many were healed under their hands. On the day following that upon which the above-described events took place, Joseph sent Elders George A. and Don Carlos Smith up the river to heal the sick. They went up as far as Ebenezer Robinson's—one or two miles, and did as they were commanded, and the sick were healed."—*Juvenile Instructor*.

Things should not be done by halves. If a thing be right, do it boldly; if it be wrong, leave it undone. Every day is a little life, and our whole life is but days repeated.

PLEASURES SHOULD BE ATTAINABLE.—Men who are always running after unattainable pleasures, and neglecting those within their reach, may be compared to astronomers contemplating the stars through a telescope, regardless of the more useful lamp that burns at their side.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, FEBRUARY 22, 1868.

THE REDEMPTION OF JUDAH.

We have published the article upon *The Ghetto of Frankfort and the Rothschild Family*, to show the spirit of persecution which Christians have manifested towards the Jews, and to draw attention to the evident providences of God in raising up the Rothschild family from obscurity to its present proud position in the financial world.

The Jews are the most remarkable people on the face of the globe. Scattered as they are among all the nations of the earth, they still preserve their identity as a race, and retain their physiognomic peculiarities, their religious observances, and their ancient traditions. They are a standing and world-wide evidence of the truth of ancient prophecy. All the curses pronounced by Moses, their great Prophet and lawgiver, have come upon them, because they turned away from serving the Lord their God in spirit and in truth. (See Deut. xxviii.) They put to death the Messiah, and the Lord brought upon them "a nation of fierce countenance"—the Romans, who did not "regard the person of the old, nor shew favor to the young;" who besieged them "in all their gates, until their high and fenced walls came down, wherein they trusted;" their Temple was rased to the ground; as the Savior predicted, "one stone was not left upon another that was not thrown down;" and the Lord has scattered them "among all people, from the one end of the earth even unto the other." They have been "a hiss and a byword," and their name has been a word of reproach. They have drained the cup of bitterness to the dregs, and the word of the Lord, through Moses, has been fulfilled upon them to the letter—"And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest; but the Lord shall give thee a trembling heart, and failing of eyes, and sorrow of mind: and thy life shall hang in doubt before thee, and thou shalt fear day and night, and shalt have none assurance of thy life."

For hundreds of years this was the fate of the wretched Jews, especially among nations professing the Christian religion, for the greatest indignities and the most fiendish cruelty to which the Jews have been subject, they experienced from the hands of, so-called, Christians. But a brighter day has begun to dawn for them, and the time is not far distant when the glory of their ancient dominion will return to them, and its brightness will be everlasting.

There are no people who watch the movements of the Jews with such interest as do the Latter-day Saints. The Lord has manifested through the Prophets and Patriarchs of the Church, that most of the people who have obeyed the latter-day Gospel are Israelites of the tribe of Ephraim. Not in a spiritual

sense merely, but naturally, through the lineage of their fathers. God has "mixed Ephraim among the nations," he has "sowed his seed among the people," and through Gentile intermarriages his identity has been lost to man, but not to the Lord. He who scattered Israel has now commenced to gather him, and Ephraim is the Lord's "firstborn" in the times of regeneration and restitution.

Old Testament prophecy points chiefly to the restoration of Israel in the latter days. Not only of Israel, by which name the ten tribes were called, but also of Judah, which name includes the tribe of Benjamin. God gave to Joseph, through the patriarchal blessing of his father Jacob, a land which was to be "unto the utmost bound of the everlasting hills." (Gen. xlix, 26.) This was a gift to the seed of Joseph "above the blessings of his progenitors," to whom God promised the land of Canaan, and was no less than the land of America—blessed above all other lands, as Moses said, "for the precious things of heaven, for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of earth and the fulness thereof." (Deut. xxxiii, 13 to 17.) Another blessing to Joseph's seed was that they should "push the people together to the ends of the earth."

The Lord is gathering the seed of Joseph from among all nations to the land of promise, and giving them an inheritance in "the everlasting hills." He has also given them a mission to preach the Gospel, first unto the Gentiles, and then saith the Lord, "lo, unto the Jews also." The blessings of salvation to the whole house of Israel, including Judah, will come to them through Ephraim. The Elders of this Church, therefore, are deeply interested in everything that relates to the Jews, for they expect to perform a great work among them when "the fulness of the Gentiles" has come in.

Just as sure as the Jews have been dispersed among all nations for the transgressions of their fathers, so sure will they be gathered to the land of their fathers again, preparatory to the advent of the Savior in this generation. And as the Lord has controlled the events that have transpired for centuries, with a view to the establishment of his kingdom upon the land of Joseph, so he has been in these modern times preparing the way for the restoration of his ancient covenant people, the Jews, to their ancient inheritance. He has moved upon statesmen to enact laws removing Jewish disabilities, and to give them those rights and privileges which all law-abiding citizens should enjoy, irrespective of religious faith. Many Jews now occupy seats in the English Parliament, and in the various Legislative Assemblies of the European continent. This has not been accomplished without a struggle. Many strong prejudices had to be broken down, and much powerful opposition from the most influential quarters to be overcome; but when the Lord works who shall hinder? and His hand can plainly be discerned in this movement and in its result.

The most influential of the Jewish families raised to eminence and distinction are the Rothschilds; on account of their enormous wealth, their great financial abilities, and the union that is maintained among them. Five members of that family sit in various European Legislatures—one in the Upper House at Vienna, a second in the Upper House at Berlin, and three in the British House of Commons. Every government in Europe is heavily indebted to the Rothschilds. Their speculations and general business affairs are carried on as different branches of one great firm, and their marriage connexions are confined

within the family. Their career has been one of remarkable prosperity, and the dynasty of the Rothschilds as monarchs of finance, bids as fair to continue as the dynasty of any reigning House among the crowned heads of the world.

There are many other Jewish families, both in the Old and the New World, who are possessed of enormous wealth, and consequently of great influence, and it is, generally speaking, in property that is available, the Jews rarely investing their means in landed estate. Supposing that the Lord, whose people shall "be willing in the day of his power," should touch their hearts with a strong desire for the redemption of Jerusalem, and they should begin to withdraw their wealth from the kingdoms of the Gentiles, who can foretell the changes that would result financially and nationally? Some rich and large-hearted Jewish gentlemen, such as Sir Moses Montefiore, have manifested great interest and spent considerable means in forwarding Jewish colonization in Palestine. The Rothschild family could buy the whole land, if their hearts were set upon the enterprise, and the Lord prepared the way.

And the day will come, and it is not far distant, when "Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein," even by the house of Judah; for "thus saith the Lord; Behold, I will save my people from the east country and from the west country, and I will bring them, and they shall dwell in the midst of Jerusalem, and they shall be my people, and I will be their God in truth and in righteousness." (Zech. viii, 7, 8.) In that day the bankrupt and blood-thirsty nations of the Gentiles will turn their eyes towards Jerusalem, and they will band together, saying, "let us go up to the land of unwallled villages, to them that are at rest, that dwell safely; all of them dwelling without walls, and having neither bars nor gates; to take a spoil, and to take a prey; to turn their hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations which have gotten cattle and goods;" "to carry away silver and gold, to take away cattle and goods, to take a great spoil." (Ezekiel xxxviii.)

Then will a glorious salvation be wrought out for Israel; the Messiah will come as their great Deliverer and King, even Jesus, whom their fathers crucified, and the Lord will put upon the nations that afflicted them, "all those curses" which they heaped upon his people. Rejoice, O thou afflicted and outcast Judah, for the day of thy mourning is at an end. The Lion of the tribe of Judah has arisen, and will speedily roar out of Jerusalem. The God of Jacob is exalting the horn of Ephraim, and he is beginning to push the people together. His horn shall be filled with the oil of anointing for Judah, and the sons of Levi shall soon offer unto the Lord "an offering in righteousness" upon the altar of His holy house. Awake, O Judah! turn thy face towards Jerusalem, and thy heart towards the Lord, and thy redemption shall come quickly and not tarry!

CORRESPONDENCE.

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AMERICA.
Great Salt Lake City,
Jan. 19, 1868.

Brother Franklin D. Richards.
The assembling together of the Utah

chiefs from the various lodges and camp-fires of the Territory, for a council, to make laws regulating the hunting-grounds and grain-patches of the denizens of the mountains and

valleys, brings to mind the absent that were wont to assemble, and of course we must write to brother Franklin, as we find his seat occupied by another—the Hon. H. C. Haight, he being councilman from Davis and Morgan counties.

The Hon. Amos Reed has resigned the Secretaryship; the man appointed has not arrived, but is daily expected. The State House is occupied for a commercial college, and the Legislative Assembly is holding its Session in the magnificent chambers of the City Hall, which have been fitted up by Messrs. Hartwell and George W. Slade, under the direction of the late Secretary, Amos Reed; the old furniture has been repainted and varnished, and looks quite bright.

The Legislative Assembly did not commence its Session until after the holidays, and being comfortably situated, there seems no hindrance to the spirit of law-making reigning predominant, to meet the many wants and legal necessities of rapidly growing encampments in the Great Basin.

The Governor had nothing to say about gold in his Message; the fabled mineral wealth of last year appears to have been forgotten as a flight of the imagination. He is in feeble health, seems friendly and well disposed, and is certainly a model peace man. He was a member of the famous Peace Convention, has been a Senator in Congress, and makes a good Governor for Utah; at anyrate, there is little probability that any change that may be desired by our enemies could be expected to furnish his equal. We regretted the resignation of Secretary Reed, and would regret a change of Governor very much, unless it was in the right direction, obtained by the admission of Deseret into the Union as a State, on an equal footing with the original States, and the inauguration of the people's choice, Brigham Young, as chief magistrate.

The presentation of Cragin's bill in the United States Senate, shows the feelings of continued hostility which are brooding in the hearts of a priest-ridden and licentious nation.

There has been another edition of Noah's flood in "Dixie," tearing out all the dams, and inflicting immense

damage upon farms, orchards, vineyards, and villages in the vicinity of the streams. Millersburg has been washed out, and the present site will have to be abandoned.

Elder Erastus Snow arrived on the 17th. He said he thought he could not get here in time to commence the Session, so he thought he might as well be a little late as not.

During the rainy season of November and December, the Provo and most of the large streams of the Territory became immense torrents, doing considerable damage, the water being as high as at any time last season.

The scarcity of money renders the progress of collecting means for emigrating the Saints from the old country, very poor. A considerable herd of cattle is being collected on subscription, with a hope of turning them into ready means.

There is really a scarcity of currency in the Territory, and goods can be purchased as low as at any time within five years past. Grain is scarce, though the scarcity of currency causes it to bring but a reduced price.

The grasshoppers shortened the crops in the northern counties from one-half to two-thirds. They pruned the potato tops just about the time they were setting; the result is but few potatoes, and those not of a very good quality. The destruction of carrots and garden vegetables was almost universal. They seem to have taken the cream out of the grass, so that the beef is without the usual amount of tallow, though the meat is generally good.

The scarcity of feed made most of the farmers kill their hogs, to prevent themselves from being eat out of house and home by them, and before they were first-rate pork. Yet there is no doubt an abundance, with close calculation, to carry the people to another harvest, should the grasshoppers be guided away from our fields. If the grasshopper's eggs should all produce grasshoppers, we shall have them next year by millions; but we hope Providence, in his watchful care over the Saints, will prevent their devastations; though, when we reflect that the Lord, through his Prophet, has warned us for several consecutive

years to lay up breadstuff against the day of want, it is calculated to impair our confidence in asking the bounty of Providence to be shed upon us, when many of us have failed to improve the knowledge given us through inspired men, and prepare for the coming necessity. The storehouses of Idaho, Montana, and other mining regions, have groaned with the products sent from Utah's fields, without an adequate compensation (in some cases even for the freight); had this been secured in granaries at home, we might have looked the grasshopper war in the face without misgiving; and in case that grim-visaged monster, starvation, should visit our cabin doors, we might with more confidence ask the Lord to renew again upon earth the miracle of "loaves and fishes." At the present time the poor are fed by contributions made for the purpose on fast days, as we were wont to do formerly in times of scarcity.

Your son Franklin S. is performing the duties of Messenger in the House.

As usual, a number of the members of the Legislature are stopping with me. Bishops Aaron Johnson, Albert K. Thurber, and James H. Rollins, and Elders Silas S. Smith, W. B. Pace, and Francis M. Lyman, all of whom join with me in sending their best wishes to yourself and the Elders in the old world.

Prayer circles meet at the President's every Sunday evening, where you are remembered.

The weather is now colder than it has been for years, as nigh as I can judge without a thermometer.

Respectfully, your brother,
GEORGE A. SMITH.

NEW ZEALAND.

Kaiapoi, Canterbury,
Dec. 3, 1867.

President F. D. Richards.

Dear Brother,—I now take this opportunity of sending you these few lines, desiring to know whether you have heard or seen anything of brother Carl Asmussen, one of the Seventies, who left Canterbury on the 6th of June, 1867, by the Panama mail. We have been expecting to hear from him, but up to this time we have had no tidings of him. While here he

baptized 6—4 males and 2 females, and we have baptized 3 since, and I hope, by the blessing of our heavenly Father, that the honest in heart in this place will come forth and obey the Gospel. The people out here seem very indifferent to the principles of eternal life, but I have hopes of some few that they will obey the Gospel; the remainder, I believe, will wait and receive the judgments of our heavenly Father before they repent, which I believe are close at hand.

My prayer is, that I may be faithful and keep the Word of Wisdom and all the commandments of the Lord. My brother and sister are faithful in keeping the commandments of the Lord, and we are all longing for the time to come when we will be able to gather home to Zion, to help build up the kingdom of our God.

I am employed in dressing New Zealand flax, which I believe will be beneficial in Zion. I am learning all I can about it. Brother Asmussen sent some flax seed to President Young.

We are not yet organized into a Branch, but wait instructions from you. We receive the parcels of STARS very regularly, but the book parcels we have not received yet, but we understand they are at the Custom House, and as soon as we receive them we will let you know. I will forward you the remainder of the money on the books the next time I write, and I hope to give you an order for a fresh supply of STARS.

Please remember me and all the Saints in Kaiapoi, to brother Karl Asmussen, through the STAR.

I must now draw my remarks to a close, and may God bless you and all his servants, is my earnest prayer.

WILLIAM BURNETT.

WALES.

Merthyr Tydfil, Feb. 7, 1868.

President F. D. Richards.

Dear Brother,—I feel it my duty to render a brief report of my last year's labor. In December 1866, I was appointed by yourself to succeed President John Parry in the Glamorgan Conference, while he was called to fill the vacancy caused by the death of that faithful Elder, Abel Evans, Pre-

sident of the Welsh District.

After my first visit through the Branches, I was much pleased to find the Conference in such a good and prosperous condition, and the Saints in general enjoying so good a feeling. Although in much weakness, I have endeavored to sustain the good credit of the Conference, and to teach the Saints the ways of life and salvation, in temporal matters as well as spiritual, not in words alone, but in my walk and conduct, which I consider to be the most effectual and lasting to the Saints. A great deal of my teachings among the Saints have been upon economy of their hard earned pence, and to throw away their Babylonish habits. I am proud to say that many who had been in the habit of spending pounds for tobacco and beer, have conquered those enemies of man, and by so doing, have gained in health and beauty, besides having a little saved towards their deliverance.

It gives me much pleasure to represent such good and faithful people as I find in this Conference—better people are hard to find. Not that I wish to ascribe the honor of this to myself, when I have such good and faithful Branch Presidents, and a great many other Elders equally as faithful, besides two faithful Travelling Elders, David Rees and James Boden; the latter has been the book agent of the Conference for many years, and that to his credit. And since our August Conference, I have had the unceasing labors of Elder Nephi Pratt to sustain me, who has gained the affection of all the Saints through his own faithfulness. Also President Parry has given us a liberal share of his time, whose teaching and fatherly counsel has been to the Saints as a spring of pure water to the thirsty man. Neither can I pass unmentioned your three visits to us in the past year, in which the Welsh Saints felt highly honored, and we Elders felt as if you had breathed a new life into us. We hope that we shall live worthy to merit one more visit from you, when I hope you will be able to burst asunder the chains that bind the poor Saints in the bondage of old Babylon, and cry out to one and all the faithful, "gather out of her my people," for we are look-

ing out in faith, with our works, for that to be the password the coming season.

This Conference comprises 13 Branches and 652 members. Baptisms in the past year, 123. There has been paid during the year for Tithing, £98 4s. 3½d.; Books, £44 5s. 10.; Emigration Fund Deposits, £273 13s. 9d.; Total sent to Liverpool, £416 3s. 10½d.; Mission Fund, £182 6s. 1d., which make a total of £596 9s. 11½d. Besides the above, we have our Poor Fund, for the benefit of the poor. In addition to that, we have covenanted to a man, and the sisters as well, to fast once a month, and put the value of the food saved into the Poor Fund, as we have several faithful families who are entitled to their deliverance, but have neither clothing nor bedding fit to turn out to start a journey of 7000 miles; hence we feel it our duty to see to their wants in time. The income of our Poor Fund, last month, amounted to over £10. By the help of God and the dictates of his servants, we shall be able to prepare the widow and the fatherless for their deliverance. We have many in this Conference who are well advanced in age as well as in the Church; but old age, deprivation of limbs, ill health, or anything else, does not seem to discourage any of them to gather to Zion. There will be no need of angels to come to take them out, like unto Lot of old. It is true that many of them are not called to leave fine houses and lands, gold and silver, but we have a few that will have to leave fathers and mothers, wives and children, (because they will not go with them,) for the Gospel's sake.

The rumors that are now afloat about the gathering of the Saints, and the hard times at our cabin door, seem to wake up many of those who have tested the good work years ago, but through the weakness of others, as well as their own, have turned out of the narrow path, and gone to sleep and let their lamps burn out, but like the prodigal son, are now returning home, because they know their Father's house. We feel to pity them, and give them our helping hand, hoping that their suffering has been a lesson to them. We have another

class of men, those who have been our enemies for years; but seeing the signs of the times so apparent, as the Saints have been foretelling them, and seeing the superior wisdom and love that are made manifest with us as a people, are compelled to acknowledge that if there is a true religion it is ours; but after all they are either too dishonest or too indifferent to receive the truth.

I am already too lengthy, I must

close by thanking you for your kind letter with your blessing upon me; may I live worthy to receive the same is my prayer.

Elder Pratt is as strong as ever, he took train for Swansea on Wednesday morning, with the intention of staying a week or two with President Rees.

Brother Parry joins me in kind love to you and all in the office. Yours in the Gospel,

ELIAS MORRIS.

SUMMARY OF NEWS.

The number of paupers relieved on the 1st July, 1867, at the Unions of England and Wales, was 144,665, being 9060 more than on the same day in the previous year.

THE BABY MARKET.—The New York *Dispatch* gravely asserts that the sale of illegitimate babies in that city is a large and profitable business, and so publicly carried on as scarcely to be clandestine. It says that should the King of the Ashantees, or any other distinguished cannibal, come to that city, and desire a fine fat baby for a luxurious meal, he could be accommodated. These so-called nurseries are numerous, and may be found in different parts of the city, their whereabouts being, for the most part, advertised in the daily papers; the announcement being made in a manner that disguises, but does not conceal, their real import. These places, the largest of which is situated in Greenwich-street, answers a double purpose—that of relieving those of the responsibilities of maternity who do not wish to be so burdened, and bestowing upon those who wish such blessings, the well-spring of pleasure, “a babe in the house.” The seeker after infantile loveliness can, upon application, be accommodated to any desired extent; babies from one day to one year old are constantly on hand, or provided to order, of any type of beauty or shade of complexion, and at prices ranging from £6 to £60, warranted sound and in a good state of preservation at the time of delivery. A reporter, who visited one of these baby bazaars, was offered a sickly little English male infant, seventeen days old, with a red, flabby skin, covered with “rash,” for the unreasonable price of £8. A robust female child, four months old, was exhibited, but the reporter did not inquire the price. A baby boy, one month old, who was good and gave no trouble, was held at £20. A year and a half old French boy, with fair round limbs, hazel eyes, and curly black hair, was ticketed at £40. The matron in charge volunteered the information that babies just then were rather “dull.”

ADOPTED.—At a meeting of the Board of Regents of the University of Deseret, held in Great Salt Lake City, December 18th, 1867, it was unanimously resolved to adopt the phonetic characters employed by Ben Pitman of Cincinnati, for printing purposes, thereby gaining the advantage of the books already printed in those phonetic characters, and now becoming so much used. The alphabet adopted has forty-three characters representing as many sounds, which include those in use in the English language. This alphabet has been in use in the East for some years, and is becoming very widely known and much appreciated. Last winter an effort was made in Congress to have all State documents and papers printed in phonotpy, and to request the Government of Great Britain to do so also, but it was permitted to drop at that time without anything being accomplished in the matter. Still, it showed the growing interest felt in phonetics, and that its claims, as a valuable and most important improvement on the present barbarous orthography, are beginning to be recognized.

INFORMATION WANTED.—John Francis of 12 Queen Street, Wednesbury, Staffordshire, would be thankful for any information concerning his son and daughter Samuel and Elizabeth Francis, who emigrated to Utah in 1868.—*DESERET NEWS*, please copy.

ADDRESS.

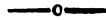
James Burnett, Pracki Street, Kaiapoi Island, Canterbury, New Zealand.
 Jesse W. Crosby, care of J. H. Crawford, Prattville, Alabama, U. S. A.

DIED:

KNIGHT.—Of general debility, in Slatersville, Weber county, January 5th, 1868, Milly, wife of Elder John Knight, sen. Sister Knight was born in the township of Wigglesworth, Yorkshire, England, March 3rd, 1818. She was baptized by Elder John Ellison, at Waddington, in May, 1840, and in the spring of 1841 she emigrated to Nauvoo, where she remained until the spring of 1846, when she shared in the general persecution and exodus of the Saints. After passing through much persecution with the Church, she reached the valley in 1852. She endured patiently and faithfully for the Gospel's sake. She was of a kind and obliging disposition, and was honored and respected by all who knew her. She died in full faith of the precious promises and in "sure and certain hope of a resurrection to eternal life."

MEAD.—At Sherborne, in the Bristol Conference, Betty Mead, aged 83 years, 11 months and 23 days. Was a member of the Church for 18 years. Her end was peace.

P O E T R Y .



FRIENDSHIP.

True friendship is a modest flower
 That ostentation hates,
 The mingling of two truthful hearts,
 The binding of two fates ;
 'Tis one of nature's evergreens
 That never knows decay ;
 The winter's storms may press its stem
 Its roots are hid away.

Then plant the seeds of such a flower
 Within a virgin soil ;
 And as your mind becomes mature
 There it will firmly coil.

To rear it healthy, firm and strong,
 Spare no amount of care
 Pluck up the tares, should they take root,
 O, do not have them there.

You've heard the saying, old but trite.
 He who's a friend in need
 Of all the friends we seem to have
 Is the true friend indeed ;
 Then study friendship in your youth,
 My little juvenile,
 And should rude blasts e'er touch its cords
 Then let your friendship smile.

JOHN SMITH.

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LIVERPOOL:

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"SEEK YE THE LORD, ALL YE MEAK OF THE EARTH, WHICH HAVE WROUGHT HIS JUDGMENT;
SEEK RIGHTEOUSNESS, SEEK MEEKNESS: IT MAY BE YE SHALL BE HID IN THE DAY OF THE
LORD'S ANGER."—Zephaniah ii, 3.

No. 9. Vol. XXX.

Saturday, February 29, 1868.

Price One Penny.

"THE DISUSE OF MARRIAGE."

Whenever the stirring events of war and revolution subside in the old world, and the press of England begin to feel the necessity of something to engage the attention of the public, editors, reviewers, and professional writers, are set to work to furnish the necessary material to keep the people interested, and on the *qui vive* about something. Whoever has noticed the course of journalism abroad, will doubtless have observed, particularly so in England, that no sooner have any of the leading papers, magazines, or reviews, broached a subject of public interest, than the whole legion of writers wake up and "pitch in." Hence, the times of peace are managed to be generally as interesting as the times of war. Now that the people have got about all the political and religious privileges which they want, and there is no great movement on foot for anything or anybody, besides "the Expedition to Abyssinia," the pens of philosophers, social economists, statesmen, and the whole fraternity of writers, are busily en-

gaged with the "abstract questions of the day." Foremost in interest in itself, and foremost in pressing necessity, is the subject of "the Union of the Sexes." Scarcely a paper of any value can be taken up that does not bear evidence of the fact, that the people feel that the marriage relation now known in Christendom is inadequate to preserve social purity throughout the whole family of Adam. Monogamy of itself is not complained of, of course not. People in general are never fond of looking ugly facts in the countenance, and when they can they seek to dodge the actualities of their troubles. A manly, honorable course, however, is the very opposite; but it is a course that the few only dare to pursue, and to bravely meet face to face the evils that beset them.

A few years ago, this interesting question was taken up with zeal and discussed at great length by the press, the pulpit, and the forum. Meetings were frequently held in theatres, circuses, and in old chapels, to which "the abandoned" were invited, and

in several of the prominent cities of England and Scotland, societies were formed "for the redemption of fallen women." Following the preaching came necessarily "relief" and "protection." Much money was gathered and expended upon "institutions" for their benefit. The dangerous and difficult work of classification was entered upon, and "the frail and fair" were labeled according to their degree of apparent degradation and abandonment. Those who had been betrayed into forbidden paths by the wretched villains on whom they had bestowed their heart's best affection, and the young—brought up in ignorance, and innocent of the ways of the world, and who knew not the dangerous career upon which they entered, from bad example only—inspired the benevolent with much hope, and probably many repented and became again "decent members of society." The great bulk of "the fallen," however, were too far gone, and were pronounced "irretrievably lost." With the usual experience of the world, enthusiasm gave place to apathy, and the "glorious reformation" has dwindled down to something left in the hands of itinerant missionaries, tract distributors, and probably still a little relief and preaching. In brief, the work then commenced was commendable, and deserved all the favor it sought, but it was a work which could not possibly succeed in either suppressing vice or saving woman.

To-day the press, pulpit, and forum are advancing, and seem to be "striking out" in another direction, and approach the consideration of the "Social Evil" with a better understanding of the work before them. They are travelling higher up the stream to discover the source of pollution, and for people of that class, ignorant of the great principles of life, we view their action even that far with favor. No one interested in the salvation of the human family, can be indifferent to any movement that has for its object the amelioration of the condition of woman, for until she is perfectly protected in her rights, and in the enjoyment of all the privileges of a child of the Most High God, preaching, praying, fasting, almsgiving

and institutions for relief, go but a short way to bring about the Millennium. Some persons view with displeasure any movement that is imperfect for the accomplishment of the end proposed; but we read our lesson in history differently. We have no particular enthusiasm for the name of Luther, Calvin, or Knox, or any other reformer, but we look upon them, Columbus, Watt, Morse, and thousands of other men—reformers, discoverers and inventors, as the advancing pioneers of the great work that now absorbs the entire soul of the people of Utah. In like manner we hail the discussion of the question of Marriage everywhere with favor, and every attempt made to ameliorate the condition of woman, we regard as the certain evidence that the Spirit is at work. That such men are not specially called and set apart for their work, is likely all true enough, and that their failure may be equally certain, we doubt not; but that very failure to-day induces the thoughtful and reflecting among them to still further pursue the investigation of the evil—and there is where we want to see them. We want them to travel on from point to point till they perceive that their leaders are but as the blind groping for the wall—further, the honest will travel and seek for themselves and find the great truths of revelation.

The form of the present discussion in Europe is "the Disuse of Marriage"—a very mild way, certainly, of approaching the great Social Evil. The laboring classes in the old world are pretty much as the same class have always been on the subject of marriage. When they arrive at a marriageable age, they follow in the footsteps of their progenitors, and act from convenience and affection. Sometimes both, sometimes the one without the other, and not unfrequently without either of them—the simple following of example, precisely after the fashion of becoming members of churches; father joined the church when he was twenty, so must son, and so on it goes. But this stereotyped habit of generations has not governed the middle, upper, and aristocratic classes, and many among the working classes,

mechanics and artists, have also exhibited of late years a violent repugnance to marriage. For the last quarter of a century, marriage has been anything but a popular institution among them. The truth is, women outside of the boundary of the very lowest class, are regarded by them as costly luxuries, and, though we deprecate the stigma cast upon the ladies, there is a great deal to sustain the statement from their stand-point of experience. Our readers must not, however, confound what is said and felt by others, with what we have to say for ourselves and our experience. When marriage is looked at as a simple "convenience," or the result of affection and nothing more, there is no discredit to men for "counting the cost," and asking themselves, in the vernacular of John Unit, "will it pay?" More incentives to marriage they have not. They know nothing of the whys and wherefore of their present existence, and the future to them is a boundless untracked desert waste, without a landmark on which to concentrate a hope. Young men of intelligence in this condition, very naturally have looked at the subject with the sobriety of counting-house figures before them, and the great majority of them decide that they can't afford to marry. What effect such a wide-spreading determination has upon the chances of the ladies to become honorable wives and mothers may be readily guessed at. The *North British Review*, one of the best conducted periodicals in the world, furnishes the following interesting statistics :—

"The number of women of mature years, *i. e.*, above the age of twenty, who must remain single in consequence of the actual disproportion of the sexes in England and Wales, is between 300,000 and 400,000. The number of adult women who actually are single is 1,537,000, of whom 1,230,000 are between twenty and forty years of age. 'Of all adult women, five per cent. would naturally and voluntarily be spinsters; as a fact 27 per cent. are so. Of women of marrying ages, *i. e.*, between twenty and forty, in England, 48 per cent. are married, 30 per cent. are spinsters, and 3 per cent. are

widows. In a word, two adult women out of every five are single.'"

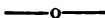
This is a fearfully painful statement, but none the less true for its unpleasantness. Only think that nearly the one-half of the women in England and Wales are doomed to a life of celibacy by law! This is a horrible fact to contemplate; but what is the fact of forced celibacy in horror compared with the awful history of the condemned? We might give rein to our imagination, and visit the homes of the disconsolate, the deceived, the abandoned, the lodgings of the princely mistress, and the haunts of the vilest scum of the race; but with the narrow limits of human understanding, the mind at best can only wander in fancy here and there. It falls infinitely short of human ability to sum up the evil that monogamy, and king-ly and priestly rule, has brought upon the world. What must be the revelation to that All-seeing Eye, from whom nothing is concealed?

Though abandoned by his brethren, and cast into prison, through the wickedness of Mrs. Potiphar, Joseph was there in the providence of the Lord, taking his lessons in adversity for the great work that lay before him. Signally clear now, even to the most obtuse, is the finger of the Lord in the trials and difficulties of Joseph. No Pharaoh would have ever sent to Israel for a Jacob's son to govern the empire of Egypt in the time of its calamity; but that Omniscient wonder-working power saw "the end from the beginning," adopted its instrument to its work, and in the due time of the Lord, His purposes were accomplished, Israel was saved as well as Egypt. Persecuted, derided, and martyred has been the Joseph of the nineteenth century; but the glorious work entrusted to him is as surely developing the finger of the Most High to the nations of the earth, as that is now visible to all in the life of his great prototype in Egypt, and in nothing is Divinity more impressed than in the establishment among us of the institution of the Patriarchs—the plurality of wives. Not, do we contend, for the pleasure of man, but for the salvation, glory, and exaltation of the whole human family; an

institution that places within the reach of every daughter of Eve honorable marriage, honorable maternity; while the base of the sterner sex may be

left to their own debasement and evils if they repent not.—*Salt Lake Telegraph.*

THE NEW POLAR CONTINENT.



AN INTERESTING ACCOUNT OF THE DISCOVERY OF THE NEW ARCTIC REGION.

One of the most interesting items that we have learned from the whalemén, who have cruised the Arctic Ocean the past summer, is the discovery of extensive land in the middle of that ocean, which may yet prove to be a Polar Continent. The existence of this land has long been known, but owing to the impassable ice barred along its shores, of its extent and character nothing very definite has been known until this season. Baron Wrangell, the famous Russian explorer, first communicated to the world the knowledge of its existence, as he learned it from the Siberian Indians, and it is simply marked on most Arctic charts "extensive highland." It should be stated that the past summer has been the mildest and most favorable for whaling ever known by our oldest whalemén. One master says that he did not see a piece of ice as large as his hand until he reached the Straits, and even beyond that, up to 72 degrees, the sea was generally free from floating ice. The weather for the most part has been exceedingly mild, with southerly winds prevailing, which tended to melt the ice or drive it northward. As a result of the favorable state of the ocean and weather, the ships have gone further north this summer than ever before, some having reached as high as latitude 73 degrees 30 minutes.

Captain Long, of the barque Nile, who seems to have examined the land most attentively, having cruised along the entire southern coast, has drawn a sketch of its appearance. It is quite elevated, and near the centre has an extinct crater cone, which he estimated to be 2,480 feet high. He named it Wrangell's Land, after the noted Russian explorer. The west point he

named Cape Thomas, after the seaman on his ship who discovered it, and the southeast point Cape Hawaii. The names given by Captain Long are so exceedingly appropriate, that we doubt not Geographical Societies of Europe and America will adopt them, and call this land Wrangell's Land. Captain Long has prepared for us an account of this interesting discovery, which we insert here :—

Honolulu, Nov. 5, 1867.

Sir,—During my cruise in the Arctic Ocean, this season, I saw land not laid down on any chart that I have seen. The land was first seen from the barque Nile on the evening of the 14th of August, and the next day, at 9.30 a.m., the ship was eighteen miles distant from the west point of the land. I had good observations this day, and made the west point to be in latitude 70 degrees 46 minutes north, and longitude 178 degrees and 30 minutes east. The lower part of the land was entirely free from snow, and had a green appearance, as if covered with vegetation. There was broken ice between the ship and land, but as there were no indications of whales, I did not feel justified in endeavoring to get through it and reach the shore, which I think could have been done without much danger. We sailed to the eastward along the land during the 15th and part of the 16th, and in some places approached it as near as fifteen miles.

On the 16th the weather was very clear and pleasant, and we had a good view of the middle and eastern portion of the land. Near the centre, or about in longitude 180 degrees, there is a mountain which has the appearance of an extinct volcano. By approximate measurement, I found it to

be 2,480 feet high. I had excellent observations on the 16th, and made the south-eastern cape, which I have named Cape Hawaii, to be in latitude 70 degrees 40 minutes north, and longitude 180 degrees 51 minutes west. It is impossible to tell how far this land extends northward, but as far as the eye could reach we could see ranges of mountains until they were lost in the distance; and I learn from Captain Biven, of the ship *Nautilus*, that he saw land northwest of Herald Island, as far north as latitude 72 degrees.

The first knowledge of the existence of this land was given to the civilized world by Lieutenant Ferdinand Wrangell, of the Russian Navy, (who I find, in 1840, was an Admiral in the same service). In his expeditions from Nishne Kolymsk, in the consecutive years from 1820 to 1824, he obtained information from the *Tschuckschl* that in the clear days, in the summer season, they could see land north from Cape Jakan.

From the appearance of the land as we saw it, I feel convinced that it is inhabited, as there were large numbers of walrus in this vicinity, and the land appeared more green than the main coast of Asia, and quite as capable of supporting man as the coast from Point Harrow to the Mackenzie River, or the northern parts of Greenland, which are in a much higher latitude. There is a cape a little to the westward of Cape Jakin, which has a very singular appearance. On the summit and along the slopes of this promontory there is an immense number of upright and prostrate columns—some having the appearance of pyramids, others like obelisks; some of them with the summit larger than the base. The character of the surrounding country, which was rolling, with no abrupt declivities, made these objects appear more singular. They were not in one continuous mass, but scattered over a large surface, and in clusters of fifteen or twenty yards, with intervals of several hundred yards between them.

While at anchor near this place, Captain Phillips, of the *Monticello*, came on board, and drew my attention to a large black place on the slope of

one of the hills, and said he thought it was coal. We examined it with the telescope, and it had a very distinct appearance of coal. It glistened in the sun, and appeared like a large surface which had been used as a deposit for coal. It was about one and a half miles in length, and one-half mile in breadth, the country surrounding that being covered with vegetation. From 175 to 170 degrees east there is no indication of animal life in the water. We saw no seals, walrus, whales, or animalculæ in the water. It appeared almost as blue as it does in the middle of the Pacific Ocean, although there were but from fifteen to eighteen fathoms in any place within forty miles of the land. I think the position I have assigned to this land will be found correct, as Mr. Flitner examined my chronometer on my arrival, and found it only one and a half miles in error.

I have named this northern land Wrangell's Land, as an appropriate tribute to the memory of a man who spent three consecutive years north of latitude 69 degrees, and demonstrated the problem of this open Polar Sea, forty-five years ago, although others of much later date have attempted to claim the merit of the discovery. The west cape of this land I have named Cape Thomas, from the master man who first reported the land from the mast head of my ship, and the south-eastern cape I have named after the largest Island in this group. As this report has been hurriedly prepared, I would wish to make more extended observations on the subject, which may be of benefit to other cruisers in this direction, if you will allow me room in your paper on some future occasion.

Yours, very truly,

THOMAS LONG.

The next interesting inquiry relates to its extent. As near as we can learn after diligent inquiry, no one landed anywhere on it. The southern shore runs a distance of about 100 miles east and west. How far it extends north is at present only a matter of conjecture. Captain Aliven, while cruising near Herald Island, north latitude 71 degrees 20 minutes,

west longitude 175 degrees, and distant about eighty miles from the south-east point of Wrangell's Island, saw the mountain ranges extending to the north-west as far as the eye could reach. He thinks it not improbable that it extends north several hundred miles. If so, it would appear to be of great extent, perhaps sufficient to be termed a continent. By taking a chart of the Arctic Ocean, and marking the land from the points named above, it will be found to be about 70 miles distant from the Siberian coast. The straits between the two shores are usually blocked with ice; but this season they have been quite clear. Captain Long thinks that a propeller might readily have steamed far up north, either on the west or east side of this land, and made full discoveries regarding its extent and character.

The following letter from Captain Raynor contains some additional particulars relating to the northerly current past Herald Island, a circumstance noticed by several masters, and which tends to confirm the opinion that the newly discovered land reaches some distance to the north. In the channel north of Herald Island, the sea was clear of ice as far north as the eye could see from the vessel that went farthest into it.

Honolulu, Nov. 1, 1867.

Sir,—In compliance with your request, I send a short account of a large tract of land lying in the midst of the Arctic Ocean, hitherto but little known. This land has heretofore been considered to be two islands, one of which is marked on the English charts as Plover Island, which is laid down to the W.S.W. of Herald Island. The other is simply marked "extensive land and high peaks." On my last cruise I sailed along the south and east side of this island for a considerable distance three different times, and once cruised along the entire shore, and, to what I considered reliable observations, made the extreme south-west cape to lie in north

latitude 70 degrees 50 minutes, and east longitude 178 degrees 15 minutes. The south-east cape I found to be in north latitude 71 degrees 10 minutes, and west longitude 176 degrees 46 minutes. The south coast appears to be nearly straight, with high rugged cliffs, and entirely barren. The north-east coast I have not examined to any extent; but it appears to run from the south-east cape in a north-westerly direction for about fifteen or twenty miles, and then turns to the north or north-east. I learned from Captain Bliven that he traced it much further north, and has seen others who traced it north of latitude 72 degrees. I think there is no doubt that it extends much further to the north, and that there is another island to the east of it, say in longitude 170 degrees west, and to the north-west of Point Barrow, with a passage between it and the land I have just described. My reason for thinking so is this—We always find ice to the south of the known land, further to the south than we do to the eastward of it. The current runs to the north-west, from one to three knots an hour.

In the longitude of 170 degrees west we always find the ice barrier from fifty to eighty miles further south than we do between that and Herald Island, and there is always a strong current setting to the north-west between those localities, unless prevented by stronger northerly gales, (for in such shoal water as the Arctic Ocean, the currents are changed easily by the winds,) which would indicate that there is a passage in that direction, where the waters pass between two bodies of land that hold the ice, the one known, the other unknown.

I would add that the south-west cape of this island described above, lies seventy-five miles distant from the Asiatic or Siberian coast.

GEO. W. RAYNOR,

Master of the ship *Reindeer*.

—*Honolulu Commercial Advertiser*.

The person whose clothes are extremely fine, I am too apt to consider as not being possessed of any superiority of fortune, but resembling those Indians who are found to wear all the gold they have in the world in a bob at the nose.—GOLDSMITH.

RECONSTRUCTION OUTSIDE THE CONSTITUTION—ROMANIZING THE NATION.

(From the *New York Herald*.)

Reconstruction moves onward unswervingly in its revolutionary career. The House of Representatives had before it on Monday, (Jan. 13th) from its "Reconstruction Committee," the bill to establish an *imperium* within the limits of the United States. It seems that the system of five military districts is not, in its operation, sufficiently destructive to suit the radical purpose. It does not stamp out the States. It does not crush beyond all semblance of recognition the old social and political forms with which we were familiar in the ten Southern communities. That system does not satisfactorily put the white man's head under the nigger's heel. State lines are left—State courts, State governors, and State spirit. If the law presses too hard—if the radical will is too despotically put in force by some tyrant, schooled in the small dominion of his regiment—there is a remedy for the people; the national Executive reduces the suddenly exalted captain general to his little level, and puts in his place some man less ready to pander to the mad extravagance of political passion. And this, in the radical view, is all wrong. Radicalism holds that it blundered when it recognized the States even as geographical quantities, and defined its districts by State lines. It argues that it has no power unless it has all power; admits that its purpose is so little consonant with our national spirit, that it cannot be executed so long as there is authority left anywhere to dispute it. Hence it now proposes to merge its five military districts into one grander district, exactly analogous to the Roman *imperium*. Under the Roman republic all the great dependencies—as Gaul, Spain, Germany, Syria, Greece, and Africa—were held by absolute military power, subject only to a commander and the Senate. No courts existed save by the will of the commander. There were no local governments except on sufferance, and as managed by

his creatures to plunder the country more completely. And this is a model of the form of government that the Congress of the United States now proposes to set up in a territory comprising ten States of this Union—ten States of a nation whose primary political principle is the sovereignty of the people. In setting up this *imperium* within our borders, Congress abolishes the States in all their political and legal forms, sweeps away the governmental system and the courts, all the machinery that gives stability to order and security to property, and puts in the place of everything one military commander—General Grant. It declares the Constitution of the United States null and void, by saying that in ten States of the Union the President no longer has executive authority, and that he will be guilty of a misdemeanor if he exercises in those States the duties the Constitution imposes upon him. And in all this there is no principle—no great point of national safety to secure—nothing whatever but the nigger and a party result. In view of order and law, and an old established system, the nigger cannot rise. But return to chaos, throw down all the present relations of things, reduce society to the primitive barbarous level, so that the nigger and the white man may start even, then give the nigger an army for his ally, and perhaps he may come out ahead. This is the idea that underlies the new bill.

But what else is Congress doing in order to do this? We may regard this Congressional action in two main points, as to the power and as to the propriety—considering whether that body has the authority to make such sweeping changes, and whether the harm and danger the changes involve do not infinitely overbalance any other possible result. Constitutions are made for one sole purpose—that of limiting the action of Legislatures. In nominally free States, ostensibly

without written constitutions, the law-making power is supreme. Hence the declaration of Hallam:—"The absolute power of the Legislature in strictness is as arbitrary in England as in Persia." This is felt to be the case in England, though there is there a constitutional limit of usage, and though certain points are fixed by such instruments as the Magna Charta, the Bill of Rights, the Act of Settlement, and the several Reform Bills. But these, though essentially constitutional limits, are not so far above ordinary law in their unchangeable character, that they can be relied upon as securities against legislative violence. And this was also the case in Rome. All the political establishments that grew up in the constitution of Servius Tullius and the laws of the Twelve Tables, were subject to legislative abrogation. It was apparent to the founders of our government, that the first great source of danger to free States was party fury making itself felt through legislative majorities, and that unless they could establish some fixed point for society beyond that danger, they would labor in vain. They saw that unless they could limit the power of the law-making body, our government would be no more stable than had been the countless ones of which history preserves the record. Hence they laid down the charter of popular rights to control, not the tyranny of an unscrupulous king, but the tyranny of the majority. For this sole purpose did the people of the United States make a written Constitution, to draw the lines within which the law-making power might act; to define the points beyond which it should not go; to guard with a sanction higher than that of ordinary law, the rights of a minority that might at any time, but for this protection, be subject to the fury and caprice of a majority. And this charter of national life was made especially to carry the nation through such storms of internal dissension as we are in now. It was not made for peace, for times of quiet and prosperity and national ease—any law, any system is good enough for such periods; it was made to carry the nation through times of struggle and danger. And to assert that in such times the

Constitution must be laid aside, that it furnishes no sufficient guide for public action, is to assert that it was ridiculous to make it. This is to assure the nation that Hamilton, Jay, Madison, all the great men of the Constitution, were drivellers and dolts; and this is the present position of the leaders of the majority in Congress. Stevens has plainly declared that all the Reconstruction acts are made outside the Constitution. This is saying that rightfully they have no force. Congress, acting outside the law that gives it its authority, is no longer Congress. Its utterances are not law, and it is a duty to the nation to resist it. Where must the resistance begin? Congress by this law puts itself and its creatures in direct conflict with the Constitution, and the President as the Executive of that Constitution. The same duty that requires the Executive to defend the Constitution as against Southern rebels, requires him to assert its supremacy when menaced from other quarters. It did not require the intervention of the Supreme Court to tell what must be done when Fort Sumter was fired on. This law proposes to put General Grant in command of the new district, deriving his authority directly from Congress. General Grant is an officer of the United States army, of which the President is the Commander-in-Chief. General Grant can take no orders from any source save the Executive, and he will be recreant to his duty if he does not so declare. The President must go on in the exercise of his rightful Executive powers in the United States, North or South; and if Congress, establishing its new reconstruction machine, forces a conflict, that conflict will be of radical making, and the President will have behind him those majorities of the Northern people that so lately made themselves heard against radical extremity in California, Connecticut, Ohio, Pennsylvania, and our own great Empire State.

As to the natural and inevitable danger to freedom that lies in the setting up of great military power in any district within our borders, the history of Rome is eloquent in its example. Such districts were the gradations

by which Rome stepped from the republic to the empire. In them were nurtured and kept in train the armies that, beginning to fight for Rome, grew into the military subordination that at length made them content to fight for their general, whatever the quarrel. In those vast spheres of command, generals acquiring ambition with power became too great for the safety of the State. Thus it was that Rome's conquests proved Rome's ruin, and the State that could defy the power of the world besides, fell a victim to her successes. Cæsar grew in Gaul to such a height, that Rome could hold him only as an emperor. Let the people of the North reflect on the unquestionable fact that the danger in this matter is to their own liberties, not to those of the Southern people; for the South is so beaten down now that it is out of fortune's power; there is hardly a depth of

political degradation that its people have not sounded under radical military rule, and they seem to feel that any change may possibly be for the better. The danger is to those who are still free. The danger is that as we grow daily in anarchy, as we grow from bad to worse under the misgovernment of a Congress that forgets its plain duty to the nation in the pursuit of partisan schemes, the people by and by may grow to envy even those who live under the tranquility of a despotism, and may look on with satisfaction when the commander of an army posted to keep down the Southern people (perhaps recruited to a great extent in the Southern States,) shall suddenly march to Washington, seize the Capitol, and disperse that chattering, jabbering, corrupt and contemptible rabble, the Congress of the United States.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, FEBRUARY 29, 1868.

SHALL WE OBEY MAN RATHER THAN GOD?

HAPPY indeed will that nation or people be whose laws shall be in harmony with the laws of God. That a time would come when this condition of things should exist, is evident from the words of the prayer which Jesus taught to his disciples—viz., "Thy will be done on earth as it is done in heaven."

The theory of human governments is, that every human law is based on the laws of God, and derives its real force and efficacy therefrom. This is a true theory, and should be faithfully and practically carried out in the enactment and administration of all law. If this were done, human and divine law would be correlative, and the administrators of the human law would indeed be the legal magistrates and ministers of God, who, when applied to for protection or for redress for wrongs suffered, would not answer, "Your cause is just, but we can do nothing for you." This being a true theory, it follows as a necessity, that whenever there is a departure in practice from this theory, every act of the Legislature, during such departure, though sanctioned by all the forms of law, is null and void *ab initio*, and consequently of no binding force.

Many are the benefits and blessings to be obtained through the agency of law based on this theory, provided the administration of the law be in accord

with the spirit of the law itself ; but when, as is often the case under existing regulations, the administration of the law is governed by doctrines and precepts drawn from pagan Rome, few of the benefits are realized, because the law itself in its designs and purposes, is in a great degree rendered abortive. Through this is clearly made manifest the impossibility of forcing a concert of action between pagan dogmas and the perfections of divine rule. It follows, therefore, that in order to obtain, under any human government, a continuation of real good, not only must the basis of that government be the law of God, which is but the reflex of the divine will, but the administration of the laws of that government must also be in keeping with the spirit of God's law, for should a persistent attempt be made to administer the laws of such a government on another or different basis, the Lord would not long suffer the rulers of that nation to exercise their ungodly rule, but would smite the nation with the rod of his anger, and break them in pieces like a potter's vessel.

The question may be asked, has any nation or government existed on the earth at any time since Jesus taught his disciples to pray, "Thy will be done," &c., whose laws have been in harmony with the laws of God? To this we answer, yes. The government of the United States was such a government. The Constitution of the United States—the basis of that government, was given by inspiration of God. By that Constitution was guaranteed to all within the limits of its jurisdiction the fullest liberty, both civil and religious. No law or rule of government could be made which, if consistent with the principles enunciated in that instrument, would contravene any of the laws or commandments of God which he hath given to man, or may hereafter give, at least up till that time when he reigns whose right it is to rule and reign. The laws of the nation which are in accord with that Constitution, are in harmony with the laws of God, while those enactments which contravene the laws of God are null and void, because not based on the principles of the fundamental law of the government—the Constitution.

As the lawyer refers to the decisions of the highest legal tribunals in support of his argument or position, so will we, in support of the foregoing statement, refer to the judgment pronounced in this case by the Lord himself. "Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land." (Doc. & Cov. sec. xviii, par. 5.) This decision rendered by the High Court of heaven, settles the question beyond controversy, that the Constitution of the United States, as the supreme law of that nation, and all enactments compatible therewith, do not in any manner run counter to the laws of God, and they consequently harmonize therewith. Under such a government, therefore, the Lord could bring in the fullness of his Gospel and restore his Priesthood to man, without in the least degree infringing the principles of the Constitution, or interfering with the rights of any guaranteed to them therein.

Under this government the Lord did restore his Gospel and Priesthood to man, and by the authority of that Priesthood did organize his Church in the year eighteen hundred and thirty. This Constitution and government was to the Church and kingdom of God, what John the Baptist was to Jesus Christ. Not long after the Church was organized did the officials of the government seek for means by which, if possible, to destroy the infant Church of God, and because of this they became to the Church what Herod was to the young child Jesus. But as Herod failed in the accomplishment of his purpose, so did they

fail, and in like manner will all fail who fight against the purposes of God.

After the organization of this Church, the Lord continued to reveal his will to man through his Prophet Joseph Smith, that the same might be done on earth as it is done in heaven, and that man might become perfected in the knowledge of those things which pertain to his present good and future welfare. Many were the principles and doctrines thus made known to man, all of which were calculated in their nature and character to benefit those who would adopt them in their life and practice. Among these revelations and commandments was one requiring the adoption and practice of plural marriage by the Lord's people, that he might thereby raise up a pure and holy people unto himself. Of all these precepts and doctrines thus revealed and taught, not one could be found that derogated in the least degree the Constitution and constitutional enactments of the government. But the rulers of the nation being like Herod, ignorant of the things that belonged to their peace, and the peace of the nation, issued their decree against one of these, hoping thereby to bring evil and destruction on the Church and people of God. This decree, by which it was sought to render criminal the keeping of God's command, is said to have been sanctioned by all the forms of law. Because of this, many suppose that it possesses all the binding force and virtue of constitutional law. Under this supposition they have argued that the practice and principle of plural marriage have not been commanded of the Lord, and are wrong, because contrary to the law of the land, and endeavor to substantiate their position by quoting from the revelation of God, wherein he says, "He that keepeth the law of God hath no need to break the laws of the land."

As we have before remarked, every human law in theory is based on the law of God, and derives its force and efficacy therefrom; so do we repeat that every enactment of the Legislature, founded on any other theory or basis, is null and void. This Anti-Polygamy Act is, therefore, unconstitutional and void, because it is not based on, but does contravene an express command of God, and also the Constitution of the United States. This doctrine of plural marriage was revealed of God, who commanded his people to observe and practice the same for the reason afore-mentioned. It is also a part and portion of the religious faith and practice of the Latter-day Saints, as is any other of the revelations of God to them. We have said that this law contravenes the Constitution of the United States, and is therefore null and void. It is asked, wherein does it not harmonize with the Constitution? We answer: in this, that it seeks to prohibit the free exercise of religious worship and belief. In the Amendment to the Constitution, Article 1st, it says, "*Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.*" This places the unconstitutionality of this law beyond question, and being unconstitutional, it is of no binding force.

Again, it is said that Congress, in passing the Anti-Polygamy law, did not interfere with the free exercise of the religion of the Latter-day Saints, but did that which it had the right to do under the Constitution—viz., to suppress a flagrant wrong, an abominable practice, and to prevent the commission of a base crime. Now God has nowhere said that plural marriage was an evil and contrary to his law, but as before stated, He has expressly commanded his people in this day to observe and practice it. What is commanded of God to be done, no legitimate human law can pronounce a crime. Therefore, as the voice spake to Peter, saying, "What God hath cleansed, that call not thou

common," so speaketh a voice once again, saying, What God hath commanded, that call not thou a flagrant wrong, an abominable practice, a base crime, lest God shall smite thee, thou whited sepulchre.

To claim that Congress did not attempt to prohibit the free exercise of the religion of the Latter-day Saints in the passage of this law, is equivalent to claiming for Congress the right to declare by legislative enactment what their religion was or is, or what it was or is not; or whether this or that should or should not be recognized by them as a part and portion of their religion. Such a power Congress cannot legitimately exercise, for the Constitution emphatically declares that "Congress shall make no law respecting an establishment of religion," that is to say, that Congress shall not in any manner lend governmental aid in the support or suppression of any religion, or declare what shall or what shall not be considered a religion. In short, it bars all legislation respecting religion, while it guarantees to all within its jurisdiction, be they Greek, Catholic, Pagan, Protestant, Methodist, Baptist, or Latter-day Saint, the right to freely exercise their respective religions. The right to establish any religion not being delegated, is still with the people, for the Constitution itself declares that all rights or powers not therein delegated are reserved to the people. The right, therefore, to establish any religion, so far as the Constitution is concerned, is with the people themselves.

The question now arises, who have a better right to say or determine what religion shall be adopted by any society or association, than the people who formed that society or church? Reason, justice, and common sense, unite in answering, none. This Anti-Polygamy law being without support in the Constitution, and without the sanction or authority of God, no person has the right to complain because the Latter-day Saints do not renounce their religion and observe its requirements. It being only a commandment of men, and contrary to the commandment of God, it may be asked, Shall we obey man rather than God? The reply of every faithful Latter-day Saint will be—Let others do as they may, as for me and my house, we will serve and obey God.

CORRESPONDENCE.

AMERICA.

Great Salt Lake City,

Jan. 25, 1868.

Franklin D. Richards.

Dear Brother,—Your favor dated 28th ult., containing description of notes, &c., came to hand on the 22nd inst.

I am quite willing brother Preston should remain with you until the last ship sails, or, if necessary, until you have settled emigration business with those firms or individuals of whom you may charter vessels, &c. Brother Preston can then come to New York,

and assist the brethren there or at the frontiers, as he may be directed by Hiram B. Clawson and brother Folsom, who will have charge at New York. Bacon will be bought at the frontiers. We shall send flour for the emigrants with the teams.

I want the vessels bearing our people to sail together as near as possible, for we shall send all of our teams together to the frontiers. But while I agree to your proposition for brother Preston to remain with you, I am not prepared to say further in relation to conducting the business at the fron-

tiers. No doubt there will be numbers of the Elders who will be released in the spring, and who will cross the ocean with the people, and have charge of them through the States, that will be willing to assist him who may be appointed to take charge of our business at the terminus of the Union Pacific Railroad.

It is gratifying to hear so good report from those Elders who were recently afflicted with colds, which are so prevalent in that inhospitable climate; but those who have tasted the promises of the Almighty, know full well they never fail, and if the Elders will observe to keep the Word of Wisdom, they shall have power to bring many to the knowledge of the truth, and when the destroyer is abroad, he shall pass them by, and in the end they shall be crowned with eternal life.

The Saints who are now pining to escape the misery and corruption which abound on every hand in the old world, have only to comply with the requirements of the Gospel, and God will open the way for their temporal and eternal exaltation, and to observe the Word of Wisdom is absolutely necessary to attain to this glory. All is ours if we live for it, and we are worse than nothing if we fail to obey the commandments and requirements of God after they are made known to us.

Business still continues dull. The weather has been very cold, and we have been favored with fine sleighing for several weeks, which the people have seemed to enjoy to the utmost.

General good health prevails. The brethren of the Twelve are well; they and Jos. A., John W., and B. Y. jun., join in kind regards.

Praying God to bless you, I remain your brother,

BRIGHAM YOUNG.

SCOTLAND.

Glasgow, Feb. 12, 1868.

President F. D. Richards.

Dear Brother,—I feel that it is a duty as well as a privilege to give you a brief account of how we are getting along in our labors, our prospects, &c.

The Statistical Report of the Scottish District for the half year ending

Dec. 31, 1867, is as follows:—123 Elders, 46 Priests, 45 Teachers, 30 Deacons; 70 baptized, 4 emigrated; 1056 members, including officers. We have 15 halls rented. A few strangers attend our meetings, especially in those Branches where there are members sufficient to make a pretty interesting display. We have advertised the Glasgow meetings every week during the winter, and find that it has been the means of furnishing us a regular attendance of strangers, and of course some have been caught in the Gospel net. It seems that most of those who attend have friends in Utah, from the fact that almost every Sunday there are persons earnestly desiring to learn something about their friends there. A brother of D. T. McAllister was anxiously inquiring about him of brother Adamson, not long ago, as he had not heard from him for several years, and his father, although he disinherited him when he joined the Church, would now give his weight in gold could he see him. No doubt there will be many yet who will seek after the "Josephs" for corn. Our additions by baptism are quite frequent, especially in Glasgow, where we have baptized a few every week for some time past, and the prospects are still flattering.

I have sent for 2000 tracts, "The only Way to be Saved," with the intention of having them distributed and left with the people as an additional warning or testimony, and hope by so doing, that they may be the means of rightly directing and causing many to feel after the truth when trouble comes, if not before. They may direct some to where corn can be obtained, when it cannot be found in any other quarter.

The 40 Books of Mormon and 20 hymn books lately sent for, were principally for the two schools which we have lately organized in Glasgow and Rutherglen Branches. We have three classes in the Book of Mormon, composed principally of the young brethren and sisters, who seem very much interested. When you were here last October, we were doing so poorly in school matters, that we determined, after receiving your good instructions on that occasion, to make

some improvement, by following the course you marked out, and consequently at New Year's we proved that considerable improvement had been made, which gave us additional encouragement, and hence the introduction and organization of the school, which we will continue until about emigration time, and by getting a good selection of pieces, with sufficient practice by that time, we hope to end the school with a good concert. Having the concert in view no doubt will be an inducement to the young to continue interested in the reading classes held every Tuesday and Friday evenings, and will also have a tendency to prevent them from spending their time for naught elsewhere. By starting the school our demand for books has been pretty large, and I have allowed the young folks a little time to pay for them; but I shall be able to pay you the whole amount by the end of the present quarter.

There are one or two items more that I trust will not be out of place for me to mention, and if I overstep my privilege, I hope you will pardon me for so doing. Individuals in Utah have written to their friends in this country, and not unfrequently make requests of them which seem unwise, when the condition of the people is taken into consideration, and which, if complied with, would be detrimental to the interests of both parties. They send and request their friends to purchase certain kinds of goods and bring out for them, and they promise to pay a dollar for each shilling expended in the purchase of those articles when they arrive in Utah. Shoes for women at that rate (and they are articles some have sent for), worth five to ten shillings, would demand on their arrival from five to ten dollars, while at the same time as good shoes could be purchased in Great Salt Lake City from three to five dollars. Such requests would not be so bad, if the individuals wishing the goods would forward the means to pay for them, and not require people here to spend all their extra means and procure, perhaps, an overplus of luggage without any way of paying for it, and from people, too, who no doubt will have to be helped by the Church.

I remember during the shipment of the Saints in the spring of 1866, having been placed on the quay to assist in weighing the luggage, that many came there with more luggage than was allowed, with nothing to pay for the overplus, perhaps having spent the last shilling they could get hold of in the procuring of the extra weight, and in some instances persons positively had packed up useless articles, such as coal-hammers and other things, that would not be worth picking up in the streets of Salt Lake City. Would it not be wise for the Saints who are expecting to emigrate to have sufficient forethought, and not get an overplus of luggage? By spending all their extra means, they will not only be over-burdened, but when travelling through the States will be destitute of the necessary means for purchasing provisions, &c. When people procure an overplus of luggage with nothing to pay for it, and then have to dispose of any article, they feel disagreeable, and in some cases it has been the cause of some apostatizing from the Church.

Nor should the people, in my opinion, cease paying into the I. E. Fund, in order to get a great supply of clothing, &c., more than is requisite, for every pound that they can furnish to help themselves, will lessen the help needed from the Church, and also lessen their *dues* to the Church when they get through, and not only that, but will admit of the Church extending assistance to many more which, perhaps, it could not otherwise do.

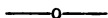
There is a good feeling generally existing among the Saints at the present time, and many are joyful in the hope of soon beholding the day of their deliverance from these lands dawning upon them.

We are all usually well, with the exception of severe colds, which we hope will vanish now the emigration season approaches. We all join in love to you, brothers Preston, and Penrose.

Praying the Lord to bless you, and all your coadjutant laborers in these lands, I remain, most respectfully, your brother,

H. H. CLUFF.

SUMMARY OF NEWS.



AN OLD REVOLVER.—The earth.—*Punch*.

THE BEAM AND THE MOTE.—A person talking to Foote of an acquaintance of his who was so avaricious as to lament the prospect of his funeral expences, though a short time before he had been censuring one of his own relations for his parsimonious temper, added, in conclusion—"Now, is it not strange that this man would not remove the beam from his own eye before he attempted to take the mote out of other people's?"—"Why, so I dare say he would," cried Foote, "if he were sure of selling the timber."

During the last seven years Great Britain has spent seven millions on seventy-one forts yet undefended by a single gun.

The total revenue of the United Kingdom for the year ending Dec. 31st, 1867, was £68,663,515 4s. 11d. The excess of total expenditure over income was £1,265,540 12s., making together £69,929,055 16s. 11d.

There are in the United States Post-Office Department ten thousand photographs of Union soldiers taken from dead letters which accumulated during the war.

The production of anthracite coal in the United States during 1867, was 12,650,571 tons, an increase of 271,081 tons as compared with 1866. The total production of coal during the year was 25,800,000 tons, the yield of bituminous and other kinds being estimated for some of the mines outside of Pennsylvania. The American coal trade for 1867 is reported to have been a very unprofitable one, nearly all the producers having lost money.

The *Bankers' Gazette* of St. Petersburg announces that in the great arms factory of Toul a great activity prevails at this moment. The establishment has already prepared 15,000 needle guns, and hopes are entertained that 100,000 will be furnished before the end of the year. These muskets leave nothing to be desired; a soldier can fire 17 shots a minute if the cartridges are placed on a table beside him, and nine when he has to take them from his cartouche-box.

If the famous principle of preparing for war in order to have peace is as correct as is generally supposed, we have only to rejoice, for never have Governments before made such great and such formidable military preparations. France is redoubling her efforts to put herself on a formidable war footing; Russia has just reorganized her army once more, so as to be able to put in movement the greatest possible number of men and horses without too greatly dissatisfying the population; England, Italy, Spain, and Turkey, have not wished to remain behind; Servia is arming; Greece is arming; Austria has more than repaired (military speaking) the disaster of Sadowa; and aggrandized Prussia overflows with soldiers and ammunition.—*L'Opinion Nationale*.

NEWSPAPER STATISTICS.—From the *Newspaper Press Directory* for 1868, it appears there are now published in the United Kingdom 1324 newspapers, distributed as follows:—England—London, 253, Provinces, 751—1004; Wales, 49; Scotland, 132; Ireland, 124; British Isles, 15. Of these there are—58 daily papers published in England, 1 in Wales, 12 in Scotland, 13 in Ireland, and 1 in the British Isles. In 1858 there were published in the United Kingdom 866 journals; of these 41 papers were issued daily—viz., 29 in England, 5 in Scotland, and 7 in Ireland; but in 1868 there are now established and circulated 1324 papers, of which no less than 85 are issued daily, showing that the press of the country has very greatly extended during the last ten years, and more especially so in daily papers; the daily issues standing 85 against 41 in 1858. The magazines now in course of publication, including the quarterly reviews, number 621, of which 219 are of a decidedly religious character, representing the Church of England, Wesleyan Methodists, Baptists, Independents, and other Christian communities.

A man's life is too long when he outlives his character and his health.

DIED:

THOMAS.—At Williamsburg, Long Island, New York, on 3rd September, 1867, James Thomas aged 21 years, formerly of New Milford Branch, Pembrokehire Conference. He died in full faith of the Gospel, he died after a short illness of 3 hours.

DODD.—At Williamsburg, Long Island, New York, on 15th January, 1868, Noah Dodd, aged 41 years, formerly of Market Drayton Branch, Shropshire, England. He died of consumption, in full faith of the Gospel.

GILBERT.—In Brigham City, on Sunday morning 19th inst., of lung complaint, Eliza, wife of William Gilbert, aged 22 years, 10 months, and 9 days. Deceased was one of the most exemplary and lovely of her sex, as well in her profession of membership in the Church of Jesus Christ of Latter-day Saints, as in the social relations of wife, mother and friend. The day previous to her death, she was conveyed, at her own earnest request, to the residence of her mother, Sister Wm. C. Thomas, at the Brigham City Hotel. Wholly conscious of her approaching and speedy dissolution, she calmly matured every proper disposition of her affairs, and to the hour of her departure retained possession of all those refined, intellectual qualities which marked her life. Her last words were, "Father, shake hands with me. Mother, kiss me, for the last time on earth. I bid you all farewell. I have a clear conscience. I have never injured a person in my life."

She was a native of Carmarthenshire, South Wales; came to Utah with her mother in the fall of 1852; was baptized in Brigham City at the age of 8 years; and has gone to join the sanctified who await the redemption of their bodies, leaving a husband and three small children to deplore their early bereavement of a dutiful and loving wife and mother. She was interred on Monday afternoon, a numerous concourse of friends following her remains to the grave; funeral services were previously held at the house of brother Thomas, and a very consoling and instructive discourse was delivered on the occasion by Elder James McKnight. [Com.—DESERET NEWS.

SECRIST.—At Mount Joy, Morgan county, December 27th, after a short illness, Edith Secrist, wife of Wm. F. Secrist and daughter of William and Maria Parker. She emigrated with her parents from Hampshire, England, in 1863. She was a faithful Saint and died in the full faith of a glorious resurrection. Her funeral obsequies were conducted by Elders P. C. Merrill and L. Thornton.

"Rest in peace," a little season
Thou wast given with us to dwell,
Now, alas! with grief we bid the
Daughter, sister, wife, farewell.

Hope's bright flowers around thy pathway,
Just began to bud and bloom,
Making life so bright and lovely,
When death claimed thee for the tomb.

We who loved, must miss and mourn thee;
But with hope and faith we trust,
In the resurrection morning
We shall meet thee, 'mongst the just.

DESERET NEWS.

HARRIET.

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LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30, FLORENCE STREET, ISLINGTON
AND BY ALL BOOK SELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"SEEK YE THE LORD, ALL YE MEAK OF THE EARTH, WHICH HAVE WROUGHT HIS JUDGMENT;
SEEK RIGHTEOUSNESS, SEEK MEEKNESS: IT MAY BE YE SHALL BE HID IN THE DAY OF THE
LORD'S ANGER."—Zephaniah ii, 3.

No. 10. Vol. XXX.

Saturday, March 7, 1868.

Price One Penny.

"MORMON" INDEPENDENCE.

(From the Deseret Evening News)

The true character of the people of this Territory is but little understood by those who have never visited us. The common descriptions which pass current among people in the world outside of us, make us out to be but little short of monsters. We have often been amused in travelling, at the manner in which, otherwise well-informed persons would scrutinize us when they learned that we were a "Mormon." They would view us as we might expect they would the inhabitant of some other planet were he to visit the earth. The immense amount of travel there has been across the continent for the past few years, however, has dissipated many of these false and crude ideas. Our true character is now better understood. Some few books which have appeared, the writers of which have done us partial justice, at least on some points, have contributed to this better understanding of our character. It is now pretty universally conceded that the "Mormons" are industrious, persevering,

peaceful, temperate, hospitable, and honorable and honest in their dealings. Facts are said to be stubborn things, and that we have exhibited all the above qualities, and many more, in building this city and peopling this Territory, our works plainly show. They speak for us, and the testimony cannot be disputed.

But there is one feature in our character, (i.e., our independence,) for which we have, as yet, received little or no credit. Indeed, it is not often admitted that we possess it. Even many who reside here—non-"Mormons"—fail to fully recognize its existence. They do not understand us sufficiently to comprehend how independence can co-exist with such obedience as the people of this Territory manifest to their leaders. This obedience is viewed by many as slavish submission, as an abnegation of our independence and free agency. The minds of such persons seem to be incapable of understanding that obedience and independence are compatible,

and that to be a free agent there is no necessity for a man to be rebellious and disobedient.

The truth is, that with their submission to the counsel and guidance of their leaders, whom they view as the servants of God, our people cherish an independence of thought and feeling far greater than those do who accuse them of being destitute of that quality. Their history substantiates this. It is their very independence of character that helped to make them Latter-day Saints, or, as they are called, "Mormons." In nearly every instance, those who were not born or brought up in the Church, had sacrifices to make in embracing the doctrines they now profess. The "Mormons" were poor and despised. All the so-called great men, the popular voice of the age, the pulpit and the press, joined in denouncing and calumniating them. A "Mormon" with them, was the synonym of everything low and vile. To join them was to invite persecution, obloquy and hatred. To mingle with them was to sever the ties of kindred and friends, to become a moral leper, which former associates and bosom companions would unfeelingly shun. To be known by their name was to risk everything—good name, friends, employment, and worldly ease and comfort—all that makes life desirable.

Yet all these things the bulk of the inhabitants of this Territory have faced and endured. If it was not true independence of character and moral courage, under the blessing of the Lord, which enabled them to pass through this ordeal, what was it? Thousands of pretty fair people, endowed with a tolerable degree of nerve, who were probably as fully convinced of the truth of the doctrines as they were, have shrunk appalled from it. They did not have sufficient independence to act up to their convictions, and brave all the consequences attendant upon such a step.

Obsequiousness and servility form

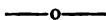
no part of the "Mormon" character. The people render willing obedience and respect to an authority which they know to be legal and properly constituted. The exercise of this authority by those who wield it is not despotism, the submission to it by those who obey it is not slavishness. Let others who have not this authority attempt to lead them, or with the exercise of power, to coerce them, and how will they succeed? Let our past history answer. We have repeatedly shown the world that we will have the undisturbed enjoyment of independence, even if we have to forsake all to obtain it.

The prevalence of the idea that the people of this Territory are despotically governed by their leaders, and are too submissive, arises to some extent, doubtless, from the fact that the former talk with a plainness and boldness which other religious teachers dare not use. Those who are not familiar with our organization, cannot understand how any people can submit to be thus talked to, unless they are afraid to resent it. Now, this style of teaching has its sole origin in the independence of the ministry. Were the religious teachers of this people to be dependent upon the latter for their living, they might modify their teachings to suit their feelings. But they are not. It does not make two cents' difference with them pecuniarily, whether the people are suited or not. They are not dependent upon or amenable to the people. God has given them a sacred charge. He has placed the souls of the people, to a certain extent, in their trust. He will hold them to a strict accountability for the manner in which they discharge that trust. They know this. Hence, their independence. The people know it also. They know that when they are warned or reproved by those who lead them, they are doing no more than their duty. Hence, their submission.

To be truly and really independent, is to support ourselves by our own exertions.—*Porter.*

Virtue, though chained to earth, will still live free,
And hell itself must yield to industry.—*Ben Johnson.*

RELIGION AND SOCIAL ENJOYMENT.

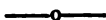


One of the great mistakes which has been committed by religious teachers, has been their non-recognition of the fact that man is a social being. They have, in the most of instances, sought to stifle man's healthy instincts for enjoyment, and to force him to lead a life that is unnatural. He has been required by their rules to be an ascetic, not in controlling his appetites and passions so much, as in conforming to certain cast-iron notions respecting demeanor, dress, social enjoyment, &c. According to their rules a man to serve God must be unnatural. If he is religious, he is not expected to appear among his followers as an ordinary mortal; he must be distinguished from them by some peculiar marks of (erroneously called) piety. The result of these false ideas is wide-spread hypocrisy. Men seem to be what they are not; for they find it difficult to entirely crush out all their natural feelings and desires. This is the case among the reputedly religious. But among another class the very name of religion is objectionable. It has a terrible, repulsive sound to them. They feel that they are utterly incapable of complying with its requirements, or of submitting to the asceticism which it enforces. Hence, the numbers who neglect the consideration of religion and the practice of its precepts and duties, until they are stricken down by sickness and feel

that death is near.

The course which has been taken by the religious teachers of this community, has called forth many comments from the religious world. So little do our people come up to the popular ideas of what a religious people should be, that if they were orthodox on points of doctrine, according to the modern views of orthodoxy, they would be called heterodox in the latitude which they take for social enjoyment. Our people are natural. They incorporate their religion in their every-day life. Religion presents no repugnant features to their gaze. It is perfectly compatible with healthy, natural enjoyment, to be religious. In the theatre, the ball-room, at parties and other social gatherings, the fear of the Lord is not thrown aside, but is carried with each one. The blessing of the Lord is invoked upon all they do. The effects which follow the taking of this view of religion are very apparent here. Religion is a means of heightening enjoyment. It enhances happiness, and ennobles and purifies the natures of those who possess it. Gloom and asceticism are banished from it. Compliance with its requirements is not deferred until old age or sickness weakens the powers, but is practised and enjoyed by the young. Great results must inevitably follow such a religion in the present and future generations.—*Deseret Evening News.*

PALESTINE EXPLORATION.



The Palestine exploration fund is unquestionably the most important agency ever employed for the investigation of the Holy Land. Its object is the accurate and systematic examination of the archaeology, topography, geology, physical geography, and natural history of this country, with a special view to the Biblical illustration. It commends itself, therefore,

to scientific men, to students of God's word, and to the whole Christian public. Her Majesty's government, recognizing the great importance of the undertaking, placed at the disposal of the society a competent staff of royal engineers. The names of Capt. Wilson and Lieutenants Alberson and Warren, the leaders of the expeditions, are a sufficient guarantee for

the accuracy and thoroughness of the surveys and explorations.

The two expeditions have been eminently successful. Indeed, the results have been far greater than could have been anticipated, considering the limited resources, and they furnish just such information as was most needed. During the first expedition, no fewer than forty-nine places were fixed astronomically, including the leading cities and sites from Baalbek on the north to Hebron on the south. An accurate basis was thus laid down for the construction of a map of the Holy Land. In addition, many important points of topography were cleared up, and a large number of the sites of old Bible cities explored.

The labors of the second expedition have been even more important. Mr. Warren has surveyed the whole plain of Philistia, the mountain region and valley of the Jordan from Jebel Usdum to Jezreel, and a section of Moab, and Gilead extending from Heshbon to Jerash. These facts demonstrate the paramount importance of a fully equipped scientific expedition; and I venture to hope that their announcement here will give a new impetus at the present moment to the Palestine Exploration Fund.

But, perhaps, the wonderful discoveries of Mr. Farren in and around Jerusalem will create even a deeper feeling of interest in the minds of the general public. These have already been sketched in the reports published from time to time in your columns. Their importance to the Biblical archaeologist can scarcely be overestimated. He cannot but feel that the great vexed questions of the topography of the Holy City and its sacred monuments are on the eve of solution.

In common with many others, I have been watching with the most intense eagerness every fresh stage in the excavations, as it corroborated some fact in history, or illustrated some statement in the Bible. The courses of the three ancient city walls so minutely described by Josephus, are now being gradually traced. The exact sites of the most hallowed spots on earth—the Holy Sepulchre and the Jewish Temple—are in a fair way of being determined.

The colossal foundations of the Temple wall, in which are "stones of ten cubits and stones of eight cubits," laid by Solomon or his successors on the throne, are now being laid bare at the enormous depth of 90 feet and more beneath the present surface. The bridge that once spanned the ravine between the Palace on Zion and the Temple on Moriah, is now proved to have been upwards of 150 feet high. If this be as it seems, the "ascent" to the House of the Lord which Solomon showed to the Queen of Sheba, we cannot wonder that on seeing it "there was no more spirit in her." The "pinnacle of the Temple," on which the tempter placed the Savior, has just been uncovered to its base, and is found still to have an elevation of 136 feet. The statement of Josephus is therefore no exaggeration: "If any one looked from the battlements into the valley he would be giddy, while his sight could not reach to such an immense depth."

Sections of the ancient wall of Ophel have been exhumed, showing that, as Josephus says, it was joined to the south-east angle of the Temple. Aqueducts, cisterns, and rock-hewn channels and passages have also been discovered within and around the harem, throwing new light on the services of the Temple.

The great work of a complete exploration of ancient Jerusalem is thus fairly and auspiciously commenced. The opportune visit of the Sultan and Grand Vizier to this country, and the representations made to the latter by the Archbishop of York, followed up, as they have been, by the energy, the wisdom, and the tact of Lieut. Warren and his admirable staff, have smothered down Moslem prejudice, removed local opposition, and thus brought about opportunities for excavation and exploration such as never occurred before; and, besides, large numbers of Arab laborers have been trained to the work and are eager to be employed; and the exact points for successful exploration are now well known. The attention of the whole Christian world is awakened. Biblical scholars are anticipating with deepest interest fuller discoveries. * *

—*Extract from a letter to the Times, by J. L. Porter.*

EMIGRATION IN 1867.

The number of emigrants who left the ports of the United Kingdom at which Government agents are stationed in the year 1867 was, says the *Times*, 191,603; from other ports, 4,350.

Of the 195,953 emigrants, 55,494 were English, 12,866 Scotch, 88,622 Irish, and 31,193 foreigners; the origin of 7,778 not being distinguished.

In 1866, the total number of emigrants was 204,832.

The number of Irish emigrants in each of the years 1865-6, was 100,676, 98,890 and 88,622.

In 1867, 159,275 emigrants sailed to the United States, of whom 79,571 were Irish; 15,503 to the North American colonies, 14,466 to the Australian colonies, and 6,709 to other places.

Out of the numbers bound for the United States, 36,184 embarked at Cork, 9,685 at Londonderry, and 100,471 at Liverpool.

In each of the four years 1860-3, the numbers emigrating to the United States, a large proportion of which were Irish, were 87,500, 49,764, 58,706, and 146,813; while in each of the four years 1864-7, the numbers

were 147,042, 147,258, 161,000, and 159,275.

Of every 100 Irish emigrants, the proportions that proceeded to each of the general geographical divisions in each of the years 1866 and 1867 were as follows:—To the United States 87 and 90; to British North America 4 and 5; to Australasia 8 and 4; to all other places 1 and 1.

More than two-thirds of the emigrants in 1867 were comprised under the following heads of occupation or condition:—General laborers, 47,162; agricultural laborers, 947; children under 12 years of age, 27,370; married women, 21,841; female domestic servants, farm servants, and nurses, 8,599; farmers, 6,903; miners and quarrymen, 5,641; gentlemen, professional men, and merchants, 7,592; carpenters, 217; gentlemen and governesses, 1,087; tailors, 812; general smiths, 1,351; clerks, 793; spinners and weavers, 472; seamen, 339; and engineers, 257.

Out of the total number of emigrants, 41,335 were married—19,494 males, and 21,841 females; 112,447 were single adults, of whom 75,448 were males, and 37,004 females.

THE HOLY SPIRIT AND THE HOLY PRIESTHOOD.

The holy Spirit and the holy Priesthood are essential guides to salvation. The holy Spirit is divine light, the holy Priesthood is divine authority. Without the holy Priesthood there can be no authoritative declaration and administration of God's law; without the holy Spirit there can be no proper comprehension of it.

They are both indispensable to the existence of the Church of Christ. Apostles, Prophets, Elders, Teachers, &c., are as essential parts of the Church, as the head, arms, and other members are essential parts of the human body. The holy Spirit is the

very life of the Church, without it the Church would be like the body of man destitute of the soul or spirit. Nay more; without the holy Spirit there could be no members of the Church, for none are truly members of Christ's Church unless they have been "born of water and of the Spirit." And as the birth of water, or in other words, water baptism, is essential to Church membership, and as no baptism is valid unless it be administered by one holding divine authority, and furthermore, as God has ordained that the gift of the Holy Ghost, which is the birth of the Spirit, shall

be conferred through the laying on of the hands of men commissioned by him, it follows that without the holy Priesthood there can be no members of the Church of Christ.

The holy Spirit and the holy Priesthood are both necessary to the spiritual advancement of the Church. All doctrines and principles given by the Lord to the Church "for the perfecting of the Saints and the edifying of the body of Christ," come through the properly qualified and appointed officers of the Church. By the power of the holy Spirit they preach and teach, and by the same Spirit their teachings are understood and appreciated. "The manifestations of the Spirit are given to every man to profit withal," but all doctrine and principle to guide the Church must be given through the established authorities, in order to become a standard of faith and practice.

If there were no authorized expounders of the Gospel, and all persons were left to their own conceptions of it, there would very soon be as many creeds in the Church as individuals. For though the members of the Church are entitled to the guidance of the Spirit of revelation individually, yet all are not equally susceptible to its influences and manifestations, consequently there would be many misunderstandings and differences of opinion. They are also liable to fall into transgression, and thus to deprive themselves of the clear light of the Spirit, and become subject to the suggestions of evil powers. By this means errors would creep in, finding many stanch adherents and many fierce opposers, enmity, strife, contention, and bloodshed would ensue, and the Church would break into innumerable fragments.

The holy Priesthood is then essential to "the unity of the faith." And that this unity may be perfect, it is needful that there be a head. For even those who are called and ordained and appointed to be ministers of the truth, are but men, and might err, and differ, and introduce error and confusion. But when all doctrines for the acceptance and faith of the Church are authoritatively revealed through one man holding the keys of the holy

Priesthood to minister unto the whole Church—teachers and people, the unity of the faith is secured, if the Church receive his communications. If all follow one they must be united, and if that one be divinely appointed and unanimously sustained by the faith, confidence, prayers, and good will of the people, there is no danger of his leading them astray. In all doctrinal matters, then, the Lord reveals through him who holds the keys, his brethren in the holy Priesthood declare and expound, and the holy Spirit bears witness.

The holy Priesthood is also necessary for the government of the Church. God's house is "a house of order and not a house of confusion." Where there is no authority to guide, govern, and direct, there must be confusion. In every well regulated family there must be some recognized authority. It is the same in the Church and in the State. In the management of Church affairs there must be divine authority, if the Church be a divinely established Church. For how can men by virtue of mere human election and appointment, govern and preside in a Church which God has set up. Will the Lord submit to the dictation of man? Or must not man rather submit to the appointments of the Lord? If the Lord has a Church on earth, he will himself give authority to those whom he wishes to manage its affairs, and it is the duty of his people to accept his appointments and to be governed thereby. If the Lord appoint and the people accept, there is a unity of sentiment and purpose established between him and them, conducive alike to their happiness and his glory.

Divine authority is necessary in Church officials, to give weight and importance to all their decisions, and thus prevent disputation and dissatisfaction. Here, again, is seen the fitness of the principle of headship. In every branch of the Church there should be a head or President, to direct the labors of the officers, to see that all things are done in order, and to take the oversight of all matters pertaining to the branch, he in his turn being subject to the President of the district or country where his

branch is situated, and all presiding authorities being subordinate to the man who holds the keys of the holy Priesthood, who presides over the whole Church as God's representative. In all their decisions and official acts they must have the holy Spirit, that they may be guided aright, and the same Spirit must rest upon the people, that they may intelligently bend to authority and see eye to eye with their leaders.

Herein is order and harmony, and strength and peace. It is through the light and power of the holy Spirit, and the government and administrations of the holy Priesthood, that the Church of Jesus Christ of Latter-day Saints exhibits such vitality, compactness, beauty, and strength, in spite of all the efforts, human and satanic, which have been made to destroy her.

The world is without either the gift of the Holy Ghost or the power of the holy Priesthood, and hence the confusion and discord that exist. In the various — so-called — Christian churches, the greatest strife and contention prevails both in regard to religious doctrine and Church discipline. "The right of private judgment," as it is called, is carried to such an extent that every man is his own standard. It is true that the Bible is considered to be the true and only standard and rule of faith for all Christians, but every man construes and interprets it according to his own notions. It is folly to call that a standard, which no two men among them understand precisely alike.

The Bible, even if it contained the words of ancient Prophets and Apostles exactly as they wrote them, which it does not, would not be a perfect standard to the Church. For, in the first place, it was never designed for any such purpose, but on the contrary, we can learn from its pages that God gave to the Church the living oracles, "Apostles, prophets, evangelists, pastors, teachers, &c., for the perfecting of the Saints, the work of the ministry, and the edifying of the body of Christ, until we all come in the unity of the faith," "and that we henceforth be no more children tossed to and fro and carried about with every wind of doctrine."

In the second place, the Bible is a collection which unauthorized men have made of letters, treatises, historical fragments, and prophetic records, written by inspired men under a variety of circumstances and at widely different periods, for the special benefit of people long since dead, and though it contains many things which, if properly understood, are "profitable for doctrine, for reproof, for correction, and for instruction in righteousness," yet it cannot be a perfect standard to the Church, for it is not sufficiently plain and definite upon many essential points of doctrine to decide controversy, it is silent upon numerous important principles which are necessary for the guidance and government of the Church, individually and collectively, and contains a great number of instructions and directions which are totally inapplicable to any other persons than those to whom they were specially given.

Those who profess to receive the Bible as their standard, are not brought by it to unity of faith and concert of action. In doctrinal matters they argue and dispute, and either quarrel violently or peaceably "agree to differ," for it really is no standard to them, and having none to appeal to as an end of controversy, they remain divided in faith and sentiment. So in matters of government and discipline they contend and wrangle, each man thinking his views as good as any other man's, and that he has as much right as any other to strive for the adoption of his measures, and to find fault with those who differ from him. Somebody is always dissatisfied, because everybody cannot prevail, and there is no authoritative standard to appeal to.

Christian churches, in all their affairs, are forced to adopt the principle of majorities instead of unanimity. Christ's Church should be one. United in doctrine, united in principles of government. This unity can only be established and maintained by the holy Spirit and the holy Priesthood. The world has been without their united guidance for hundreds of years, but God has restored them both in these latter times through the Prophet Joseph Smith. The ordinances

of baptism in water for the remission of sins, and the laying on of hands for the gift of the Holy Ghost, are now administered legitimately and with divine power, and the Church of Christ in all the unity and beauty of its first establishment is organized again. The holy Priesthood instructs, explains, guides, and governs the Church, and the holy Spirit bears record. The unity of the faith is restored, and concert of action is brought about, because the living oracles are a standard of truth which can be perfectly understood, and to which all the Saints can appeal.

The Bishops of the Church of England, who met in the Pan-Anglican Synod a short time since, prayed that the Lord "in his good time would give back unto his whole Church the blessed gift of unity in truth." That "blessed gift" is in the Church of

God, and if they wish to enjoy it, they must enter into His Church by obedience to its ordinances, but that gift never was and never will be enjoyed in churches which have been built up by men, without the holy Priesthood and without the inspiration of the holy Spirit.

If professing Christians desire to come into the unity of the faith and the enjoyment of order, peace, knowledge, and certainty in all heavenly things, let them forsake their man-made religious systems as they would flee from houses smitten with the plague, and enter into the Church of Jesus Christ of Latter-day Saints, which Christ himself has organized for the last time, and in which he is gathering together in one all things that are in him.

CHARLES W. PENROSE.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MARCH 7, 1868.

TRUTH AND ITS COUNTERFEIT.

It is a fact worthy of notice, that whenever the Lord introduces into the world any power or principle for the benefit of mankind, Satan always seeks to deceive them by introducing its counterfeit, and that when the people reject anything revealed from God, they are very soon led astray by embracing something false and delusive, yet involving the very principle which they rejected.

Satan is described not only as the adversary, but also as "the deceiver" and "the father of lies." It is said of him that he is "transformed into an angel of light," because his deceptions are so near the truth—while they lead far away from it—and the manifestations of his power are made to so nearly resemble the manifestations of the power of God, as almost to "deceive the very elect." As in his temptation of the Savior, he frequently uses error so mixed up with some actual truths as to dazzle, bewilder, and lead astray those who have not the keys to "try the spirits," and the power to discern the false from the true.

When the Lord commenced the great latter-day work, by opening the heavens and restoring the keys of revelation to man through the Prophet Joseph Smith, the whole world set itself against the doctrine of new revelation, and pronounced it false in principle, totally denying that in this age there could

be any communication with the other world. Priests and people united in opposing and denouncing as imposters all those who testified of its truth. The press lent its powerful influence in protesting against it, and ridiculing, with the most biting sarcasm, all who were weak-minded enough to believe in modern revelation.

But a very short time passed away before the world went nearly crazy after "Spiritualism." Table rapping, spiritual séances, electro-biology, &c., became quite fashionable, and people in all countries, who had denied the possibility of any spiritual communication when it came from a divine source and through a legitimate channel, embraced the doctrine with enthusiasm as soon as the powers of darkness began to work among them through unauthorized "spiritual mediums." This so-called "spiritualism" has spread through all the civilized world, and according to Judge Edmonds, its votaries number more than four millions in the United States alone. Without any key by which to detect false spirits, or criterion to judge the true, they recklessly strive to obtain revelations from the unseen world to gratify an unhealthy, and in many instances unrighteous curiosity. Though constantly deceived and led astray by the pretended ghosts of departed friends, they still continue their infatuated course, and become more and more subject to the powers of darkness as they suffer themselves to be led by the Satanic influence which is mocking them while it blinds and bewilders them.

One of the most prominent doctrines preached by the Prophet Joseph Smith, forming the leading feature in this great work, was the personal advent of the Lord Jesus before "this generation shall all pass away." This doctrine also met with fierce opposition. All the most popular and powerful religious sects, joined with professed sceptics in opposing and ridiculing the doctrine, and him who proclaimed it. But it was not long before this very doctrine in a perverted form, under the name of "Millerism," found thousands upon thousands of zealous believers. The exact date of Christ's coming was fixed, and multitudes of people were led into the wildest fanaticism. And though that particular delusion met with a natural death when time exposed its fallacy, the whole Christian world has been, from that time to the present, roused at intervals into great interest and anxiety upon the same important subject; and many have been deceived by the prognostications of Biblical expounders, calculators of "times" and "half times," and interpreters of prophetic "heads and horns." The same arguments and Scriptural quotations which were used by the Saints, and explained away or "spiritualized" by clergymen and other religious teachers, are now adopted by those men in their literal and proper sense, as relating to the personal second advent of Christ; but they widely differ among themselves, and are completely in the dark as to the time, the place, and the manner of His appearing.

When the divine system of plural marriage was revealed from heaven, with its order and power for the perfection of family government, to establish proper relations between the sexes, and legitimately gratify those natural sympathies which urge all humanity towards spiritual and sexual companionship, Christendom stood aghast, and hurled her anathemas as fierce thunderbolts of wrath against the people who had the temerity to adopt and practice such innovations. But now we see those who were among the staunchest adherents of the old monogamic system, and its narrow, creed-bound notions—made sacred in their eyes by long usage and national custom—breaking loose from the esta-



blished proprieties, and wandering off into the very extreme of independent thought and manner of life. "Free-loveism," "spiritual affinity," and other licentious theories have sprung into life, and have led many thousands of people gradually into adulterous and abominable practices which they once would have shuddered at.

When the true order of sexual relationship was made known by the pure light of revelation, they spurned and rejected it; but when Satan raised an *ignis fatuus* before their eyes, bearing some glimmering likeness to the lamp of truth, they rushed after it with eager haste, and are now lost in the quagmires of corruption and sin. All this, and much more that might be said in the same connection, proves the truth of the word of the Lord, "I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose that in which I delighted not. Isaiah xlii, 4. "And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thess. ii, 11, 12.

When God has revealed through his appointed servants anything which he has designed to establish on earth, he has simultaneously poured out his Spirit upon the people to prepare them for, and to enable them to see and practise what he has revealed for their good. But he never has interfered with their agency. They have the right and privilege secured to them to accept or reject anything presented before them, whether it be good or evil. This spirit of understanding which he sends forth, guides the honest and obedient in the path of knowledge, peace, and holiness, which leads to his presence, and it directs the attention of all who will give heed to it, towards the revealed plan or principle, in proportion to their desire and love for the truth.

Now, when the people reject the light of God, and close their hearts against the influences of his Spirit, Satan commences to work among them in regard to that which they have rejected. And he works upon sure ground, for it is his own. He is bound by certain laws and restrictions, as well as all other powers, both spiritual and temporal. Here he knows he has a right to operate. And the justice of God and the guilt of the wicked will be demonstrated in the great day of accounts, by the fact that they rejected the truth with scorn, but accepted a lie when clothed in garments which gave it a similarity to that which they refused. Those who honestly and really love truth and goodness and purity, will yield with joy to the gentle leadings of the spirit of truth, and will come into the light thereof; those who love not the truth, but have pleasure in unrighteousness, will feel a repugnance to the heavenly influence, and will be led into darkness by the wiles of the Arch-deceiver.

The gifts and blessings of the Gospel, such as tongues, interpretations, prophecyings, healings, visions, dreams, &c., which were bestowed upon the primitive Church of Christ, have been richly and abundantly given to the Church of Jesus Christ of Latter-day Saints. Ministers of various religious denominations have poured out upon us their whole stock of abuse and derision—which is pretty extensive—for contending for "that faith which was once delivered to the Saints." The idea of obtaining such powers as were enjoyed by the ancient servants of God is, in their eyes, monstrous and presumptuous. The well-authenticated testimonies which have been given of the great manifestations of the power of God in this Church, have been treated with disdain.

But the time will come, and that quickly, when those persons who have rejected our testimony will be running after signs and wonders, and,—to them, miraculous manifestations, which will come from the enemy of mankind, and by which they will be led into folly and misery and destruction. As Paul said of old, “the mystery of iniquity doth already work,” and it will continue and increase, until by the power of Satan fire as from heaven will be called down in the sight of men, to deceive them and lead them down to death.

God has placed in his Church the power and the keys to try every spirit and every principle professing to come from him. These powers are with the holy Priesthood. Let the Saints be guided by the legally appointed servants of God, and they will escape delusion and walk in a sure path. And if the world would hearken unto the things that are for their peace, they would come to the stream of heavenly light that now flows from the Eternal Fountain through the divinely ordained channel; but alas! they are being given over to the powers of death, for herein is their condemnation, “light has come into the world, but they love darkness rather than light, because their deeds are evil.”

We acknowledge our obligations to Hon. W. H. Hooper, Delegate to Congress from Utah, for favors which have reached us, and for others advised which have not yet come to hand. We assure the Hon. Delegate that he is cordially remembered by a considerable number of personal friends on this side the Atlantic, and also by some thousands who expect soon to become citizens of Utah.

The overwhelming amount of opposition to which he is made subject, should render him the object of constant solicitude in the prayers of all Saints, that he may ever be abundantly competent for the duties of his arduous position, and that God may enable him to defend the right.

Elders Hiram B. Clawson and William C. Staines, were expected to leave Salt Lake City on the 17th of February, for New York, to receive and forward this season's emigration.

CORRESPONDENCE.

—o—

AMERICA.

Parowan, Utah, Jan. 25, 1868.
President F. D. Richards.

Dear Brother,—I humbly submit the following for your perusal, thinking that a few items from a friend in your mountain home would be of interest to one who is laboring and toiling for the advancement of the cause of Zion in distant and foreign lands, far from wife, children, and the endearments of a mountain home in the midst of the Saints of God.

The Saints throughout the Territory are making a very great effort for the purpose of raising means to bring out the poor from the old country this season. Immigration is preached considerably, and all, so far as I am acquainted through this country, are doing their utmost to forward the work. All seem disposed to lend a helping hand, and many intend to press the subject, and not cease their endeavors till the last one who wishes to come and cannot help himself, is

gathered out of old England the present season.

The iron horse now thunders over the Plains up to the base of the Rocky Mountains, so that the distance and expense for the teams in helping the immigration at this end of the route is comparatively small to what it was a few years ago.

To some it looks like a great work to bring from ten to twenty thousand Saints from England in one season; but the Lord blesses those who are doing his will, and those that expend their means in the cause of Zion are prospered, and by their liberality they are blessed, for the Lord overrules for the good of those that love and serve him.

From your sincere friend and brother in the Gospel,

JOSEPH FISH.

Salt Lake City, Feb. 2, 1868.

Dear brother Franklin,—The present is about the most interesting part of our winter season thus far. The fore part was very wet, muddy, and in every respect extremely uncomfortable. For some three weeks past our sleighs have been able to run, and we have had winter indeed, right good winter, none too much snow, and steady cold weather. Everybody is enjoying it as best they can, at public balls, private parties, family reunions, theatre, sleigh-riding, skating, &c.

The School of the Prophets is affording opportunities for improvement to both old and young. The theological class numbers between 200 and 300 of our principal Elders. Other schools in the city, now quite numerous, and several of them of very high reputation, are well patronized. Our lecture rooms are always crowded. Mental and spiritual improvement is quite a leading characteristic of Israel at present, and our leaders are forward in looking after the general good.

Some changes are contemplated for the benefit of Provo City. Presidents Young and Kimball intend to reside there a portion of the time with part of their families; John Taylor (of the Twelve) is to be Probate Judge, A. O. Smoot presiding Bishop and Mayor of the city, Joseph F. Smith (of the Twelve), Bishop E. F. Sheets, and

others of our prominent citizens to reside there and act in different civil capacities, and labor as missionaries.

At our Ward meeting last Sunday evening, President Kimball announced that he had that day received a letter from you, in which you spoke of the condition of things in England, and the anxiety of the Saints to get out of that country. He made it one of his texts to urge upon the people here the necessity of doing all they possibly can to gather the poor Saints now scattered abroad. He intimated that the Lord was holding England like a horse by the bits, until the Saints could get out, and that country would see worse times than this had yet passed through. It was nine o'clock when he closed preaching, and he has since said to me that I was never in a better spirited meeting than that. He seemed to be pleased that you had written him.

The great work of the gathering that is now before you, will make you a great and prominent actor in the gathering programme, and cause many to seek unto you as for life. God bless you in that great work.

We do not purpose to depend entirely upon foreign emigration for our increase. We still marry and are given in marriage—Cragin's Bill to the contrary notwithstanding. I do not know but we shall get our marrying all done before that bill passes. We purpose doing as much of it as we well can, however.

Yesterday's despatches from Washington say, that if the British Government does not give a speedy and satisfactory response to President Johnson's ultimatum in regard to the legitimate demands of this Government, that a declaration of war will eventually ensue. Possibly this sentiment is thrown out in advance of the approaching interview between the new British minister and the President, to take place on the 4th inst., to see what effect it may have in calling out any satisfactory assurances. There is no doubt that our Government is getting very determined upon that subject.

Our city election takes place one week from to-morrow, but the ticket is not yet made up. Several changes

will require to be made to fill up for those going away, and other causes. Being chairman of Committee on Elections, I shall have the subject to look after, and necessary arrangements to make for that day. The city election at Provo takes place same day, and those destined to hold office there will soon be on the move.

The Legislature is attending to the interests of the Territory, and members are enjoying themselves while doing it, spending their money, no doubt, as fast they earn it. No very important measures are up for their consideration that I know of. The law of Congress, prohibiting private grants, &c., in the Territories, relieves them from one class of legislation which has heretofore had quite a share of consideration.

Military matters are having some attention in the different regiments. I hold a school for my regiment once a week, and on Friday evening last we had a very grand military ball at the Musical Hall in this Ward. The band boys have been fitting it up anew, and hope to help their finances some by having a few parties. President Young, General Wells, General Chetlin, and most of the principal officers in the district, were present. *Uniform was bright.*

February 3rd.

The President, and quite a company of influentials from this city, will spend next Sunday and Monday in Provo.

The ticket for this city is somewhat changed. Two new Aldermen—viz., H. W. Lawrence, and Le Grand Young; new Councillors, Peter Nebeker, Thomas Jenkins, George J. Taylor, and Heber P. Kimball, who are substituted for H. W. Lawrence, C. V. Spencer, Elnathan Eldredge, and Joseph F. Smith.

The Board of Regents met this evening, and agreed to petition the Legislature for ten thousand dollars, and then send a practical printer to the East, and have the type made for the Deseret Alphabet, and publish and import this season, spelling books, primers, readers, &c., to be introduced immediately among our children, and so continue from year to year, until we have published in that alphabet

the cream of all knowledge relating to theology, science, history, geography, and all necessary educational works. Brother O. Pratt will probably be employed in compiling matter for these books.

The theological class of the School of the Prophets, to-day, discussed somewhat the subject of astrology. Some claimed that it was of heathen origin, some that it was an inverted science or power, and that it had existed as long as man had existed, or the devil, as it was of the devil. I believe all agreed that it never did nor never will be an aid or help to the Priesthood.

Father and all our kindred are pretty well and doing well.

I constantly pray for you, that you may have all necessary spiritual aid in the fulfilment of your great mission. Love to all the brethren with you. God bless you. Yours, ever,

S. W. RICHARDS.

ENGLAND.

Birmingham, Feb. 11, 1868.

Dear Brother Preston,—We baptized, last evening, in the Hockley Branch, 30 persons, brothers Napper and Royal officiating. Nearly all of them were baptized for the first time. I will tell you more about it when I get the list in.

Our meetings are increasing in the number of attendant strangers constantly. The chapels—Oxford and Hockley, are attended on Sundays by a considerable number.

The subject of emigration seems to awaken the spirit of inquiry among the people. Our tract distributing is now in "full blast." The young brethren and sisters in visiting get it pretty lively sometimes, but if they keep the holy Spirit, they will never be confounded. A number express themselves well pleased with the tracts which they have read, and some few say they not only read them once, but two or three times, and they begin to come to our meetings, where thus far they have given most excellent attention. One poor woman that was found sick, read "The only Way to be Saved," and she told those who left the tract, that it was the very thing she had been praying about, and that

as soon as she could get out she was coming to our meetings.

A few of the brethren are receiving encouraging news from Zion, in the shape of letters bearing the promise of \$50 and \$100 to assist them, and so on.

The health of brother Zebulon remains about as usual. He is now with me. I received a good letter, containing interesting items of news, from brother F. D. Richards last evening.

Last Friday, Saturday, and Sunday, I was considerably afflicted with pains in my back, I could neither sit, stand, or lie with any degree of satisfaction; but I am gradually getting the better of that. Never mind, I shall come out right side up, with the blessings of heaven and the prayers of the good Saints to help me.

The *Barrow Times*, a paper published where brother Stuart labors, had a very nice little extract of the report of our recent Conference, and it also copied "Innocence" (poetry by Lula, of Cache Valley,) from the *MILLENNIAL STAR*.

My love to the brethren in the office, in which brother Zebulon joins.

Your brother,
MOSES THATCHER.

SCOTLAND.

Glasgow, Feb. 18, 1868.

President F. D. Richards.

Dear Brother,—Knowing that it is your wish for the brethren throughout the Mission to report their labors, I presume at this time to address you, and submit for your perusal a short account of my proceedings since I came to these lands.

On my arrival in Liverpool in August 1866, I was sent direct to Scotland by President Brigham Young, jun., and was appointed by brother James Townsend, then President of the Scottish District, to labor in the Glasgow Conference.

Shortly after I came here, brother Townsend was succeeded by brother Aurelius Miner in the Presidency of this District. Brother Miner proved a friend indeed and a father to me, and many were the good counsels and instructions I received from him.

Brother Miner was succeeded by brother H. H. Cluff, who has been

very kind to me, and encouraged me in all my labors. I thank the Lord that I have had such men to lead me, for I know that they are men of God, and well liked by the Saints in this country; they have ever striven to do all the good they could for the kingdom of God and the benefit of the people.

I have labored among the Saints of the Glasgow Conference ever since I came here, and I have joy and pleasure in my labors. God upholds and sustains me in them, and the people are kind to me.

In April 1867, I was taken sick with the small-pox, and for eight weeks I was confined to my room; but through all my illness I had the comforting assurance that I was under the protection of the true and living God, "whose power is mighty to save." Brother Cluff attended me through the most dangerous part of my sickness. The Saints were very kind through all, and tried by every means possible to alleviate my sufferings. Thanks be to God, I was restored to health again.

The Lord has most abundantly blessed me in my labors. Unlearned in the things of this world, I am not capable nor qualified to do justice to our cause; but having the same assurance the disciples of old had, when the Lord of glory told them to "take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak; for it is not you that speak, but the spirit of your Father which speaketh in you," the truth of that saying I have proven, and I know the Lord lives; and the Comforter promised by the Lord Jesus to the disciples of old, being given to his servants in these days, to lead and guide them into all truth, and teach them the peaceable things of the kingdom of heaven as in olden times, bears testimony to my spirit that this is the work of the Lord; and again, the sick are healed, devils cast out, the lame walk, the blind see, the deaf hear, and the dumb are made to speak, all through the power and Spirit of God. By these I know that the kingdom of our God is established in these days, with all the blessings and privileges attending it, as it was in the days of

the Savior; "and these signs shall follow the believer, saith the Lord."

I feel well in the work of the ministry, and wish to go on and do all the good I can for the kingdom of God, knowing that the more I do for it the greater will be my exaltation. The Saints among whom I labor feel to rejoice in the work of the Lord, and never, I dare say, have they had greater cause to rejoice and be thankful than at the present time; the prospects before them are bright indeed, and they feel to shout hallelujah to the Lord for those prospects of deliverance which are becoming brighter and brighter all the time. The Lord

is working with his people, and blessing them in all their labors. Baptisms are more numerous of late, and a great many strangers are listening to us with a more impartial ear than heretofore, and I can say the work of God is progressing.

My health is tolerably good, all things considered, and I rejoice before the Lord.

Ever praying for your welfare, and with kind love to you and the brethren in the office, in which brothers Cluff, Hardie, and Sharp join, I remain, yours, &c.,

H. T. SPENCER.

SUMMARY OF NEWS.

—o—

The Rev. Dr. Chapin says that a man living amid the activities of the nineteenth century is a condensed Methuselah.

An editor became martial, and was created captain. On parade, instead of "two paces in front—advance!" he unconsciously bawled out, "Cash—two dollars a year—advance!"

A quaint writer says—"I have seen women so delicate that they were afraid to ride, for fear of the horse running away; afraid to sail, for fear the boat might be upset; afraid to walk, for fear they might fall; but I never saw one afraid to get married, which is far more riskful than all the others put together.

The total number of publishing firms in the United States is 180, including the Government as one. These are all in twenty towns or cities in fourteen States. New York contains 80; Philadelphia, 31; Boston, 25; Hartford, 8; Cincinnati, 5; Albany, 4; Chicago, 4; Springfield (Massachusetts), 2; San Francisco, 2; and eleven other places one each.

AS OUR MOTHERS DO.—We were considerably amused the other evening, at three little girls playing among the sage brush in a back yard. Two of them were "making believe keep house" a few yards distant from each other—neighbors as it were. One of them says to the third little girl: "There, now, Nelly, you go to Sarah's house, and stop a little while and talk, and then you come back and tell me what she says about me, and then I'll talk about her; then you go and tell her all I say, and then we'll get mad and don't speak to each other, just as our mothers do, you know. O, that'll be such fun."—*Montgomery Mail*.

Public Opinion, over the signature of E. R., says—The exodus to the Far West, the foundation and working of the miniature colony, must be regarded as a powerful and original revolution or protest against conventional trammels. These settlers are but the advanced guard, or result of the realist or matter-of-fact tendencies so prevalent everywhere in the present age. As far as it has gone, the history of "New America" does not show an inclination to denigrate into license and criminal absurdity; and the prosperity and status of the settlement of Utah are hard nuts to crack. We have beheld the remarkably instructive spectacle of what a united body of people can accomplish on a virgin soil, freed from oppressive paternal government, with only their own will and perseverance to aid them.

It is an error of the unlearned to suppose that the knowledge of books is of no account, and an error of scholars to think there is no other knowledge worth having.

MUSIC, IDEAL AND ACTUAL.—Our homes are like instruments of music. The strings that give melody or discord are the members. If each is rightly attuned they will all vibrate in harmony; but a single discordant string jars through the instrument and destroys its sweetness. —ADAMSON.

DIED:

CHISHOLME.—At London, Alfred Chisholme, born May 1st, 1866, died November 14th, 1867.—**DESERET NEWS**, please copy.

STAYNER.—In child bed, on the 29th of January, 1868, Fanny, wife of Mr. Charles W. Stayner, at Farmington, aged 25 years. She was much beloved by all who knew her, and is sincerely mourned by her husband and friends, but they realize that their loss is her gain.

COLEMAN.—At Midway, Summit county, December 25th, of congestion of the brain, after two days sickness, Henry Coleman; aged 31 years, 7 months and 21 days. He was born at Hemel Hempstead, Hertfordshire, England; emigrated in 1854, crossed the plains in a handcart company; was a good citizen, a kind husband and father; and was respected by all who knew his worth.—[**Com.—DESERET NEWS.**]

SMITH.—In the 14th, Ward, G. S. L. City, on the night of the 23rd inst., of pulmonary consumption, Elder John Smith. He was born in Ayrshire, Scotland, April 13th, 1826, was baptized there in the year 1847, and emigrated with his family to this place in 1866. He leaves a wife and eight children, most of them are very young. Brother Smith labored faithfully and energetically in preaching the Gospel in his native country. He presided for some time over the Edinburgh Branch of the Church, afterwards over that Conference, and later as travelling Elder. He obtained considerably proficiency in some branches of education, and also possessed considerable inventive genius. He invented a machine for cutting railroad sleepers, which worked successfully. He was looked upon by most persons who knew him as somewhat of a philosopher. He had a kind and generous heart, was a thoroughly excellent man and leaves behind him an irreproachable character. We regret to add that, through his long sickness and total inability to work, his family is left in a destitute condition. President Young has been and is still very kind to them. Ye rich men—let not such opportunities pass of laying up treasures in heaven. It is holy and undefiled religion before God to visit the widow and the fatherless in their affliction.

JONES.—In Logan, Cache county, Utah, on the 4th inst., after a protracted illness of four months, Morgan E. Jones, aged 47 years. Brother Jones was a faithful Elder, universally loved and respected. He was a native of Llanharan, Glamorganshire, Wales, embraced the Gospel in 1852, and came to Utah in 1856. He leaves a wife to deplore his loss.

Death! thy dread, relentless hand
Hath snatched another from a band
Of faithful ones to Jesus' cause,
And placed a grief where joy once was.

Grim monster! soon we hope to see
When time shall conquer hell and thee,
And life shall bear unbounded sway
Forever—through an endless day.—[**Com.**]

SALT LAKE TELEGRAPH.

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"SEEK YE THE LORD, ALL YE MEER OF THE EARTH, WHICH HAVE WROUGHT HIS JUDGMENT;
SEEK RIGHTEOUSNESS, SEEK MEEKNESS: IT MAY BE YE SHALL BE HID IN THE DAY OF THE
LORD'S ANGER."—Zephaniah ii, 3.

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Saturday, March 14, 1868.

Price One Penny.

A FEW THOUGHTS RELATING TO RIGHTS, DUTIES, AND COMPARISONS.

BY HISTORICUS.

Having heretofore seen statements to the effect that Congress contemplated repealing the Organic Acts of Utah and Montana, and passing an Act relating to trials, jurors, and marriage or non-marriage in Utah, I have been induced to pen a few lines relating to Rights, Duties, and Comparisons, which, if you think worthy of a place in the News, you are at liberty to print.

My thoughts have flown back to the principles upon which Governments are formed, and as I have derived profit from a frequent recurrence to those principles, I have indulged the hope that others might also be benefitted by them. In referring to principles, comparisons will naturally enough flow into the mind, so, in a few instances, I have drawn comparisons between the inhabitants of this Territory and the early settlers of New England, occasionally referring also to the early inhabitants of the other Colonies.

Relating to the foundation of Governments and of laws, I have often asked myself, Is there a God? If so, has He any right to interfere with the affairs of men? and if so, what right? Has He interfered and given laws? If so, where are they, and what are they? Must I obey them, if known to me? I know there are laws of man, and I also know my fellow men demand of me that I shall obey their laws. By what right? Have I consented to them? Have my ancestors consented to them, and thus bound me? or does this rest on some other principle than consent? Has any man, or any class of men, a divine right to govern me and the society in which I dwell? If so, who is the man, or who constitute the class of men?

All these, and many more questions which may be asked, are involved in the principles of civil and religious liberty, though it is by no means necessary to answer them all to enable

us to understand the principles and foundation of the Government of the United States, and the principles and foundation of the Government of Utah. I shall not, therefore, attempt to answer these questions in any other manner than to state a few facts, and give a few of the views of the framers of the Constitution and laws, confining myself to principles and omitting duties.

In sixteen hundred and twenty, the first settlement in New England was made at Plymouth rock, by a community who had left their native country and came to the new world to enjoy the right to worship God as their consciences might dictate. On their landing, they bowed, gave thanks to God, and consecrated themselves and their new country to him. This, if there be no God, or if he have no right to interfere with the affairs of men, was a vain and delusive thing; but if there is a God, and if he has a right to interfere with the affairs of men, it was a wise, judicious, and appropriate ceremony. Of this all must judge—judge for themselves. I approve and commend the act.

Over that country there was at that time an acknowledged right of Great Britain to the sovereignty, though there never before had existed the laws of civilized man, nor had there—so far as then known—ascended to God the voice of praise and prayer. Yet there was one elementary principle, one pillar, one chief corner stone on which the entire American Government rests, it was the law of self-preservation, in which may be included life, liberty, the pursuit of happiness, and the right to worship God according to the dictates of conscience abbreviated,—civil and religious liberty.

Exercising their rights under this great first law, the New England colonists, before landing, assumed the necessary powers of government by an agreement among themselves, which continued about eight or nine years, when a charter was given by the King that authorized the whole body of the proprietors to assemble in person and make laws, not repugnant to the laws of England, for the government of themselves.

Pursuant to the authority conferred by this charter, which may be considered as sanctioning the right of the colonists before assumed, the male inhabitants, for more than fourteen years, assembled in person and enacted laws, thus affording an illustrious example of the principle that all just powers emanate from the people. This was as purely a democratic government as any which has ever been established on this continent.

At early times charters were given, confirming the right to make laws, and the right of civil and religious liberty, and establishing the right that the colonists and their posterity should enjoy all the rights and liberties of Englishmen at home.

Under these charters the colonists at various times asserted their right to worship God according to the dictates of conscience.

In Maryland, a colony settled by the Catholics, the Legislature, in 1649, declared by law, that no person professing to believe in Jesus Christ should be molested in respect of their religion, or in the free exercise thereof, or be compelled to the belief or exercise of any other religion against their consent.

In 1636, the right of conscience was established in Rhode Island by Roger Williams, which was confirmed to the people in their charter of 1663, in these words—“*No person within the Colony at any time hereafter shall be in any wise molested, punished, disquieted, or called in question for any difference of opinion in matters of religion, who do not actually disturb the civil peace of the Colony.*”

About the same time the proprietors of Carolina declared that all persons settling therein shall enjoy the *perfect freedom of religion.*

In 1664, the proprietors of New Jersey, in a charter of liberties, secured to the inhabitants the full and perfect enjoyment of religious liberty, by adopting the same language as that used in the Rhode Island charter.

In 1683, in New York, under the Duke of York, the General Assembly granted complete enjoyment of religious faith and worship to all persons who professed faith in God by Jesus Christ.

In 1701, under the auspices of William Penn, Pennsylvania declared that no man on earth had power or authority to rule over men's consciences in religious matters, and that no person should be called in question, or punished, or hurt in person, estate, or privilege, for the sake of his opinion, judgment, or worship in the concerns of religion.

All these declarations of rights came from men who had left countries where there was an established religion, and in many cases they emanated from men who had suffered from religious intolerance, and generally, if not universally, from those who believed in the doctrine contained in the Old and New Testaments. They were made, too, when they were colonies owing allegiance to the governments in the old world.

Thus we see the doctrine of full and complete religious faith, and the enjoyment of the right to exercise that faith and its privileges unmolested, was established long before the Declaration of Independence. True, in some few instances it was confined to those who believed in God by Jesus Christ, which would exclude the Jews, as they did not believe in Jesus Christ. In others it mattered not whether they were Catholics, Protestants, Jews, or Gentiles, Christians or anti-Christians; all were to be protected in their concerns of religion; none could be lawfully molested therein, nor in the exercise thereof. Religion was left to God and the person.

I conclude then, that the right to worship God according to the dictates of conscience, and to fully and freely exercise that right, is one of the absolute rights of American citizens—one of those rights which are inalienable, inherent in man; one that cannot be bought, sold, or surrendered. I take it to be good, sound law, than an American citizen cannot sell his life, nor his liberty, nor his right to pursue happiness, nor his right to worship God as his conscience may dictate, nor surrender those rights to any other person or to any earthly power.

He may, for crime, forfeit any or all; but he cannot, without crime, yield them up. He may, to preserve his rights, and to aid others in pre-

serving theirs, sacrifice any or all these; but to yield them up, or any of them, without some great paramount cause, is *felo de se*.

For a person or a community of persons to yield his or their right to worship God, or neglect to exercise that right as he or they sincerely believe He requires of him or them, is worse than yielding up their life or liberty without cause.

Religion in man is strong and powerful, stronger than life, stronger than death, stronger than liberty or the pursuit of happiness. On it hang his hopes of this life, on it his hopes of heaven. For it he lives, for it he dies, for it he endures pain while he lives; and it makes no difference whether he be Jew or Greek, bond or free, black or white, "Mormon" or "Gentile," all claim the right, and all feel oppressed in the abridgement of the right. In America all are unlawfully oppressed if that right be abridged.

Having taken a short view of the subject as it existed when the United States were colonies, I will now proceed to some instances at, and subsequent to, the Declaration of Independence.

In 1787, two years before the adoption of the Constitution, Congress passed the Ordinance for the Government of the Territory northwest of the Ohio. By it Congress declared that religion, morality, and knowledge, were necessary to good government, and that no person demeaning himself in a peaceable and orderly manner, should ever be molested on account of his mode of worship or religious sentiments in said Territory, and that this should be a *Compact* between the original States and the people and States in said Territory, and forever remain unalterable, unless by common consent. It also said this was established for extending the *fundamental principles of civil and religious liberty*, which form the *basis* whereon these republics, their *laws and constitutions* are created, and to fix and establish those *principles* as the basis of all laws, *constitutions*, and governments, which forever hereafter shall be formed, &c. Here I find the whole thirteen original States, by

their members in Congress assembled, declaring that the fundamental principles of these republics are *civil* and *religious liberty*, not one without the other, both being *pillars* of governments, their constitutions and laws.

Civil liberty cannot exist in this or in any other country without religious liberty, nor can religious liberty exist without civil liberty. They are "twin sisters," yea more, they are identical. To destroy one, you by the same act destroy the other; in striking at one you strike the other.

These, then, being the *pillars* of the republics, their constitutions and laws, before the adoption of the Federal Constitution, they, like every other power, would be retained for the States and the people, unless expressly surrendered to the United States. But, we have before said, no absolute right could be sold, transferred, or surrendered, and consequently these could not be. The very sale, transfer, or surrender, would destroy the right. They, in the language of some of the books, are inherent, inalienable rights.

The very object of the Constitution and laws of the republics, and the Constitution and laws of the Federal Government, was the perpetuation and protection of these rights, not the destruction of them or either of them. The same sentiment is contained in the Declaration of Independence: "We hold these truths to be self-evident," it says, "that all men are endowed by their Creator with certain *unalienable rights*, among these are *life, liberty*, and the pursuit of happiness, and to secure these rights governments are instituted among men."

With these views the Constitution of the United States was adopted, without saying anything on the subject of *religious liberty*; but, subsequently, out of abundant caution, an amendment was proposed and adopted containing these words: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." This would seem to be a sufficient guarantee against all encroachments upon the rights of conscience and the free exercise of religious liberty, and it is conceded that, until a few years past, it has been sufficient.

It will be perceived that I have not examined the several State Constitutions on the subject; yet, I will say, that so far as my knowledge extends, the same doctrine is asserted in them all.

In 1847, the first settlement in Utah was made at Great Salt Lake City, by a community who came here to enjoy the right to worship God according to the dictates of conscience. On their arrival they bowed, gave thanks to God, and consecrated themselves and the land to him; at the same time set apart ten acres on which to build a Temple and other houses of public worship, so much honored by the Prophets and Apostles of old. At this time Utah belonged to Mexico; but the community settling here being citizens of the United States, and it being a time of war between the United States and Mexico, it has been considered within the power of the United States. In the month of February following, Mexico ceded it to the United States.

In September, 1850, Congress passed the Organic Act, and in it extended the Constitution and laws of the United States over the Territory. Therefore, from July 24, 1847, until September 9, 1850, there was no law of the United States in force here, nor was there then, nor had there ever been, any law of Mexico in force here, which shows that during that time there was no law of civilized man to be violated.

But they, like the Plymouth Colonists, had the paramount law of self-preservation, in which, as before said, are included life, liberty, both civil and religious, and the pursuit of happiness. They were American citizens, and as such had full and complete powers to establish a government on the basis of morality, knowledge, and civil and religious liberty.

Having these rights, they from the necessity of the case, by mutual consent, entered into a government; the male members meeting twice each year, and making laws, few and simple, but such as they most needed.

About the middle of March, 1849, the Government of the United States not having made any provision for the establishment of a government, the in-

habitants of this valley adopted a Constitution, in which they say: it is a fundamental rule in all republican governments, that all political power is inherent in the people, and that governments are instituted for their protection, security, and benefit.

They also asserted, that "all men have a natural, *inalienable* right to worship God according to the dictates of their own consciences; and that the General Assembly shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

These questions may fairly be asked: Were these laws valid or invalid? Would rights accrue under them?

If, as it has been so universally asserted in America, civil and religious liberty is inherent in the people, and if all just powers emanate from them, it will seem to follow that these laws were valid. So it seems Congress viewed the subject, as, in the Organic Act, they provided for the oath of office of several of the United States officers to be taken before some person authorized by law then in force in this Territory to administer oaths.

There is another thing worthy of notice; it is this: the entire Territory was subject to the right of occupancy of the Indians, as generally understood by the practices of the United States. At any rate, there had not been any treaty with them by which the Indians had ceded their right, if any they had, to the United States. Nor had the United States caused the lands to be surveyed, nor brought, nor attempted to bring them into market, nor passed any pre-emption law applicable to this Territory. During this period, there had been settlements made in the most eligible places, extending north and south about three hundred miles. Such was the condition of affairs here when Congress passed the Organic Act, giving the settlers a government.

In this Act, which is still in force, the Legislative Department was authorized to legislate on all rightful subjects of legislation, consistent with the Constitution of the United States and with the Act itself; but to this it enumerated certain exceptions—viz.,

1. No law shall be passed interfere-

ring with the primary disposal of the soil.

2. No law shall be imposed upon the property of the United States.

3. The land or other property of non-residents shall not be taxed higher than the lands or other property of residents.

No other restrictions on legislation are found which are necessary for me to notice.

It will at once be perceived that there could not exist a government here without occupying the soil, and occupancy of the soil is a rightful subject of legislation. It therefore follows, from necessity, that Congress intended that the Legislature should provide by law for the occupancy and improvement of the land, which they have done, and Congress has not seen fit to disapprove any of the laws on this subject. Vested rights have now accrued which must be respected.

A few questions now suggest themselves to my mind: Can Congress repeal the Organic Act? If it can, will the repeal take away these vested rights? If the repeal shall be made, will that restore the people here to the rights they had before the passage of the Organic Act? Grave questions.

It is said that the power which can create can destroy; the power which can pass an act can repeal it. If so, it will seem to follow that Congress may repeal the Organic Act. But is this so?

While I will not deny but that in many subjects of legislation the power to pass a law implies the authority to repeal it, and that in many cases the power to create has the power to destroy, yet I must deny the universality of the rule. I will mention a few cases.

The President, by and with the advice of the Senate, may make a treaty; but, when made, he and the Senate cannot destroy it.

The President can nominate, and, by and with the advice of the Senate, appoint the Judges of the Supreme Court; but, when appointed and commissioned, neither the President, nor Senate, nor both, can oust them from office.

Congress can admit new States into the Union; but, when admitted, it cannot lawfully put them out.

Congress may grant land for school purposes; but, when granted, it cannot take it back; vested rights have accrued.

Congress may grant lands for railroad purposes, and authorize the construction of roads over their soil; but, when the grant is accepted and acted upon, it cannot repeal the law, nor take away vested rights, though no consideration was paid for the privilege.

Congress, in the places and districts of country over which it has the sole and exclusive jurisdiction, may create private corporations; but when created and acted upon, vested rights have accrued. If the power which creates can destroy at pleasure, what means the quite general clause in that class of laws, "that the Legislature reserves the right to modify or repeal the Act."

From 1781, two hundred years before the adoption of the Constitution, till the present time, the United States have created Territories, and after-

wards received them into the Union as States.

During this time Congress has exercised the right of dividing the Territories into two or more, before admitting them into the Union as States; but, in such case, they have, in the Act creating the Territory, reserved the right so to do; and in no case have they reserved the right to repeal the Organic Act. Further still, in no case have they repealed an Organic Act. In the Organic Acts of Utah and Montana, as in the Organic Acts of other Territories, Congress reserved the right to divide the Territories into two or more Territories, and of attaching portions of them to some other Territory or State, but did not reserve the right to repeal the Organic Acts.

I find also by the Organic Act of Utah, a pledge that it shall be received into the Union as a State. True, it does not state when, nor under what circumstances it shall be received.—*Deseret Evening News*.

ASTROLOGY AND ITS EVILS.

(From the *Deseret Evening News*)

Man is prompted by an innate disposition to seek for a knowledge of the future. When properly controlled, this desire results in good to himself and his fellow-creatures. When he has a correct knowledge of God and his laws, he is prompted to seek for the holy Spirit, and when he obtains that, the anxiety of his soul is legitimately and fully gratified. But when he is ignorant of God, he is liable to have recourse to practices which bring him under the bondage of superstition, and he is debased and rendered unhappy thereby.

Astrology is one of the means which has been used by men from the earliest ages to pry into futurity and obtain its secrets. Before Abraham emigrated from Chaldea, that country was famous for its astrologers. It is called the mother-country of diviners, and especially of judicial astrologers—that is, those who pretended to foretell

moral events, as if they were directed by the stars. To such a degree of power did this class of men attain in that country, that they formed the highest caste and enjoyed a place at court. So indispensable were they in Chaldean society, that we are informed no step could be taken, not a relation could be formed, a house built, a journey undertaken, a campaign begun, until they had ascertained the lucky day and promised a happy issue. Some have claimed Egypt as the land where astrology had its origin. But, be that as it may, the people of that country, at a very early age, encouraged its practice as well as other arts of divination.

We find frequent allusions in the Bible to astrologers. Isaiah, in foretelling God's judgments upon Babylon, says in relation to them—"Let now the astrologers, the star-gazers, the monthly prognosticators, stand up and

save thee from these things that shall come upon thee. Behold, they shall be as stubble; the fire shall burn them; they shall not deliver themselves from the power of the flame." With all their pretended knowledge, they could not save themselves, much less their city and nation. They perished, miserably perished with their countrymen, despite all their figures and horoscopes and arts of divination. Every nation which fostered or trusted in them has similarly perished. Assyrians, Egyptians, Grecians, and Romans, were all numbered among their believers. Through their agency, those people sought the knowledge of the future. But their knowledge was only partial; just enough of it mingled with the falsehood which they revealed to deceive their credulous victims, and lure them on to destruction.

Our object in alluding to this subject at the present time is, to put our people on their guard against this system. We understand there are some individuals in this city and elsewhere who practise it. They impose upon the credulity of the ignorant and unwary, by their pretensions to knowledge respecting the future. They contrive to make money by playing upon the superstitions of those who visit them. Besides being able to foretell future events, they profess to describe where lost stock can be found, to tell the proper day and hour when any important undertaking shall be commenced, to inform a young lady respecting her prospects, and a young gentleman whether the alliance he is about to enter upon will be fortunate, and at what particular hour the stars will be propitious for his marriage! All these, and much more that we have not space to enumerate, these charlatans profess to be able to do by the casting of a figure! Not only do the unwary and ignorant visit them for the purpose of obtaining the knowledge which they profess to dispense, but we are assured that if we saw a list of the names of their visitors we

would be surprised. There would be found the names of individuals who would take serious umbrage if they were called either unwary or ignorant.

We do not expect that anything that we may say upon this subject will have the effect upon those who practise this system to deter them from prosecuting it. So long as they can find dupes, and those dupes will pay them for casting their figures, they will continue their operations. But it is not for them we write particularly. Our words are addressed to those who patronize them, who in their credulity imagine that they can be benefited by what they tell them. If we could have influence with them, we would warn them of their danger. They tread on slippery ground. Those who practise this system are either complete apostates, or are on the verge of apostacy. Those who patronize it, if they persist in doing so, will go the same way. No man who practises astrology, or seeks to obtain knowledge through its agency, can retain his confidence in the means which God has appointed, by which the knowledge of the future can be imparted. He will, sooner or later, deny the faith. Like table-rapping, writing mediums, &c., it is a means which God does not acknowledge, but which he has condemned.

There may be some truth in the system. The hold it has retained of the human mind for so many ages could not have been, probably, had it not possessed some correct principles. But it is that truth which makes it the more dangerous. The devil will, at any time, tell nineteen truths, if by so doing he can make the people believe one lie. Under such circumstances the nineteen truths strengthen him, and are of far more use to him than lies would be. But such knowledge as Daniel possessed, obtained by him through the proper channel, was of far more avail in the day of need, in revealing the Lord's purposes, than all the astrology of Chaldea.

Augurs and soothsayers, astrologers,
Wand'ers themselves, they guide another's steps;
And for poor sixpence promise countless wealth:
Let them, if they expect to be believed,
Deduct the sixpence, and bestow the rest.—*Ennius*.

"AS A MAN THINKETH IN HIS HEART, SO IS HE."

It is said that the vast beds or reefs of coral which are found beneath the surface of the ocean—and which have, in some instances, grown into islands upon which farms have been made and cities built—have been formed by the almost imperceptibly gradual deposits of millions of animalculæ that inhabit the briny deep. These infinitesimal atoms, so small that the naked eye cannot perceive them, and so pliable that the gentlest ripple will leave its impress upon their newly-formed surface, eventually become so firm and unyielding, that the storm-lashed waves, in their wildest fury, can make no impression upon them.

So it is with living intelligences. The little momentary thoughts that no eye can see, so trifling that we scarcely deem them worthy of our own attention, are, nevertheless, though silently and slowly, yet steadily, surely, hourly,—nay momentarily, forming our characters for good or evil. Words and actions are but the reflex of our thoughts,—the outward fruit that springs from the seed planted and cherished in the hidden soil of the mind. If we would become pure, wise, and noble in character and conduct, we must cherish and cultivate thoughts of a kindred character. If we desire to see our offspring grow up men and women of virtue, integrity, faith, and wisdom, we must give a proper direction to their thoughts;

then, as they advance in years, they will become firm and strong in the cause of truth and right, the storms of temptation and the waves of malice will spend their fury upon them in vain, and fall in impotent rage at their feet, while they will stand erect in all the majesty of conscious dignity and unshaken virtue.

How shall this be done? By presenting before the mind images of the pure and true; by feeding it with its proper and healthful aliment—Truth. The mind will think upon what the eye sees or the ear listens to. If we look upon, hear or read that which is vicious and corrupting, our thoughts will be vitiated, and our character, to a greater or less extent, degraded. But if we read and listen to that which is good, our thoughts cannot but partake of goodness, and our characters will be proportionately purified and elevated. How little do we realize to what a great extent our characters, prosperity, and happiness depend on the nature of the books and papers we peruse, and on the apparently insignificant portions of time we occupy in reading. Let us read that which is good and truthful, and we shall find less difficulty in controlling our thoughts, and moulding our characters according to our highest desires.

W. H. S.

—*Deseret Evening News.*

"DO NOT GIVE WAY TO LITTLE SINS."

There are many who think it unnecessary to be so punctiliously particular, so strictly honest, in regard to trifles. How frequently do we hear it said, "Oh, he's too honest for his own good!" Perhaps so, to accumulate the much-coveted mammon of unrighteousness, to be the welcome companion of the rich, who make the number of your jewels, the fineness of your

coat, the splendor of your equipage, and the wealth of your home, the test of your merit. But not so with Him whose eye penetrates beneath the surface, and can detect the dark and unhallowed thoughts that lurk within the bosom that sparkles in the dazzling light of the jewels that rest upon it. Not so with those who bask in the glorious light that surrounds His

dwelling-place ; neither is it so with the noble and intelligent minds of earth, of whom there are many, among all classes, both rich and poor,—they estimate your worth according to the amount of your integrity, purity, and intelligence ; and, although you may be shunned and despised by the purse-proud, sordid men of the world, and by their vain and conceited daughters, there are men of intelligence and worth who are watching your course, and who, if you continue in your uprightness, will welcome you to their happy homes, made lovely by the presence of virtue, faith, and enlightened liberty of sentiment. Such men will court your society and encourage your alliance ; and the time is not far distant, when the great Dispenser of rewards shall select you as one of the favored ones, to be crowned among the royal family of heaven, deck you with richer jewels, and appoint you a more glorious home than the heart of man has ever conceived.

Do not be afraid of being a *little too honest*. Better lean—if such a thing is possible—too far on the side of right, than a hair's breadth on the side of wrong. You would denounce as a fool him who would test his nerves by trying how far he could lean over a precipice without losing his balance ; yet he is not half so foolish as the man who tampers with his conscience, leaning off the precipice of sin until, unable to regain his uprightness, he is plunged into the vortex of ruin.

As one drop of some subtle essence will often discolor and render turbid a large quantity of the most beautiful and delicately tinted liquid—so one error, however trifling, one trespass, however slight, beyond the line which conscience has marked out to govern and limit your conduct, will tinge your character, and, perhaps, cast a shade of gloom over your whole future life.

W. H. S.

—*Deseret Evening News*.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MARCH 14, 1868.

ADDITIONS TO THE CHURCH—BAPTISM OF CHILDREN.

WE continue to receive encouraging news of the spread of the work in all parts of this Mission. Many strangers are attending the meetings of the Saints, and manifesting much interest in the teachings of the Elders. Every week we hear of baptisms taking place, of others that are expected, and of inquiries being made concerning the principles which we advocate.

Elder M. Thatcher, writing from Birmingham on the 11th February, spoke of 30 persons having been just baptized. He now speaks of 10 or 15 more who were to be baptized on the 1st March. Elder A. Miner writes from Manchester—"We confirmed three last Sunday evening in Manchester, and another is to be baptized this week. A few are being baptized in nearly every Branch in the Conference. In the Tottington Branch, a week ago last Saturday, 17 were baptized. Brother R. Benson writes me that a few are being baptized in the Preston Conference, and that the tracts are making a stir." Elder I. A. Alldredge reports 19 baptized lately in the Staffordshire Conference.

Elder J. Lawson, President of the Herefordshire Conference, writing on the 3rd March, says—"A couple of weeks ago we baptized 12 new members. At present we have about 20 more who will be baptized in a few days. The demand for tracts has far exceeded my expectations, the Saints are quite anxious to buy them for distribution, and pay cash down." Elder J. Parry, President of the Welsh District, says that some are being confirmed in the different Branches in the Principality at almost every meeting. Elder E. Morris, writing on the 6th March, says—"23 were received by baptism into the Merthyr Branch last month, 12 more were confirmed on Sunday last, and 8 were baptized on last Monday evening. Our halls are crowded, and a great many people are stricken with a panic at the idea of all the Saints leaving." Elder John Reid writes from Belfast, March 3rd—"We have lately had 6 baptisms. I have never seen any people more willing to do their duty than the Saints here. The spirit of union is in every one of them. The young are all keeping the Word of Wisdom, the old are striving to leave off all bad habits, and with the help of God will accomplish it." In the Liverpool Branch, during the past few months, 25 have been added to the Church by baptism, and 17 in other parts of the Liverpool Conference.

These are samples of what is taking place throughout the Mission. It is truly gratifying to know that the Gospel is finding its way to the hearts of the honest, and that the Lord is blessing the labors of his servants. The prospects of deliverance from Babylon should stimulate all the Saints to testify of the Lord's work to their relatives and acquaintances, for this may be the last opportunity they will have of warning them of the judgments to come. And it would be well for those who believe in the truths of the everlasting Gospel, and who have delayed being baptized from time to time, to come forth at once and enter into the Church, while the servants of God, who alone have authority to administer its sacred ordinances, are still laboring in their midst.

In reporting the baptisms which are attended to, the brethren sometimes refer to the baptism of the children of the Saints who have attained to the proper age, in such a way as to indicate that they did not consider those baptisms as of so much importance as the baptism of adults. This is a mistake. Their souls are as precious in the sight of God as those who have come down into this lower sphere a little sooner, and have tabernacled in flesh a little longer. We rejoice to hear of the baptism of the Saints' children, both on account of the children and of their parents. It is delightful to see the sons and daughters of the Saints walking in the footsteps of their parents, and obeying the Gospel in their youthful days; and it is cheering to know that parents are mindful of the great responsibility that rests upon them in regard to instructing their children, and preparing them for the ordinances of the Gospel.

The Lord has said—"And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands when eight years old, the sin be upon the heads of the parents; for this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized; and their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands, and they shall also teach their children to pray and to walk uprightly before the Lord." Doc. & Cov. page 160.

It must be remembered that there is something more required of parents than merely to see that their children attend to these Gospel ordinances. They are required to "teach them to *understand* the doctrine of repentance, faith in Christ the son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of hands." This tuition should be commenced as soon as children begin to understand the difference between right and wrong, that their minds may be formed in a Gospel spirit, that faith may grow in their hearts as they grow in years, and that they may learn to look forth with pleasure to the time when they will be permitted to take upon themselves the name of Christ in baptism. And as a preparatory ordinance and an assistance to this course of instruction, children should be taken in their infancy to the Elders of the Church, that they may lay their hands upon them, and bless them in the name of Jesus Christ; even as Jesus blessed the little ones himself, when he said—"Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." This has been commanded of the Lord, see Doc. & Cov. page 73—"Every member of the Church of Christ having children, is to bring them unto the Elders before the Church, who are to lay their hands upon them in the name of Jesus Christ, and bless them in his name."

No Latter-day Saint who is blessed of the Lord with the fruit of the body, should neglect these heavenly ordinances, which have been instituted by our heavenly Father for the benefit and salvation of the offspring of his people. Every child who has been properly instructed in the first principles of the Gospel is, when baptized, a real acquisition to the Church. It is far easier for the child who has thus been trained in the school of Christ to receive the principles of life and salvation, and to walk by the gentle promptings of the Spirit of truth, than for the grown up man or woman who has been reared in the doctrines of sectarianism, and whose mind is tangled up in the cobwebs of false tradition, and biassed by the usages of many generations. The convert from human systems of religion has so much to unlearn and cast aside, that he cannot make that progress, nor lay hold of the revelations of God with that simple and undoubting trust and faith which is natural to the child trained up in the right path, and guided from its infancy by the spirit of the blessing sealed upon it by the Elders.

It is to the rising generation that we look for the crowning efforts necessary to consummate this great latter-day work. And when we look upon the stalwart sons and lovely daughters of Zion growing up in such great numbers in the vales of Utah, under the guidance of virtuous parents and the counsels of inspired men, and behold the children of the Saints who are scattered entering into the holy covenant of the Gospel, we feel inspired with joy and praise, and the future shines bright with promise. Precious indeed are the children of the Saints! Let the little ones be blessed and instructed, and at a proper age be baptized and confirmed into the Church, that they may grow up as plants of renown, that shall bear the fruits of righteousness and peace to the joy of their parents and the glory of the Holy One.

Blessed indeed are they who are born in the Church of Christ, and are trained up in the way they should go by parents who love the truth! They are born to a noble destiny. The treasures of God's kingdom are their heritage, and the fulness of everlasting glory lies in their path. And blessed indeed are the parents of those who obey the Gospel in their tender years, and

grow up in the knowledge and practice of the truth ! Their old age shall be mellowed by the sunlight of their children's love, and their kingdom in eternity shall be crowned with everlasting increase.

May the labors of our brethren continue to receive the blessings of God, and may the Saints, both parents and children, continue to glorify God and work out their own salvation, by obeying his laws and attending to his ordinances.

Presidents of Districts and Conferences in the British Isles, are requested to forward us, as soon as possible, lists of the names, ages, and dates of baptism, of all the Saints who have been in the Church upwards of fifteen years, and of their families, together with the account of the amount of means which they each possess towards their own emigration.

CORRESPONDENCE.

ENGLAND.

Leamington, Feb. 17, 1868.

President F. D. Richards.

Dear Brother,—I arrived here on Saturday, and found all well and flourishing. We had a splendid time yesterday, the Saints and some strangers came together in a large hall, and gave good attention. One sister walked six miles in and back again, and carried her child ; she said she felt more than paid for the trip.

To-night we hold meeting at Stratford-on-Avon, to-morrow at Huntingdon, Wednesday in this place again—the Saints think they must have another before we leave—Thursday night at Coventry, and Friday I will return to Birmingham, as that is on the line to Bristol. Saturday to that place. I have written to brother Anderson.

Bristol, 26.

On arriving here, Saturday, I learned that brother Anderson had been visiting the last two weeks in Hereford with brother Lawson ; he, however, arrived at 8 p.m., looking fat and well, and reports having had an exceedingly pleasant time, and that the Saints were generally feeling well, and in buoyant hope of being delivered from Babylon this season.

On Sunday I attended meetings with the Saints here, at 2.30 and 6.30 p.m. There was a goodly number pre-

sent at the first meeting, and in the evening the room, a nice, comfortably sized one, in King-street, was full, including several strangers who gave very good attention. The good Spirit was poured out in rich abundance, and I felt much liberty to teach the Saints the way of life, and the path wherein to walk day by day, that they may have a claim on the blessings promised to the faithful.

In visiting the Saints here, I find most of them poor in purse, but rejoicing in the Gospel, and at the prospects of a speedy deliverance from their poverty. Many are not able to take themselves to Liverpool, or even to the station here, were their passages secured to Utah.

Monday night I met with the council of the Priesthood of this Branch—it was well attended. After the usual business of the Branch, I enjoyed myself much in laying before them the duties and responsibilities resting upon each, as Elders, Priests, Teachers, and Deacons, in visiting the Saints and associating with them, not only to teach, but practise those principles of temperance, keeping the Word of Wisdom, economy in every day living, keeping within their incomes, paying their tithes and offerings, visiting the sick, administering to the poor, and cultivating that spirit of humility, chastity, brotherly kindness, forbear-

ance, and charity, that will give them influence, and make them as beacon-lights which cannot be hid, while the honest and good will gather around them to receive of their instructions and drink from the same fountain, life, health, wisdom, joy, and happiness, the legitimate results of obedience to the Gospel.

Monday, brother BurrIDGE came in. He looks in rather delicate health, suffering from a severe cold. Brother Gibbs arrived yesterday, feeling much better than he has for a long time past. He looks much healthier and stronger than I expected to see him; he feels and wishes to stay at least until emigration, but fears he would not be able to stand another winter in this climate.

Brother Anderson is feeling well, and laboring to fulfil his mission faithfully; the Saints love and respect him, also brothers BurrIDGE and Gibbs. I will go with brother Anderson to Bath to-day, and to Southampton on Friday. I learn by letter that brother Ensign will not be there until the 4th of March. I think of taking steamer on Friday night for Jersey, and visit in Southampton on my return. Brother Clawson is also out in the Conference.

I have had much pleasure in visiting the Clifton bridge, a magnificent piece of architecture; the turnpike road crosses over it on the Clifton heights, the handsomest and most aristocratic part of Bristol. There are 1,260 beer and spirit shops of one kind or another in this town, or about 1 grog-shop to every 140 inhabitants, consequently the vice, poverty, and misery that meet the eye of the stranger at every turn.

I visited the Orphan Asylum, on Ashley Downs, 3 miles from here. There are 3 large houses finished, and contain 1,150 orphans from legitimate parentage, all girls, except about 150 boys. Two other houses are being finished, capable of containing about 450 each. They are under the management of, and were instituted by the Rev. George Müller, a German, in 1849, and are supported by voluntary subscriptions. Children are taken in at from 4 to 6 weeks, up to 8 and 10 years old, and reared and educated

for service, to which they are put when from 14 to 17 years of age. It was very interesting to see the cleanliness and good order observed throughout the whole of the building which I visited.

—
Southampton, Feb. 28.

After mailing my letter to you from Bristol, brother Anderson and I took train for Bath, at which place we arrived safely. We then took a three miles walk into the country, to farmer W's, and staid over night. He does not belong to the Church himself, but his wife and most of the children do. He has nine children, healthy and rustic, and all wanting to emigrate, but the father thinks he will let the oldest son and daughter go and prepare the way. There are a number of more or less wealthy farmers in the Bristol Conference, which, if they could be persuaded that it was for their best interest, could emigrate all the poor from the Conference.

The farmers are busy planting and sowing their crops. The milking of the cows, feeding the sheep and lambs, and the chatter of ducks and chickens around farmer W's, almost made me long for the domestic quiet life of "farmer" in another land. The old gentleman treated us very hospitably, and talked freely of the affairs in Utah, and the immense distance to be travelled to get there, as though he would wish to be there, but almost dreaded to start or make the effort to move, unless times should look more ominously troublesome than they now appear to him.

We held meeting in Bath last night, at brother William Dallimore's; the room was small; there were about 35 persons present. I had much liberty and pleasure in talking upon the blessings within the reach of all through obedience to the Gospel, and how far short the Saints come of obtaining them sometimes through slothfulness and a disregard to the counsels of the Priesthood. The Saints there, of whom the principal part are females, are buoyant with the hopes of being delivered from their poverty and bondage the present season. Many of them have children or relatives in Utah, to whom they look with longing

anxiety to get the welcome news that they have sent the means necessary to emigrate them. I am sure if their relatives and friends in Zion knew the poverty in which many of their dear ones are placed, they would never cease their efforts, but would sell their last cow to assist their fathers, mothers, brothers and sisters, from the severe bondage and distress to which the very low state of trade in every department of business has brought them.

Bath is one of the handsomest and most delightfully situated places I have seen in England. I left there this morning by the 7 o'clock train, having spent a pleasant time with brother Anderson in visiting the Saints in Bristol and Bath. I arrived here at 12 noon, and find myself comfortably cared for by brother Marchbanks, who keeps Conference house. I have been down to the docks, and engaged a passage to Jersey on the steamship Normandy. She leaves at 12 o'clock to-night, and will arrive at St. Heliers to-morrow at about 9 a.m., all going well.

I learn that brothers Ensign and Clawson are enjoying excellent health, and will be here next week sometime.

—
Jersey, Feb. 29.

After a very stormy passage of 20 hours (sea sick as possible), I arrived here safely. Brother Dalrymple was on the pier waiting for me. After touching him with my umbrella and asking him who he was, and telling him that I was the man he was looking for, we knew each other, for both had forgotten what manner of man the other was.

Coming to Guernsey the sea was very rough and the wind high, so much so, that the captain said he would stay there all night. He changed his mind, however, and came on, the wind increasing almost to a gale; perhaps it did, for I do not know how much wind it takes to make a gale, but it whistled and howled through the rigging most fearfully. We finally ran into Jersey roads, cast anchor,

the glass falling rapidly, and the order was given to let go the second anchor, and prepare to stay there all night. I remarked to an old "tar," "We are certainly not going to 'camp' here all night." He said, "We are lucky to have reached so safe a shelter." So thought I, but luckier if we could reach shore. I went below into my "bunk," and asked God to calm the waves and wind, and inspire the captain with faith to run the ship along side the pier. In an hour's time the wind had shifted and the sea calmed, so much so, that "All hands on deck to up anchors" was heard to the joy of all. One man said, "The Lord is good and kind to us this time, for he sees we are a pretty good lot aboard this craft," for many had begun to feel that we were in for a rough night, and a chance to be driven on the rocks hard by.

We had landed but a short time, when the wind again blew a gale, and continued to do so all night. I felt very thankful that I had a comfortable berth with brother Dalrymple at Captain Mallett's, himself in the channel bound for Southampton. I hope he weathered the night through safely, for this morning is fine and clear.

Brother Dalrymple is quite well, and glad to see some one from home.

I do not know how long I shall stay here yet, perhaps all this week. I want to call at Guernsey, to visit the Saints for a day or two.

My eye feels somewhat better. I sometimes think there must be something in it, for it seems to stay so long about the same, not much better or worse than when I left Liverpool. I think of having it examined when I get back to Southampton, but hope it will get so much better under the influence of the Jersey atmosphere, that I will not need to have it done.

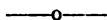
We hold meetings this evening at 3 and 6 o'clock.

Brother Dalrymple sends his love to you and all in the office. Hoping to hear from you soon, I remain your brother in the Gospel,

WILLIAM B. PRESTON.

Our greatest glory is not in never falling; but rising every time we fall.—CON-FUCIUS.

SUMMARY OF NEWS.



Thad. Stevens, on introducing a bill not many days since in the House, said he had no hesitation in acknowledging that "they were acting outside the Constitution in many respects. It had become too old-fashioned for the requirements of this progressive age."

HOW TO DETECT COUNTERFEITS.—A rule by which counterfeit greenbacks, or national bank notes may be detected, has lately been discovered, which, upon thorough trial, has proved infallible. It is this—Divide the last two figures of the number of the bill by 4, and if one remain, the letter on the genuine bill will be A; if two remain, it will be B; if three, C; should there be no remainder, the letter will be D. For example: a note is registered 2,861; divide 61 by 4, and you have one remaining. According to the rule, the letter on the note will be A. In case the rule fails, you may be certain that the bill is counterfeit.

In Paris there is a collection of thirteen hundred newspapers, published in all parts of the world. *La Liberte*, commenting on this, says that according to a careful estimate, there are 12,500 newspapers now published in the world. In Europe, 7,000; America, 5,000; Asia, Africa, &c., 500. Their total daily circulation is estimated at twelve million sheets.

Another section of the Union Pacific Railroad has been accepted, carrying the line forty miles west of Cheyenne, and is graded from the western slope of the Black Hills to the crossing of the Little Laramie, twenty miles west of Sanders. The company is receiving at Omaha, and sending west to Cheyenne, its material for next season's work very rapidly. The accumulation is already large at the latter place. When work is resumed next spring, they will have an amount on hand there that will insure no detentions of it during the season. The Cheyenne *Argus* rejoices in the expectation of enormous business at that place in the spring and summer, on the following grounds—the railroad will be crowded with freight and passengers; Salt Lake will send 1,000 teams for emigrants; immense quantities of goods will be shipped for Utah and Sweet-water.

INCOMBUSTIBLE WOOD.—According to M. Schattenmann's experiments, there is an easy and cheap way of rendering wood incombustible; it consists of coating it with chloride of lime. It is true, writes the *English Mechanic*, this will only protect the surface, but it will prevent the flames from spreading. Chloride of lime, or more properly chloride of calcium, is obtained on a large scale by decomposing bones with hydrochloric acid, which dissolves the calcareous part without attacking the gelatine they contain. This neutral and liquid chloride marks 14° by Baumé's aerometer, and contains 15 per cent. of anhydrous chloride. To this liquid an equal weight of slaked lime should be added, and it may then be applied to the woodwork to be preserved. The operation should be repeated twice with a common whitewashing brush. The cost is at the rate of about five francs per 100 square mètres, the liquid costing one franc, and the rest being the men's wages. The Bouxwiller Mining Company, which extracts gelatine from bones, can afford to sell liquid chloride of lime at two francs per 100 kilogrammes, not including the price of the cask. Where chloride of lime cannot be had, it may be made by treating chalk with hydrochloric acid. To test the incombustibility of wood prepared in this way, take a few bricks and inclose a square with them; fill up the space with a kilogramme of straw; place three wooden laths across, coated as above, then put another row of bricks upon the first, and place the three uncoated laths across. Having well secured them, set fire to the straw, when the upper or uncoated laths will catch fire and be immediately consumed in five or six minutes, while the lower ones, protected by their coating, will only glimmer and be carbonized where the flames touch them, but will everywhere else be safe from combustion. Fir should be selected for the experiment.

A western editor thinks if the proper way of spelling tho is "though," and bo "beau," the proper way of spelling potatoes might be "poughteighaux."

The building of the Great French Exhibition in the Champ de Mars has been sold for 1,010,000 francs. It cost 11,000,000 francs.

DIED:

SEAMONS.—At Wanship, Summit county, of whooping cough, Samuel John, son of Henry and Catherine Seamons, January 28th, aged 12 months, lacking one day.

BURBRIDGE.—In G. S. L. City, January 30th, of consumption and teething, Mary Marvlla, daughter of James William and Sarah Jane Burbridge, aged 1 year, 8 months and 14 days.

DRIVER.—In G. S. L. City, January 31st, Charles H., son of William and C. E. Driver, of whooping cough, aged 7 months.—**SALT LAKE TELEGRAPH.**

MERRYFIELD.—At Abercarn, Monmouthshire Conference, Sarah Merryfield, aged 60 years.—She was a very good woman and died in full faith in the Gospel.

CHAPMAN.—Quite suddenly, on the 14th December, 1867, Elder Charles Ingram Chapman, of Lambeth Branch, London Conference, in full faith of the Gospel. He entered the Church in Feb. 1849.

P O E T R Y.

—()—

"LOVE IS THE FULFILLING OF THE LAW."

Oh, let me love. How drear a blight
Would cloud life's rugged way,
Did not that star of Heaven's own light
Shed down its sunny ray.

Oh, let me love. How bleak would be
The sunniest day of earth,
Did not that essence breathe in me,
Which hath a Heavenly birth.

Oh, let me love. The darkest day
That dawns on mortals here,
Illum'd by love's inspiring ray,
Would still my pathway cheer.

Oh, let me love. That mighty boon
To erring beings given,

That song the glorious angels tune
Before God's throne in Heaven.

Oh, let me love some kindred soul,
Endued with Heaven's own light ;
Oh, God, my yearning heart control,
And guide my mind aright.

But let me love. Erase the dross
That clings to earthly love,
And may Thy Love all mine engross
In blissful realms above.

But while my home is on the earth,
My spirit in the wild,
One bright OASIS in the dearth
Grant to thy feeble child.

SALT LAKE TELEGRAPH.

HANNAH T. KING.

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FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30, FLORENCE STREET, ISLINGTON
AND BY ALL BOOK SELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"SEEK YE THE LORD, ALL YE MEEK OF THE EARTH, WHICH HAVE WROUGHT HIS JUDGMENT;
SEEK RIGHTEOUSNESS, SEEK MEEKNESS: IT MAY BE YE SHALL BE HID IN THE DAY OF THE
LORD'S ANGER."—Zephaniah ii, 3.

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THE DOINGS OF CONVOCATION.

(From the Pall Mall Gazette.)

It is difficult to read the proceedings which take place in Convocation without casting a somewhat wistful look upon the days when it was kept in silence. It is hard to imagine a spectacle in every respect so unedifying as is presented year after year by the irresolution and weakness of the clerical debating club, which starts from no premises, arrives at no conclusions, and performs no other function than that of diminishing the respect that is still felt for the clergy in their corporate capacity.

That it can do nothing is not its fault, but its misfortune, or possibly its good fortune; but that, with unrestricted power of talk, it should not be able to show that if it had full power to legislate to its heart's content, it could do anything in the least degree worth doing, is a very serious matter. The true way to test the importance of this is, to suppose for a moment that Convocation could do as it pleased. What would it do? Its first act of course would be to depose the Bishop of Natal. Its next act

would be to get into an internecine dispute about Ritualism, which might probably end in a permanent schism. In order to depose the Bishop of Natal upon the broad merits of the case, it would be necessary to discuss questions and to lay down principles which would very probably produce a schism in another direction. In short, if the Church of England had a real legislature, it would almost immediately proceed to split into two, if not into three parts, of which no single one could with any propriety claim to be the spiritual organ of the whole nation, the Church of England, in any tolerably accurate sense of the words. This is a sufficiently obvious and well-known fact; but let us carry the matter a step further. What degree of moral or intellectual weight would be attached to the teaching of such bodies? Each of the three would be practically regarded as a respectable voluntary association for religious purposes, but no one would regard any one of them as expressing anything more than the private opinions of its members. The

spiritual authority, the power over men's consciences, of all or each of them would be exceedingly small, not smaller perhaps than the power of the present Church of England in the same direction, but, most assuredly, not greater. Every one knows how small that power is, and must be so long as the Church of England is a collection of clergymen and laymen whose opinions upon religious questions differ by every shade which is interposed between the confines of Rome and the confines of Socinianism. The matter may be shortly stated thus:—So long as the Church of England remains as it is, it will have no spiritual authority, because it has no distinct creed; or to put the same thing in other words, because its creed is ambiguous, and is interpreted in the most different manners by men of different parties. If on the other hand the Church of England were split up into sections, each of which did proximately know its own mind, and had a more or less distinct and coherent creed, they would exercise little spiritual influence over the world at large because of their multiplicity. The result is that, whether it remains as it is, or whether its constitution is altered, the Church of England can never be the authoritative spiritual teacher of the nation at large, simply because there are *bona fide* differences of religious belief between different sections of the community which must be recognized in one way or another, and of the removal of which, whether by force or by argument, there is not the very faintest prospect. Of course it is in Protestant countries that this state of things shows itself most plainly, but it would be easy to show that it exists all over the world, though here and there, as for example in Spain, the fact has not made itself so distinctly felt as elsewhere. Still, on the whole, and looking at the most important and active parts of the world, it may be asserted in general terms that almost everywhere men have before them ocular demonstration of the fact (which the existence of Mahometanism and Buddhism would have proved to them long ago if they had had eyes to see it) that no creed has that degree of evidence in

its favor which excludes *bona fide* doubt on the part of all who consider the subject fairly. Theology, in short, is not matter of science, but matter of opinion. Men may and do hold a variety of views as to its different doctrines, even the most fundamental and important, in perfect good faith, and as long as human nature is what it is, it may be expected that they will continue to do so.

What is the practical conclusion from this truth? It is, we think, that the notion of grounding religious associations upon identity of belief is a mistaken, though a very natural one. Of course, as long as the world lasts, men will not only differ, but will also agree upon religious questions, and the sense of such an agreement certainly produces a deeper union of sentiment upon all questions of real lasting importance than any other cause whatever. In an age like our own, however, the number of persons who, upon full and free inquiry (supposing them to be capable of it, which is a monstrous supposition), will really agree upon the great questions of religion, will always be comparatively few, and if people choose to form themselves into mutually exclusive societies upon the basis of their respective creeds, the result will be a considerable number of narrow and petty sects, sincere, no doubt, but incurably dwarfed and contracted. On the other hand, by a strong clerical organization, by a passionate claim of the possession of miraculous powers, and by all the arts which are characteristic in all ages of spiritual tyranny, it is possible to have a large Church based upon an authoritative theology; but this can be done only by falsehood, and more or less conscious fraud and tyranny, which defeat themselves in the long run by the hostility which they provoke. The Roman Catholics on the one side, and the smaller and stricter Protestant sects on the other, fall into faults from which it is impossible for them to extricate themselves by their pertinacious adherence to the false proposition that it is possible to eliminate doubt from theology. Once admit that you cannot do so, and the great obstacle to religious associations of any size which

may be convenient, and for any purposes which they can discharge, is removed. In one way and another the Church of England finds considerable room for doubt, and offers considerable securities that doubters shall not be vexed or disturbed within its communion, and this is one of its great recommendations. It ought, however, to be consistent with this principle. It ought not to try to dogmatize. It should recollect that in these days in which the impossibility of arriving at certainty upon theological topics forces itself upon the attention of every one who has eyes to see the commonest and most familiar sights, you cannot make a thing true by voting it true. You cannot answer the Bishop of Natal by deposing him. You cannot

frighten people, at least not many people, and not for any length of time, from looking for themselves into the questions which interest them, by recording the opinions of the Bishops and other Church dignitaries that it is wrong to do so. If the clergy would leave religious opinion to form itself, as it will do whether they leave it or not, and accept the position of being official philanthropists and educators—if, in a word, they would be theological students and moral magistrates—they would occupy an intelligible, immensely important, and eminently influential position. As it is, they are constantly clutching after the moon and tumbling into the water in search of it.

THE "PALL MALL GAZETTE" AND THEOLOGICAL DOUBT.

The Church of England is in a most deplorable condition. What with Ritualism, which is making a great split in her already divided ranks, and heterodox Bishops, whom she can neither control nor depose, the church "*as by law established*" is having a hard time of it. The poor old lady, tottering and feeble, nearly ready to fall into her grave, sees her sons rising in rebellion against her, running counter to her decrees and canons and rubrics, making friends with her bitterest enemy—her mother Mrs. Rome, and finds herself constitutionally unable to exercise any power or authority in the matter. She is much to be pitied. Let us hope she will soon be buried out of sight, and be freed from all her troubles.

The *Pall Mall Gazette* can, to some extent, perceive her powerless condition, and says, "So long as the Church of England remains as it is, it will have no spiritual authority, because it has no distinct creed; or to put the same thing in other words, because its creed is ambiguous, and is interpreted in the most different manners by men of different parties." This is equally true in relation to all the different sects which have sprung

up in modern times. And the reason of this is, because these religious societies while aiming to impart instruction upon divine things, are mere human institutions. They have been founded and established by the wisdom of men. God has had no more voice in the matter than in the getting up of a banking establishment or a benefit society.

The Church of England, though hedged about with legal enactments, endowed with national funds, and supported by Parliamentary and Royal influence, has no more substantial claims to divine power and authority, than the most insignificant and un-influential sect which men have pleased to form upon their own responsibility. And her Bishops, though dressed out in all the pomp of their official robes, and dignified with the highest titles, have no more right to act for and in behalf of Deity, than the famous "Three Tailors of Tooley-street" had to represent "the people of England." Their whole claim to spiritual authority is founded upon the plea of Apostolic succession. So that all they possess has been obtained through a channel which they designate themselves as the most abominable and cor-

rupt—the Church of Rome. The Rev. Canon McNeil, the great champion of Protestantism, while speaking lately at a meeting of the *Liverpool Scripture Readers Society*, and denouncing Romanism, said—"If there was any saving power in the Church of Rome we had no business to leave it, and the very fact of our leaving it proved that we considered there was no saving power in it." If this be true, and we do not feel disposed to question it for a moment, how much saving power is there in the Church of England, which has nothing but that which she brought with her from the Church of Rome, and that church she acknowledges had none whatever? No wonder that her synods and convocations are derided and treated with contempt by her own officers and members, no wonder that her "creed is ambiguous," no wonder that it is interpreted according to the bias of each man's mind. She has no power to authoritatively declare what is truth, no spiritual influence to control the belief of her ministers or her people. She repudiates present revelation, and fixes the holy Scriptures as the limitations of her creed, while she has no definite rule by which to interpret them. No wonder she is described by the *Pall Mall Gazette* as "a collection of clergymen and laymen whose opinions upon religious questions differ by every shade which is interposed between the confines of Rome and the confines of Socinianism."

But strange to say, the *P. M. G.* rather likes this state of things than otherwise, and thinks that "the notion of grounding religious associations upon identity of belief is a mistaken, though a very natural one." Jesus! Peter! Paul! all ye Apostles and teachers of ancient times, what a wonderful mistake you made! It was very natural that you should entertain the notion of a united Church, composed of individuals from every creed and nation, "baptized by one spirit into one body," all joined together "in the same mind and in the same judgment," worshipping one God "in the unity of the faith," having "one Lord, one faith, and one baptism, and one hope of their calling," but you were quite mistaken, for the *P. M. G.* says so! And according to him you

were all guilty of "falsehood and of conscious fraud and tyranny," for without these he says it is impossible "to have a large Church based upon an authoritative theology." Why does not the *P. M. G.* speak out boldly, and declare his disbelief in the divine authority of Christ and his Apostles, and not pretend to believe in the Christian religion, and yet strike at the very root and groundwork of its existence—the authoritative teachings of its divinely appointed ministers!

The strength and unity of the Church which Christ formed, depended upon a divinely authorized ministry, who could declare in definite and unmistakable terms what was and what was not to be received as an article of religious faith, and who had power to depose or excommunicate either officers or members who would not hearken to the Church, and who taught or practised evil. And the weakness and division of the religious societies which men have set up, is attributable to the absence among them of any legitimate authority, or any recognized reliable standard of faith. While divinely appointed and inspired men ministered upon earth, the knowledge of the truth was enjoyed by all their sincere followers; but when inspiration ceased, and unauthorized men usurped sacerdotal functions, doubt and unbelief soon entered men's hearts, and now have almost universal sway. So widespread is religious doubt, that people have come to consider it inevitable. The *P. M. G.* says it is impossible to "eliminate doubt from theology," and lays it down as a settled fact, that "theology, in short, is not matter of science, but matter of opinion."

Inspired men have predicted that there shall be a time when "the earth shall be full of the knowledge of God," but that is impossible according to the principle enunciated by the *P. M. G.*, for theology, which is the science of God, he declares is not matter of science, but matter of opinion. The religious theories of men are, it is true, mere matters of opinion. But they are *spurious* theology. True theology—the science of God or of divine things can only be taught by divine power, and it is then as exact a science, and as far above mere matter of

opinion, as the science of mathematics, or any other of the exact sciences.

And why should it not be so? Is there anything unreasonable in the idea of knowledge unmixed with doubt in relation to divine things? Is God unable to make men understand the things of his kingdom? The very fact that men speculate so much about the things of God, and feel such an eager longing after something definite to satisfy their souls, is a proof that there is power within them to receive the knowledge which they lack. For it is a want of their spiritual nature which seeks to be supplied. But that supply cannot come from an earthly source, it must flow down from the Eternal Fountain, and he who drinks from that stream will be fully and completely satisfied.

The true light of God, which is comprehended in the science of theology, dissipates doubt as surely as the light of the day-king scatters the shades of night. Paul spoke understandingly when he said to the Saints—"Ye are all the children of light and the children of the day, we are not of the night nor in darkness." The Lord must be indeed a poor teacher, if he is unable to impart knowledge to his children. And his system must be indeed a miserable one, if it have no fixed rules, and is left a mere matter of opinion.

The fact is, that true theology has not been taught for hundreds of years, and for this simple reason, that there have been no inspired men on earth authorized of God to teach it. All that popular religious teachers have been able to do is, to comment upon and weave new theories out of the few disconnected threads of theology left from the mantles of the ancient masters. No inspiration has been expected from heaven, no re-establishment of the divine order of the Priesthood has been sought for. But men have gone on feeling their way in the dark, and when they have grasped anything that has seemed to them like that which they were seeking for, they have boasted of their wondrous light and clearness of vision.

But in these latter times God in his mercy has revealed anew the first principles of the science of theology, and has given to chosen men authority and ability to instruct all who are willing to be taught. Thousands have demonstrated its truth to their infinite joy and thorough satisfaction, and are advancing in the knowledge of divine things. For Christ has placed in his Church again Apostles, and Prophets, and Evangelists, and Pastors, and Teachers, "for the perfecting of the Saints." With them doubt is being "eliminated from theology," and that theology is really "matter of science." Its principles are not left as mere "matter of opinion," but are definite, plain, and demonstrable to all who will obey them.

And this is the testimony which we and all the Latter-day Saints bear to the whole world, that God has established again on earth the true order of the holy Priesthood, and that through those whom he has appointed he is manifesting the true science of divine things, that he will shortly overthrow the systems which men have formed and falsely called by His name, and punish those who have led mankind astray—and that the promised time is not far distant, when "a man will not have to say to his neighbor, know ye the Lord? but all shall know him, from the least to the greatest," for the rebellious and proud, and all that do wickedly, shall be consumed as stubble. And they that remain shall be "all taught of the Lord," for he has raised up "pastors who shall feed them with knowledge and understanding" by the power of inspiration from on high.

Therefore let editors and priests, as well as those whom they attempt to instruct, turn to the Lord with all their hearts, and seek for instruction from his appointed servants, and their doubts and divisions will flee away, and their souls will be illuminated with the pure light of everlasting truth.

CHARLES W. PENROSE.

Uncertainty! fell demon of our fears! the human soul,
That can support despair, supports not thee.—*Mallet*.

JERUSALEM AND ITS TEMPLE.

The Rev. Professor Porter, D.D., LL.D., who had for fourteen years been a resident of the Holy Land, recently delivered a graphic lecture in the Ulster Hall, Belfast, on "Jerusalem and its Temple: with Notices of the remarkable excavations now being made by English Engineers." The lecture was delivered under the auspices of the Masonic body, and the object was to raise funds for carrying out the excavations now being made by the Royal Engineers, under the patronage of her Majesty, with a view to the discovery of the ruins of the Temple. The hall was fairly filled, and the attendance was influential. A great many members of the Brotherhood, who wore the insignia of the Order, were in attendance. Sir Charles Lanyon, M.P., architect, Deputy Provincial Grand Master, was voted to the chair.

In speaking of the enormous sub-structure of the Temple, Dr. Porter said:—It is, doubtless, to these sub-structures the sacred writer refers, when he says—"And the foundations were of costly stones, even of great stones, stones of ten cubits, and stones of eight cubits." On the south-west and south-east the foundations of colossal walls were laid nearly at the bottom of the Tyropœon and Kidron. Josephus's account of it is almost startling:—"They surrounded Moriah," he says, "from the base with a triple wall, and accomplished a work which surpassed all conception. The sustaining wall of the lower court was built up from a depth of 300 cubits (450 ft.!) and in some places more. There were stones used in this building which measured forty cubits." Perhaps some may be inclined to smile incredulously on hearing such measurements as these; if so, just wait a little till I describe the wonderful discoveries made by recent excavations.

In describing these discoveries, and in reference to the southern wall, the lecturer said.—

"We go first to the south-east angle. Here is a magnificent fragment of the Temple, and one of the finest speci-

mens of mural architecture in the world. The stones are colossal, ranging from 10 ft. to 30 ft. in length, by 5 ft. in height—all noble 'corner stones,' polished after the similitude of a palace." The elevation of the wall above the present surface is 73 ft. The Royal Engineers sank a shaft to the foundation, which they discovered at the depth of 60 ft. This angle must, when perfect, have been 140 ft. high. And this is not all. It stands on the rocky side of Moriah, which sinks, almost perpendicularly, 200 ft. to the bottom of the Kidron. And, besides, on the top of the wall stood the royal porch, 100 ft. in height. Consequently, the summit of the porch was 240 ft. above the foundation of the wall, and 440 ft. above the Kidron! This was that 'Pinnacle of the Temple' which was the scene of one part of our Lord's Temptation. We now go over to inspect the still more extraordinary discoveries at the south-west angle. We pass on our way two ancient gates, which opened from the low suburb of Ophel, where the priests dwelt, to long subterranean avenues leading up to the Temple. The masonry of the south-west angle is even finer than that of the south-east. At present the angle rises 90 ft. above the ground. Captain Warren, with great labor and at no little risk, sank a shaft, and discovered the foundation laid upon the rock, at the enormous depth of 100 ft. The grandeur of this angle almost surpasses conception. The corner stones are colossal, measuring from 20 ft. to 40 ft. in length, by about 6 ft. in height. One stone, which I myself measured, and which is placed 110 ft. above the foundation, is 34 ft. long, and weighs above 100 tons! I believe I may say that to raise a stone of such dimensions to such a position would try the skill of modern engineers. It was near this angle the bridge stood which spanned the Tyropœon, connecting the Temple with the Palace. The remains have been discovered. The following measurements will give some idea of its stupendous size and gran-

deur:—The spring stones of one of its arches are 24 ft. long by 6 ft. thick. The breadth of the roadway was 50 ft., corresponding exactly to the central avenue of the Royal porch. The span of each arch was 46 ft. The height above the bottom of the Tyropœon was 225 ft. This stupendous bridge would bear favorable compari-

son with some of the noblest works of the present century. Can we wonder that, when the Queen of Sheba saw it, 'there was no more spirit left in her?'

The lecture closed with a stirring appeal for aid to the Exploration Fund.—*Builder*.

PALESTINE EXPLORATION FUND.

TO THE EDITOR OF THE TIMES.

Sir,—Since my last communications, on the 11th and 17th of January, Lieutenant Warren has continued his researches at Jerusalem, chiefly in the Tyropœon Valley, under the west wall of the Haram area, at the two arches known respectively as "Robinson's" and "Wilson's."

1. At the former of these, which it will be remembered is at the south-east corner of the Temple enclosure, the first pier has, after much tunneling, been discovered at a depth of 42 feet below the surface of the soil, and 41 feet 6 inches from the Temple wall. The pier is 12 feet 2 inches thick (E. to W.), and 45 feet long (N. to S.); two courses, 3 feet 9 inches and 3 feet 1 inches, are standing, and part of a third; the pier is not of solid masonry, but is constructed, apparently for economy, with hollow spaces inside, in a way which would be unintelligible without a sketch. Thus the arch (whether single or the first of a viaduct remains to be determined) was 4 feet 6 inches span, 45 feet broad, and 64 feet from the foundation of the pier to the underside of the key-stone. Between the pier and the Temple wall is a pavement, upon which lie the huge stones of the arch, huddled together just as they fell, probably at the siege by Titus. The depth of the gully below this arch is, as I have shown in former letters, almost certainly 100 feet below the present surface, or some 60 feet below the pavement just spoken of; and it is, therefore, probable that below the pavement there is another arch, and beneath it the stream of the Tyropœon

Valley. To explore this and trace the course of the ravine, which may, perhaps, have bent round to the east and cut off the Temple mount from Ophel, will be the next step.

2. "Wilson's" arch springs out of the Temple wall just as "Robinson's" does, but 550 feet further north, and is the same span within six inches. Here the remains of the viaduct are more plentiful and more obvious than at "Robinson's." The great arch is standing, perfect, and four arches have been discovered in prolongation of it towards the west. These arches decrease in height as they go westward, and terminate in an arched passage or tunnel 10 feet wide, which has been traced for 120 feet, or 230 feet west of the Temple wall. The passage appears to lie under the street of the Bab-es-Silsile, which runs from the Jaffa Gate to the Haram area. The arches are built upon others below them, which were perhaps employed as tanks, and they would seem to be the centre of an immense and complicated system of reservoirs, passages, and aqueducts, which Mr. Warren is engaged in unravelling, and of which I hope shortly to receive plans and full information.

3. On the hill south of the Temple wall (usually called "Ophel"), six shafts are being sunk to determine the contours of the original ground, the ultimate direction of the Tyropœon ravine, and the existence of houses or other edifices. In one of these shafts Mr. Warren has had the singular good fortune to come upon the continuation of a passage leading south from the wall, which he formerly

struck in the deep shaft near the S.W. corner (pages 23-24 of the printed papers), but which he was then obliged to abandon. The passage is thus traced for 350 feet, and still runs on southward.

A little opposition had been encountered from some of the proprietors of houses in the neighborhood of "Wilson's" arch, partly arising from fear, partly from a desire for *bakshish*; but Mr. Warren was firm in passive resistance, and through the kind intervention of Mr. Noel Moore, our Consul, with the Pasha, the resistance has been overcome, and the works are proceeding as before. I have obtained the permission of my committee to send out more assistance, and I hope that in a few weeks the hands of Mr. Warren and his able coadjutor, Sergeant Birtles, will be strengthened by the arrival of two more men, and that the work may be extended and pushed on with the same vigor and earnestness which has marked their progress throughout.

This of course entails a larger expenditure than before, and I therefore renew my entreaties to all those who desire to see this most important and useful investigation carried on to completion, to give their pecuniary assistance to it. Without plans, and an

amount of detail inadmissible into your columns, it would be impossible to make the matter intelligible to the general reader. What I have said above will, I hope, make it evident to all that we have, as it were, lifted the corner of the veil which covers a truly extraordinary system of ancient existence. To those who wish to know more I may say, that all Lieutenant Warren's drawings have been lithographed and his letters printed, and may be had on application to me, or to Messrs. Bartlett, 186, Fleet-street. The interest of the work increases at every step. The Institute of Architects were good enough at their last meeting to admit that it had strong claims on their notice.

The Biblical side of the question has been too well urged by the Dean of Westminster and others to need a word from me, and I hear that the enlightened and powerful body of Freemasons intend to give their active support to this attempt to reveal the edifice which is the very corner-stone of their world-wide fabric.

I append a list of donations received since my last letter, and am, sir, your obedient servant,

GEORGE GROVE, Hon. Sec.
—*Letter in the Times.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MARCH 21, 1868.

JOURNALISM IN UTAH.

"MORMONISM" aims at the universal diffusion of all useful knowledge. Not only that kind of knowledge which is generally called religious, but also that which is termed secular. Though in the vocabulary of the Saints there are, strictly speaking, no such distinctions as religious and secular in regard to knowledge. With them all truth is divine. Mathematical truth is just as much God's truth, as any principle contained in a direct revelation from heaven. So with all truth wherever it may be found.

The desire of the Saints for the diffusion of knowledge is manifested in many ways. The number of schools which they keep open for the instruction of both young and old, the numerous lectures which are delivered among them on various subjects, their music classes, lyceums, &c., are evidences of the tendency of "Mormonism" to enlighten and elevate. But in nothing has this been more clearly shown than in their efforts to sustain the press. Wherever and whenever their enemies have given them breathing time, they have always published some periodical in the interests of everlasting and universal truth. Amidst the mobbings, drivings, and persecutions they have endured, wherever they have halted long enough to erect a shelter for their families, the carefully preserved type has been brought forth, the press erected, and pages from the volume of truth have been published to the world.

At the present time Utah can boast of several interesting and well conducted periodicals. The **DESERET NEWS** is the pioneer newspaper of the Rocky Mountains, and the organ of the Church. Originally it was only a weekly sheet, but it has advanced in public favor and usefulness, until now, under the able editorship of Elder George Q. Cannon, it has increased to three distinct papers—THE **DESERET EVENING NEWS**, THE **DESERET SEMI-WEEKLY**, and **DESERET WEEKLY NEWS**. The **SEMI-WEEKLY TELEGRAPH**, and the **SALT LAKE DAILY TELEGRAPH**, both edited and published by Elder T. B. H. Stenhouse, are also very popular, entertaining, and instructive newspapers, and circulate extensively through all the Territories of the great West. The **JUVENILE INSTRUCTOR**, edited and published by Elder George Q. Cannon, is a semi-monthly illustrated magazine, which is doing an immense amount of good among the children of the Saints, inculcating principles of moral and religious excellence, and holding out historical examples worthy of imitation.

For some time past the need has been felt in Utah of a periodical devoted to literature, science, and art. We are happy to say that this popular want is now being supplied by THE **UTAH MAGAZINE**, a weekly journal edited and published by Elder E. L. T. Harrison, the first No. of which was published on the 17th January. In this issue of the **STAR**, we present our readers with the editor's "Dedictory." We wish him every success in his enterprize, and hope that his interesting magazine will be extensively patronized, to the exclusion of the trashy, sensational sheets which hitherto have found their way into our growing Territory from the corrupt cities of the East.

The above-named periodicals are all published in Salt Lake City. There are quite a number of manuscript newspapers published in the different settlements in Utah, situated at a distance from the city. These are all exceedingly useful in their respective localities, and we hope they will develop into printed permanent journals as the population increases.

We have just received the first No. of **OUR DIXIE TIMES**, edited and published by Elder Joseph E. Johnson, at St. George, Washington co., U.T. We present our readers with his "Salutatory," and our congratulations to brother Johnson upon his re-occupation of the editorial chair. These additions to Utah literature are evidences of the growth and prosperity of the Saints, and of their intellectual progress.

From Elder George Goddard's letter, it will be seen that at the School of the Prophets President Young introduced the subject of phonetic literature, and a resolution was adopted to procure type and all necessary materials for

the publication of school books, and all other works necessary for the instruction of the young, to be printed in the Deseret Alphabet. This movement will no doubt result in a great and important revolution in the literature of the Saints, and will one day have its effect upon the whole world.

Our faith and good wishes go with our brethren in all their undertakings for the benefit of the Saints and the enlightenment of all mankind, and we hail with joy the approaching day when darkness, ignorance, and superstition shall be entirely driven from this lower world by the glorious light of God's eternal truth.

DEDICATORY.

(*The Utah Magazine.*)

This morning we present the first pages of *THE UTAH MAGAZINE*, a journal "devoted to Art, Science, and Education," and most appropriately, for we open them amidst a people whose theology assigns a mission—a perpetuity and a glory to Science and Art, to which the creeds of the world furnish no parallel.

To those who have never studied how much the natural tendencies of the faith of this mountain people *necessarily* does for Art and Science in comparison with other faiths, this statement will of course appear extravagant—we expect it to do so;—but this idea will subside when such readers have answered to themselves the practical question, what does their own religion, or any other they are acquainted with, say directly in behalf of these pursuits, and to give the question a still fuller scope, what relationship and utility to man, as an eternal being, does their religion assign to Art and Science. The "Christian"—and we need think of no other religionist at this moment—will reply, mine assigns him none. Art and Science are matters outside of religion, destined only for mortality, and prepared to perish with the dust of their admirers. A true answer of the creeds of all Christendom to such a question would be:—"Art and Science are not constituent parts of our Theologies; they are practised by our believers, but not *because* of our beliefs; we know of no eternal future for such employments." Speculative men like Sir David Brewster or Dr. Dick, venturing beyond the limits of their creeds, have, it is true, supposed it probable that researches into the wonders of Nature and Science may form one of the pursuits of man's future life, but they have done so on their own authority as philosophers, and not as religionists—no presbytery, no assembly or synod has declared such an idea divinely true. As far as all such creeds are concerned, Art and Science have developed themselves unaided and alone—no priest has crowned them with divine sanction—no creed has associated them in the faith and hope of a people. At the best, they have been entitled "Handmaids to Religion,"—but Handmaids destined to be left outside the gate when celestial life is opened to humanity.

Not so with the faith of the people we address;—they have a nobler creed concerning man. In the comprehensive immortality declared by them, all his faculties and powers are included—the skill of his hand, the wit of his brain, and the ambitions of his soul. Art and Science are the essentials of his intellect, if that lives—and it will eternally—they must live also. "Mormonism" alone, therefore, of all creeds, recognizes and declares the immortality of the

intellect associated with its natural pursuits—subordinate in that condition, it is true, as it should be now, to the moral and higher qualities of our nature ; but no less there. This it declares with its whole force as a religion. It cries to Art and Science, "Thou art immortal." To every faculty of the human mind it says, "You can never die." The artist, under the impulse of this belief, rejoices like a giant preparing to run an eternal race ; mechanical genius sees an endless road for its explorations, while the philosophical mind has double joy in its studies, for it has no pursuits to drop this side of the grave.

Thus, as a community, we back Art and Science with a force unheard of in the world before. Instead of considering them mere "Handmaids" to Theology, we include them in the Theology itself. Instead of regarding them as matters of temporary utility, and binding up their records at the hour of death in the dead-clothes of their professors, we assign them an eternal value, and prophesy their victory o'er the grave, and envelop them in the immortality of the race to whom they belong. To that people, then, first to preach the full mission of Art and Science, and to their cause, we dedicate this little tributary to that mighty stream of moral and intellectual truth destined to refresh and invigorate a world. And here let us ask the question, if science unaided by religious authority has travelled so far, and so much benefitted our race with the darkened prospect of its short-lived life ever before its professors, where shall its explorations cease, and what shall be its results in the hands of a people who have a clear vision of its endless destiny, and with whom all the benefits or pleasures derived from its pursuits to-day, are but faint shadows of far grander results in worlds to come ?

SALUTATORY.

(*Our Dixie Times.*)

Upon a spot once livid with the fires of a vast volcano—yes, in the very crater—where once the ashes, sand, and dust burst thickly and darkly forth, followed by the red blazing torrent, and still marked with the once molten rock that gushed out a fluid mass—we have pitched our tent, spread our blanket, and settled down. With press erected, type on end, a clean sheet and our best bow, we again appear, not for applause, but with hopes of gaining your honest approbation, to earn which fairly shall be our constant endeavor. Our newly adopted country, to the casual eye, is sandy, rough and percipitous, rocky, naked and forbidding ; and yet we think we can discern in the no distant future, with industry and energy, comfort, competence, and wealth—not hidden under the rocks or in quartz veins, but under the surface of the soil of our many valleys and hill sides, in the springs and streams of water, in the banks and ledges of clay, lime, sand, and building stone ; and though our resources may not be considered extensive, yet we have scope enough to engage all our thoughts and our time. We are a quiet people, and need little law and few lawyers. We are remote from political exigencies, and not very ambitious, so we have small use for politics. Our religion is simple, requiring no salaried expounders, and as we have no idlers or brawls and drunkenness, our course

cannot be devious, having little left but current news and a constant effort to assist in developing our resources, wealth, comfort, and happiness to attend to, cutting off all hope of sensational articles from our columns.

Let us see! what shall be our programme—no, we can't say. Time must do it—wait!

LEFT FOR THE EAST.—This morning (Feb 17th) at half-past six o'clock, General H. B. Clawson, of the firm of Messrs. Eldredge and Clawson of this city, (accompanied by his wife,) and William C. Staines, Esq., took their departure for the East on the stage. General Clawson has been selected to act as agent to take charge of the extensive immigration operations and interests of the Church of Latter-day Saints in the East this coming spring and summer. In this business he will be assisted by William C. Staines, Esq., whose past experience and faithfulness in the same position on two previous occasions, are sufficient guarantee that he will ably assist General C. in bearing the burden of care which will rest upon him.

Both these gentlemen go on their mission with the full confidence of the people, and many a fervent prayer will ascend in their behalf, that they may be successful in all their movements. They are well qualified by a knowledge of what is required, and by integrity and business aptitude, to discharge in the best possible manner the duties entrusted to them. This business has always required trustworthy, diligent, and experienced men to attend to it properly—men of judgment, and good practical habits. But this year especially, more than any that has preceded it, these qualities are likely to be called into requisition, for the numbers of those immigrating will be greater by far than they have ever been since our people commenced to immigrate.

It is a mark of great confidence to be selected to attend to these responsible duties; but we feel assured that under the blessing of the Lord, brothers Clawson and Staines will prove every way worthy of it.

In addition to his public duties, Gen. Clawson will have the affairs of the firm of which he is a member—the purchasing, forwarding, &c.—to attend to. The business of Eldredge and Clawson in the East must of itself be very considerable. To Mrs. Clawson the trip will be full of novelty. She has never been out of the mountains since she came here, a mere child, upwards of nineteen years ago. The outside world will be new to her; but amid all its novelty and attractions, her mind, we doubt not, will often revert to, and long for her calm and peaceful home in this valley. We wish the party a pleasant journey and a safe return.—*Deseret Evening News.*

CORRESPONDENCE.

AMERICA.

Salt Lake City, Feb. 16, 1868.
President Franklin D. Richards.

Dear Brother,—I feel as though a word from me would not be unac-

ceptable to you, therefore I sit down to pen you a few items concerning our mountain home, and the feeling of the Saints in Zion.

The Legislature is still in Session,

but will close on the 21st inst. We have not had much business to do; our labor has been much abridged in consequence of the law passed by Congress prohibiting Territories from granting private charters.

On Friday, Feb. 7, 1868, President Young, accompanied by Elders Heber C. Kimball, Wilford Woodruff, E. F. Sheets, Joseph F. Smith, A. O. Smoot and others, started for Provo. A great change has taken place in the administration in that locality. Brother A. O. Smoot is elected Mayor of Provo, and presiding Bishop of the whole county; Wilford Woodruff, Joseph F. Smith, George Bywater, A. F. McDonald, and Daniel W. Cluff, City Conncillors; E. F. Sheets, Wm. Miller, and Myron Tanner, Aldermen. They report the spirit of the people in that region as very good.

Last week, in company with Bishops Maughan and Rowberry, I visited Tooele and Grantsville. We had an excellent time there.

It will no doubt be a source of great joy to the Saints in Europe, to hear that the Saints in Zion feel liberal in donating for the emigration of the poor. Cache Valley manifests a good feeling in that direction, as do also other places where I have visited. The missionaries in Cache Valley have done well, and have been blessed in their labors among the people who, in the place of spending so much time in dancing, are occupying their minds in studying, and posting themselves in literature, in religious principles, and various branches of education.

I have enjoyed myself exceedingly this winter in visiting the Wards and preaching to the people, also in attending the School of the Prophets. Much valuable instruction has been given there by President Young and others, which strengthens our spirits and fortifies our minds.

Times are very dull at present as regards money; goods are very low for cash, but a reaction is expected very soon, and those who have stored their grain will reap the benefit of the high prices of produce.

An individual of questionable character, a short time ago, seduced the daughter of one of our brethren, named Hughes. Brother Hughes

hearing that all was not right, came to town, and put the seducer in the hands of the city police. Next day the trial came on, and brother Hughes's daughter testified to the seduction, stating all particulars. This grieved the father, who walked up to the seducer and shot him through the breast, not, however, fatally, as he still lives, although very low, and hardly expected to recover. This shows the fate of the transgressor, and should be a warning to those who come here with evil in their hearts.

Governor Durkee seems willing to sign the laws that we make, and is very kind and sociable. The STAR comes regularly, and is very interesting. The families of the missionaries are all well, as far as I know.

I should judge from the signs of the times, and the spirit that rests upon our leaders, that great events are near at hand.

The great Union Pacific Railroad will, it is expected, reach Green River next summer or fall. Where it will come into this valley is not yet known to us, yet it is decided in the minds of the people that it will either come by Weber canyon or Bear river.

There is very little snow left on the ground, but the weather is still very cold.

I have had the privilege of visiting at your house; your wife Jane is as amiable and interesting as ever, and thinks as much of her husband and family as ever. Your son Franklin is very kind and courteous, and your daughter Josephine has grown up to be a fine figure, and in her manner worthy of imitation.

Please give my kind love to brothers Preston and Penrose, and all the brethren with you.

The brethren of the Twelve here, and many of the hon. members, wish to be kindly remembered to brother Franklin.

Praying for the prosperity of the Mission over which you preside, I remain your brother in the Gospel,

E. T. BENSON.

Salt Lake City, Feb. 16, 1868.

Brother Franklin,—We are still in the midst of a cold winter. The last week of the Legislature has arrived,

and, as usual, the most important part of the work is yet unfinished. The House has commenced its evening session.

The President's visit to Provo had a good influence. Brothers Sheets, Smoot, and Bywater, are going to move right up.

The President has bought Bishop Miller's property—his dwelling-house and orchard, for twelve thousand dollars; he is going to move one of his families there.

Brothers W. C. Staines and H. B. Clawson and wife are going to start east in the morning, to look after the emigration. There are a great many cattle donated in aid of the fund; greenbacks are very scarce; merchants complain bitterly for want of currency.

Your brother in the Gospel,
GEO. A. SMITH.

Salt Lake City, Feb. 12, 1868.

Elder Franklin D. Richards.

Dear Brother,—We are having some choice seasons of instruction, semi-weekly, in the theological class connected with the School of the Prophets, President Young as our head teacher. The subjects of oneness, or union in sustaining ourselves commercially, &c., also the Word of Wisdom, a revival of our fast day observance, attending meetings, and offerings for the poor, are being taken hold of by the Saints more generally than ever before, also raising means for emigrating the poor.

In the minutes of the Bishop's meeting to-night, I read that nearly 50,000 dollars were raised for that purpose in Cache Valley, and I do not know that other counties will be one whit behind that in proportion to their size and means.

President Young strongly advocated the general introduction of the Deseret Alphabet, and that the same be taught throughout the Territory in all our Sabbath schools; said the Regency would be instructed to send for new type of the same, and have thousands and tens of thousands of small interesting books published, to be disseminated through our Sunday schools, which, by-the-by, are established in nearly every settlement throughout the Territory; and all who were willing to aid him in this important undertaking, were asked to uplift their right hand, when every Bishop, Councillor, Teacher, and Elder present raised their hands: he then said, "God bless you brethren." This was about two hours ago, at the Bishop's meeting. There are nearly 250 scholars attending the school referred to, and your humble servant has the pleasure of calling their names every Monday and Friday, which occupies about 15 minutes each time. Our number was augmented by the members of the Legislative body.

Permit me to remain your friend, and brother in the Gospel,

GEORGE GODDARD.

SUMMARY OF NEWS.

The number of wrecks reported for the week ending Saturday, March 7th, was 104, which increases the total for the present year to 443.

The Memphis *Avalanche* says there are twenty thousand starving negroes in Memphis, living in filth and rags, who are kept alive only by stealing. Deploable as this may be, it is the case to a greater or less extent in every Southern town and city.

A hand, in horse measure, is four inches. A fathom, 6 feet, is derived from the height of a full grown man. An Irish mile is 2,240 yards; a Scotch mile is 1,984; a German is 1,809; a Turkish 1,826. A legal stone is 14 pounds in England, and 16 pounds in Holland.

Sir Samuel Baker, in his late book, "The Nile Tributaries of Abyssinia," says—"There is no divorce court among the Arabs. They are not sufficiently advanced in civilization to accept a pecuniary fine as the price of a wife's dishonor; but a stroke of the husband's sword, or a stab with the knife, is generally the ready remedy for infidelity."

Nearly 20,000 colliers in the St. Helen's district have "turned out" in opposition to a resolve on the part of the employers to reduce wages to the extent of 15 per cent. The men are willing to submit to a reduction of 10 per cent., but the employers adhere to their own terms.

A southern lady, who is the wife of a prominent and extreme radical, residing in the Northern States, while engaged in plucking the grey hairs from her husband's moustache, was asked by him—"What are you doing, my dear?" "Only carrying out your own policy, sir—exterminating the whites for the benefit of the blacks," was the reply.

The jealous man is alwuz a huntin. He is alwuz a huntin for sumthin that he don't expekt to find, and after he has found it, he is mad bekause he has. These fellers don't believe in spooks, and yet they are about the only folks who ever seen enny. A jealous man is alwuz happy jist in proportion az he is miserable. Jealousy is a disease, and it is a good deal like sea-sickness—dreadful sick and kan't vomit.—*Josh Billings.*

Self-denial is the great pivot of our moral being—the dividing line between a great and a bad man. A man need not go from home to be heroic; he need not go from himself to be "greater than he who taketh a city." He need not seek any other theatre for conquest than himself. He has here enough to do—a thousand battle-fields.

A letter from Rome, in the *Corriere delle Marche*, states that the sum to be paid for the dispensation asked from the Pope on the occasion of the marriage of Prince Humbert with his cousin, the Princess Marguerita, will be £4000.

A New York paper of Feb. 19th, says—"A Newfoundland dog was seen carrying a bundle in his mouth down Second Avenue, on Thursday night. Arriving at No. 451, occupied by Mr. Van Winkle, he walked up the steps, and, having deposited the bundle on the topmost step, ran off. The package contained a female infant about one week old."

During the first week of March, the streets of London were placarded with an announcement headed in large letters, "Want, Want, Want!" and calling a great meeting of men and women in St. James's Hall, for the purpose of considering what should be done for the thousands of homeless and starving people now about London, and for discussing to what the present stagnation in trade is attributable.

BLACKBALLING IN HIGH LIFE.—The ballot at Brooks's has recently been fatal to several distinguished aspirants. Among other candidates who during the last fortnight have been rejected by this exclusive society, may be counted the eldest son of an earl and parliamentary representative of an important constituency. It must be agreeable to the members of the club to reflect that, if the claims of all to continued membership were put to the test of the ballot-box, it would be inevitable, in the present temper of the society, that every man should be blackballed!—*Echoes from the Clubs.*

THE ENGLISH LANGUAGE.—The following is an illustration of the fact that we may write or speak the English language and still use an unknown tongue. The words below can all be found in the dictionary, and all are grammatically used, and yet the thing is as hopelessly dark as if written in Chinese. It purports to be a letter from an author to a critic—"Sir,—You have behaved like an impetiginous acroyle! Like those inquisite, crass, sciologists who, envious of moral celsitude, carry their pugnacity to the height of creating synposically, the facund words which my polymatic genius uses with uberty to abligate the tongues of the weetless! Sir, you have crassly parodied my own pet words, as though they were tangrams. I will not coasservate reproaches—I would abduce a veil over the atramental ingratitude which has chamfered even my undisceptible heart. I am silent on the oscillation which my coadjuvancy must have given you when I offered to become your fautor and admincle. I will not speak of lippitude, the ablepsy you have shown in exacerbating me—one whose genius you should have approached with mental discalcation. So I tell you, sir, syncopically, and without supervacaneous words, nothing will render ignoscible your conduct to me. I warn you that I would vellicate your nose, if I thought that any moral diathrosis could be thereby performed."

DIED:

BURIAL.—At Arbroath, on the 8th of March, after a short illness, Isabella Mather, wife of Elder David Buist, aged 37 years.—*DESERET NEWS*, please copy.

P O E T R Y.

"Isay unto you many are called, but few are chosen.—JESUS.
Chosen to be faithful, then chosen because they are faithful.—BRIGHAM.

"CALLED AND CHOSEN."

Called to be faithful, truthful, good,	Chosen, to swell the faithful band.
Called, to be saints in these last days,	Chosen, where trust must need be found.
Called, to withstand the surging flood	Chosen, to Priesthood, bid to stand—
Of evil, through life's devious ways.	Or rule, by truth, on holy ground.
Called, to abide "the law of life,"	Chosen, as landmarks on life's wave,
Called, to be noble on earth's sod,	Chosen, because they faithful stood,
Called, to have peace 'mid jarring strife,	Chosen, with power the lost to save,
And force a path to heaven and God.	And from the evil bring forth good.
Called, to ignore the ways of sin,	Chosen, immortal lives to win,
Called, to be proof 'gainst tempter's dart,	Chosen, because they gained the day :
Called, an eternal life to win	Chosen—to be as Gods, from sin,
And with the righteous have a part.	And all its forces drawn away.
Called, to be soldiers in the fight,	Who hath ambition ? here is scope,
Called, as the patriot chiefs to win,	Who that hath failed but is inspired ?
Called, to maintain the truth, the right,	Hath one despaired that doth not hope,
'Gainst "foes without and fears within."	And feel their every impulse fired ?
Called, to succeed though hell may rage,	Who called hath been 'not chosen yet :
Called, to be manly, whole-souled, free,	But will renew the race to-day ?
Called, as a star on life's great stage,	What idler, but hath labor set,
To victory called, as God to be !	If he would claim the prize or pay.
Chosen, because they stood the test,	In all our Israel, none should shrink.
Chosen, because no power could move,	None flee the track, unfaithful be,
Chosen, as God's anointed, blest,	That with the chosen they may drink
In widening circles more to prove.	From founts divine, by God made free.

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FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30, FLORENCE STREET, ISLINGTON
 AND BY ALL BOOK SELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"SEEK YE THE LORD, ALL YE MEAK OF THE EARTH, WHICH HAVE WROUGHT HIS JUDGMENT;
SEEK RIGHTEOUSNESS, SEEK MEKKNESS: IT MAY BE YE SHALL BE HID IN THE DAY OF THE
LORD'S ANGER."—Zephaniah ii, 3.

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"CHRISTIAN" CIVILIZATION *VERSUS* CHINESE MORALITY.

The New York *Herald* has received a telegraphic letter from Hong Kong, in which it is stated that the "Christian authorities" at Hong Kong have licensed gambling houses, and the Chinese of Canton have protested. The *Herald* makes the receipt of this intelligence the occasion for an article which contains a considerable amount of irony. After quoting the saying of Confucius, the father of Chinese philosophy—"Riches and honor acquired by unrighteousness are to me as a floating cloud," and reasoning upon it, the article proceeds:—

"It is but natural that the Canton crape philosophers, schooled in the lessons of Confucius, should raise their voices against the demoralizing fact that gambling receives the sanction of the law. Here is a fine commentary on an atrocious piece of sham. Our Christendom pulpits are eloquent against false gods, and missionaries without number are sent out to ground the deluded Orientals in a knowledge of heavenly things, and here, in the nineteenth century, those pigtailed meet

Western enlightenment with an argument against the degrading immorality it not only permits but protects. How then? Have we no fine texts against this sort of vice? Plenty. Our moral law teems with precepts and commands that declare and threaten on this point. But here is a little difference. Our civilization is so fine and high that we value words as words, and

—words are but wind,
Too feeble implements to bind.

Our precepts are precepts only. We listen to the lesson and then do what we like, while those poor deluded Chinamen are actually trying to shape their daily conduct in accordance with their abstract notions of moral right. Much is yet to be done in those countries, therefore, and we ought not to spare our missionary efforts."

Why is it that, wherever so-called Christianity goes, results precisely similar to these against which the Chinese protest follow? It might be imagined that a pure system of morals, such as its preachers and missionaries declare it to be, would bring forth different

fruits to these. But it does not. Visit every land where *soi disant* Christian ministers have gone to propagate their creeds and evangelize(?) the heathen, and you will find the standard of morals among the poor, ignorant creatures, lowered by the pernicious teachings of their visitors. Treading on their heels are all the vices of their false civilization, which are a blight and a curse to any nation among whom they are introduced.

The Christianity of this age has been of no benefit to any heathen nation to whom it has been preached. The visit of its missionaries to a pagan land, is the sure precursor of misfortune and evil to that hapless race.

In proof of this we need not refer to our own aborigines, to India or China; but only to the Sandwich Islands. For years that group of islands were held up as the missionary paradise. There Christianity had achieved its highest triumph. And certainly missionaries never could ask for a fairer and more unrestricted field for the propagation of their system, and the practical carrying out of their schemes for man's redemption, than they had there. The entire control of the government, the education of the princes and nobles and leading men of the kingdom, and the dictation and the enactment of laws, were all in their hands. They were virtually

the rulers of the country. Had their system been anything but a sham, they might have made the people as attractive as their climate. But misery, degradation, and prospective annihilation are upon and before the people. The laws which they enforced, and the practices they promoted, have proved the ruin of the nation. The institutions of modern Christianity have crushed them, and they will soon be blotted out.

The people of this Territory should be thankful that pseudo-Christianity finds no field for its operations here. It is true that owing to its absence we have no number of sanctimonious, devout-looking men—we have no churches and chapels; but neither have we any brothels, gambling saloons, nor the other concomitants which flourish under its protecting wing. If its missionaries could operate to their satisfaction, our happy and peaceful Territory would speedily be transformed into a pandemonium. Under their fostering care, the institutions of Christendom in all their vileness would soon flourish here. In this manner would we be Christianized, if they had their way.

To call such systems Christian is a libel on the Savior. The fruits they bear give unmistakable evidence of another origin.—*Deseret Evening News.*

THE UNION PACIFIC RAILROAD.

“From the day that the Americans became masters of California, they had always had it in their heads to join it by the best possible roadway to the old States of the Union; and it was a grand conception, for the distance between the railways of the valleys of the Mississippi and the Missouri, that here had stretched their arms outwards towards the west, were still separated from the Pacific by fully 2000 miles—as near as can be the distance which intervenes between St. Petersburg and Lisbon. Fremont—then Captain, now General—a few years back nearly President of the

Republic, son-in-law of Benton, one of America's most worthy sons, traversed, with a few companions, in 1847, the desert that led to the Rocky Mountains, found out the passes through them, as well as those of the Sierra Nevada (the Snowy Mountain), and arrived in California just as his countrymen were taking possession of its territory. It was at the same time that the first golden nugget was discovered. The news spread, and a party of emigrants followed Fremont's footmarks. Those who arrived in California left the bones of many of their comrades to whiten and then to moulder

in the desert, and it was nearly six months before the survivors reached the El dorado. Similar casualties beset the parties that followed the first gold-seeking pioneers, for the same spirit which makes every American believe that he *may* be President of the United States (therefore no American ever commits suicide), made each survivor of each party, as its ranks were thinned by famine, fever, and the attacks of the Red Indians, believe that he, at all events, would be spared and arrive at last at his destination.

"But some *did* arrive, and by degrees the perils of the route diminished, although they have never, even at this day, altogether ceased. In less than ten years from the date that Fremont first set out on his expedition, a regular overland mail had been established, which completed its journey between San Francisco and St. Joseph, both for passengers and despatches, in three weeks. A grand total distance of fully 2000 miles on the average of one hundred miles in each twenty-four hours; of course some days more, some days less; for, independent of Nature's road on the desert, no less than two mountain passes had to be surmounted, and on these there was not in the first instance even a bridle-way. This pace, however, was considered too slow, at all events as regards correspondence. The 'Pony Express' was thereupon inaugurated in 1860, by which time the system of eastern railways had extended 400 miles more towards the west than what they were in 1858, consequently diminishing roadway distance to 1600 miles. This ground was got over in the marvellously brief time of six days, or at the go-ahead, we might almost add 'helter skelter,' rate of 265 miles a day! The rider performed no greater journey each day than his horse. The latter set off on a gallop and never ceased his fifteen to twenty miles, except when as occasionally, although not frequently, happened, Red Skin stopped the way, sent the rider to his long account, and then quietly rode off on the dead man's horse, which he claimed as his trophy. On Nov. 12, 1860, the courier rode into San Francisco with news from

Europe of no longer date than the previous 21st of October. Even this speed did not satisfy; the telegraph was therefore laid the whole way across the American Continent; and now, thanks to the Atlantic Cable, and difference of longitude, the merchant of London can tell his correspondent at San Francisco events that have happened twelve hours before the same hour has arrived in California. Unfortunately, however, for California, notwithstanding that the normal speed of electro-telegraphy is 280,000 miles a second, she is unable to let us know her news here in less than some twenty-four hours after its occurrence.

"In 1862, President Lincoln signed the Act of Congress for 'The Union Pacific Railroad Company.' Forthwith its works were commenced. Where? At two points:—The eastern, at Omaha, near the confluence of the Missouri river with that of the Platte or Nebraska, in the State of Nebraska, lat. 41 deg. north, long. 19 deg. west of Washington. The line follows the course of the river to the Rocky Mountains, which it climbs up until not far from the summit of the Bridger Pass, due west of Omaha. A tunnel not more than 500 yards in length carries the line into Utah. In this territory it passes by Salt Lake and Salt Lake City, head-quarters of Brigham Young and his Mormons; thence to the State of Nevada, as rich in silver-yielding mines as those in California are in supplying gold. No wonder, then, that its capital, Carson City, should now have a population of 15,000, although seven years ago there was not even one inhabitant to boast of. At the passage of the Sierra Nevada there will also be a tunnel 500 yards long. Thence to Sacramento, and from there it will wend its way close to the river of the same name, and find itself at San Francisco. This is not only its extreme western, but it is also its extreme southern point, for, in coming west from the Bridger Pass, the latitude changes from 41 deg. to 38 deg. 20 min.; and it is from San Francisco that the western works commence and proceed easterly to meet, at some point as yet uncertain, those advancing in the opposite direction. They are already (1867) at the eastern

foot of the Rocky Mountains, 500 miles from Omaha; and on the Pacific side they have reached the western slopes of the Sierra. Therefore, already more than a third of the whole line is accomplished. On the plain, progress is made at a rate that would astonish the European engineer, for the Americans are satisfied with the road-bed such as Nature has made it; and thus it is no uncommon thing to lay two miles and a half of the railway in a single day!

"And who are making the railway? On the east they are all Irishmen. As each half mile of it or so is made, they march along with it towards the west, with their wives, their children, their wooden houses rolled along on wheels, and their domestic animals—cats, dogs, goats—the more ambitious have occasionally a cow, the richest of all can sport a little pony. When the day comes for the meeting of the two railway ends, the Irishmen will find that the fellow-laborers who have come to greet them are to a man 'John Chinaman,' for none others work on the Pacific side of the railway.

"Its total cost is to be £30,000,000 sterling—£16,000 a mile. Of the gross sum one-third is guaranteed by the United States Government in money, in addition to the concession of immense tracts of land on each side of the railway. The State of Utah, or rather the individual Mormons, are good for £4,000,000, and private speculation furnishes the remainder. We have said already that a third of the railway is already accomplished. By 1870, probably—by 1871, certainly—it

will be finished in its entire length. New York will then associate itself with Jeddo and Canton by this route; but not so London, Paris, and other parts of Europe. The writer in the *Revue des Deux Mondes* says that, on the completion of the railway, Europe will only be one month from Canton. Let us see:—London to New York, ten days; New York to San Francisco, 3000 miles, at twenty miles an hour (all stops and delays included), 150 hours—six days and a quarter; San Francisco is from Canton, even by great-circle sailing, exactly 6900 nautical miles. No paddle-wheel steamer could take coals for such a voyage; a screw-vessel of very large size, but depending mainly upon her sails for her speed, might make twelve, but very probably would not average more than ten, knots an hour; yet at the former rate her passage would be twenty-five days: total, forty-one days and a quarter. At ten knots an hour the passage would be nearly twenty-nine days, or a total of forty-five days. The mail now goes from London to Canton in fifty-two days; in 1871 the journey will be six or seven days shorter. The route to Jeddo via San Francisco will be quicker than that via Suez by seven or eight days, even under circumstances the most favorable for the latter route. By great-circle sailing, San Francisco is distant from Jeddo 5600 knots; and it is also eleven degrees farther to the north than Canton. These eleven degrees of north add 600 miles more in favor of San Francisco."—*Sir Cusack P. Roney's "Rambles on Railways."*

THE JEWS' WAILING PLACE.

A traveller who lately visited the Holy City gives the following account of the Jews' wailing place:—

The "Jews Place of Wailing" is a spot no less remarkable for its antiquity than for the touching scenes which there transpire. It is reached by a narrow lane running out of the

Jewish Quarter, and consists of a small quadrangular area 112 feet long, thirty wide, and is inclosed by common dwellings on the west and the Harem wall on the east. Well paved and cleanly kept, it is so secluded as to allow the worshippers to lament their departed national greatness undisturbed. The chief attraction of the

spot is the five courses of large stones, bearing the well known bevel, and remaining in situ where they were placed thousands of years ago. Time has dealt gently with them, and, though they have been slightly displaced by the shock of earthquakes, and worn smooth by the kisses of pilgrims, they are well preserved.

Here, as before an altar, on each returning Friday, the descendants of Abraham assemble to bewail their once mighty but now fallen nation. Proscribed by their Moslem masters, this is the nearest point of approach to which they are allowed to come, and even for a boon so humble Mohammedan cupidity demands an exorbitant sum. Unparalleled in their history, seldom have a people been treated with such unmitigated cruelty as the Jews. From the time of Adrian to the age of Constantine they were expelled from Jerusalem, and it was only by the clemency of the latter emperor that they were permitted to behold their native city from the neighboring hills; and it was by bribing the Roman guard that they at length gained admission to Jerusalem once a year on the anniversary of its capture by Titus, to weep over the ruins of their fallen Temple. Though they are now suffered to dwell within the walls of the city, it is instant death to a Jew to cross the threshold of the sacred inclosure. From the beginning of the twelfth century it has been their custom to linger around these ancient stones and make their complaint to the Lord.

It was two o'clock on a lovely Friday afternoon when, for the first time, I threaded the narrow streets leading to this mournful spot. About seventy men and women of all ages were engaged in their devotions. In their midst stood the high priest, whose tall and majestic form distinguished him from those around him, and whose open and intelligent face was pale and sorrowful as he mingled his prayers and tears with those of a people whose ruined fortunes he was powerless to retrieve. Accustomed to see him attended by his two sons, walking thoughtfully in the streets of what was once the imperial city of his fathers, I had become familiar with

his noble bearing, and with the calm expression of his Jewish countenance; but, moved by the reflections of his own powerful mind, and touched with sympathy by the scene before him, he lifted up his voice and wept.

Around him were groups of his people, some of whom were standing, some sitting, some kneeling, while others were lying prostrate upon the stone pavement. Here sat a group of Jewish matrons, whose black tresses time had whitened, weeping as if broken hearted; there stood an old man, leaning, like the patriarch Jacob, upon his staff, reciting, with faltering voice, his complaint before the Lord. Nearer the wall were men in the prime of life, absorbed in their recitations from the Prophets; while along the whole length of the wall, with their sacred books resting against it, were men and women of all ages, reading, weeping, and ever and anon smiting their troubled breasts.

In the north-east corner of the enclosure, half hidden by the pavement, is one stone more sacred than the rest. Around it were gathered the rich and elegantly attired mothers and daughters of Israel, waiting to bow low and affectionately kiss the relic as a thing of love.

Some, with a copy of Isaiah before them, audibly read, "Be not wroth very sore, O Lord, neither remember iniquity forever; behold, see, we beseech thee, we are all thy people. Thy holy cities are a wilderness, Zion a wilderness, Jerusalem a desolation. Our holy and beautiful house, where our fathers praised thee, is burnt up with fire, and all our pleasant things are laid waste. Wilt thou refrain thyself for these things, O Lord; wilt thou hold thy peace and afflict us very sore?" Others, reading from the Psalms, would passionately break forth, "O God, the heathen hath come into thine inheritance; thy holy temple have they defiled; they have laid Jerusalem in heaps. We are become a reproach to our neighbors, a scorn and derision to them that are round about. How long, Lord! wilt thou be angry? shall thy jealousy burn like fire forever?"—*Jewish Chronicle*.

COSTLY PEARLS.

We all know how Julius Cæsar, when he was in love with the mother of Marcus Brutus, gave her a pearl worth nearly a quarter of a million of our money; and how Mark Antony drank one, dissolved in vinegar, which cost nearly \$400,000; while Claudius, the glutton, swallowed one worth \$40,000. The example of Cleopatra found an imitator even in sober England. Sir Thomas Gresham, not otherwise famous for acts of folly, still so mistook the meaning of loyalty that he ground a pearl, which had cost him £15,000, into a cup of wine, in order thus fitly to drink the health of his great queen! This plagiarist again had many rivals in the mad courtiers of Louis IV., who, in their insane extravagance, were wont to pulverize their diamonds, and occasionally used the powder to dry the ink of letters which they sent to their beloved ones. Is diamond-powder in the hair much worse?

The largest pearl on record is probably one bought by that most romantic of all travellers and dealers in precious gems, Tavernier, at Catifa, in Arabia, where a pearl fishery existed already in the days of Pliny. It is said—for the pearl is unknown to our day—to have been pear-shaped, perfect in all respects, and nearly three inches long. He obtained from the Shah of Persia the enormous sum of £111,000 for the gem.

Mr. Hope's pearl, which is looked upon as the finest now known, is two inches long and four inches round. It weighs 1,800 grains, and, like all such rarities, is of such enormous and uncertain value, that no one would buy it at a market price. The most beautiful collection of pearls belongs, however, to the Dowager Empress of Russia. Her husband was extremely fond of her, and as he shared, with other fancies, also that for fine pearls with her, he sought for them all over the world. They had to fulfil two conditions rarely to be met with: they must be perfect spheres, and they must be virgin pearls; for he would buy none that had been worn by

others. After twenty-five years' search, he at last succeeded in presenting his Empress with a necklace such as the world has never seen before.

As this admiration for fine pearls has been the common weakness of man in all ages and in all countries, we need not wonder at their playing a prominent part in religious writings. The Talmud has a pretty story, teaching us that those who believed in it, esteemed but one object in nature of higher value than pearls. When Abraham approached Egypt, the book tells us, he locked Sara in a chest that none might behold her dangerous beauty. But when he was come to the place of paying custom, the officer said, "Pay custom." And he said, "I will pay the custom." They said to him, "Thou carriest clothes." And he said, "I will pay for clothes." Then they said to him, "Thou carriest gold." And he answered them, "I will pay for gold." On this they further said, "Surely, thou bearest the fine silk." He replied, "I will pay custom for the finest silk." Then they said, "Surely, it must be pearls that thou takest with thee." And he only answered, "I will pay for pearls." Seeing that they could name nothing of value for which the patriarch was not willing to pay custom, they said, "It cannot be but thou open the box and let us see what is within." So they opened the box, and the whole land of Egypt was illumined by the lustre of Sara's beauty—far exceeding even that of pearls.

Hence pearls are repeatedly used in Holy Writ also for the most solemn comparisons, and to denote the highest degree of perfection. In the Old Testament wisdom is praised as above pearls, and in the New Testament the kingdom of heaven is compared to a pearl of great price, which, when a merchant had found it, he went and sold all that he had, and bought it. Even the New Jerusalem was revealed to St. John under the figure of an edifice with twelve doors, each of which was a single pearl.

And this precious gem, fit to adorn an emperor's crown, and to heighten the beauty of the fairest of maidens—this pearl of great price, perfect in form and beauteous in lustre—this jewel of the deep, sought for at the peril of human life, and paid for with the bread of ten thousands—it sickens and dies and vanishes in a day. Every now and then we hear of a noble family which prided itself on the possession of magnificent ancestral pearls, panic-stricken by finding some of their precious gems turning of a sickly color and crumbling into dust. It is but a few years since the Crown jeweller of

France solemnly applied to the Academy of Sciences for a remedy against this disease, caused probably by the decomposition of the membranes which form part of the pearl, and are, after all, liable to decay and corruption, like all animal matter, by contact with air. There was no answer given, but the advice to preserve the precious gems as much as possible from the influence of light and air; and the Crown of France has since lost some of its most highly-prized jewels. "Behold, all is vanity and vexation of spirit."—*Putnam's Magazine*.

THE FOES OF WEDLOCK.

(*New York Tribune*.)

The first step towards curing an evil is the indication of its cause. If it be true, as we continually hear it repeated, that the marriage institution is coming into disrepute, that young men avoid it, that an increasing number of those who do not avoid it cease to respect its laws and purposes, and undermine its foundations while they support its superstructure, it is worth while to ask what there is in our modern views and practices to encourage such a state of things; for there must be something, and something that is neither local nor incidental. The common explanation is, that our extravagant habits of life render marriage impossible at the period when it is most attractive and desirable, namely, in youth. In a word, young people cannot afford to marry. "Well, if they cannot afford it, they will not do it, as a rule. We all know that weddings are few in hard times, and it is better that they should be. It is certainly a foolishness, and it comes very near being a crime, to incur extraordinary and indefinite expense when ordinary expenses are only too heavy. But they who are in this predicament are seldom in it for a long time; and while they are in it they cast no despicable on marriage. They would marry if they could, and the prudence that forbids their marrying, forbids their

living unregulated lives. Most of those who practise celibacy on the pretext of economy, are persons who could afford very well to marry if they would be content to begin life with simple, honest, wholesome comfort, to be increased as life went on. But they must have everything at once. They must start where their parents left off. They must dash away at top speed, with horns blowing, and streamers flying, and the eyes of their fashionable friends looking admiringly on. It is not prudence that restrains these people. It is not thrift or foresight. It is simply vanity. . . .

Extravagance, no doubt, is the grand foe of wedlock. But extravagance has its cause, and that cause is the love of pleasure. . . . In our community pleasure is open to all. Everybody aspires to opulence, if he does not have it, and thinks luxury his right. Imaginations are heated, and desires are glowing, opportunity is various, and gratifications are close at hand, and the brilliant livers set the example which is infectious. Through all classes, wedlock pulls in these gaudy kites. Child-birth is painful. It mars beauty; it destroys bloom; it takes away the softness of the flesh; it renders the wife less attractive to the eye than the mistress was. The mother must stay at home in the nur-

sery instead of going to the opera, the theatre, or the ball. She must watch her children when she would rather drive with her husband, and must hear them cry when she would infinitely prefer hearing him read or talk. Children are expensive, too; the more of them there are, the fewer bronzes and pictures. There must be the fewer laces and jewels, the fewer cloaks and hats, the fewer journeys, the fewer dinners, and suppers, and merry-makings. And so child-birth is avoided, if possible by honest means, but, these failing, by means dishonest. The poor find the door-steps of the rich a convenient substitute for foundling hospitals where these do not exist. The rich find other less cruel means of delivering themselves from an incumbrance which interferes with the enjoyment of their existence. These enjoyments may not be coarse or low; they may be refined and intellectual; but whether they be one or the other, they are enjoyments, and are prized as enjoyments. And as enjoyments they have the effect to render distasteful the duties and cares of married life. They prevent young people from entering into wedlock, and they tempt them, having entered in, to abuse it.

But behind this passion for pleasure is another feeling which we are deeply convinced is working against the institution of marriage. We call it a feeling, for with most it is little more than a feeling, though with many it is a faith and a philosophy. Faith, philosophy, feeling, whichever it be, it amounts to an assertion of the claims, not to say the prerogatives of instinct as of equal sanctity with those of conscience. The element of passion has come into honor; and as the law of the passions is lawlessness, it is not strange that it should inaugurate its new dispensation by spoken as well as unspoken protest against an institution whose design and effect is to submit the strongest of all the passions to regulation by calling in the authority of the State and the decree of the Church to sustain its pretensions.

All institutions and usages are assailed by these powers of license with vehemence proportioned to their antiquity and their repressive character. But no institution confronts instinct so directly and so imperiously as this institution of matrimony. The doctrine of elective affinities meets with no mercy at its hands; and the disciples of the doctrine are summarily consigned to the worst perdition it has at its disposal. One wife, and absolute fidelity to her, "in sickness and in health, in sorrow and in joy, for richer for poorer, for better for worse," is the matrimonial requirement, and a very hard requirement it is for eager, craving, restless, fickle human nature to acquiesce in. Attraction does not pull steadily in such long and narrow ways. The charm of variety makes itself felt. Stolen delights will be snatched at when possible, and quick-witted imaginations will always be ready with good reasons for seizing and enjoying them. There is a rush for Indiana. There are long files of divorce cases; separations are frequent, and concubinage, outside of wedlock and inside of it, is so common that it is rarely mentioned. There is no denying or concealing the fact that, under our principle of liberty, which adopts human nature, the lower elements in it which have from time immemorial been repressed by arbitrary rule, make bold to arraign the rule that has repressed them, and insist on their right to obey their own law of impulse regardless of consequences. Oneida communities and such like experiments are legitimate outgrowths from this slimy region of our theory—and they have their genteel parallels in civilized society—which will practise what it will never avow. It is a phase of our social experience which we must pass through, very disagreeable, very disgusting, very alarming, but incidental after all, and transient. We have no fear that marriage is about to be abolished. It has too many friends among the wise and prudent to be exposed to a dangerous peril.

Marriage is the best state for man in general; and every man is a worse man in proportion as he is unfit for the married state.—*Johnson*.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MARCH 28, 1868.

NOT YOUR'S BUT YOU.

FROM numerous Utah correspondents we learn of the universal and heartfelt interest manifested by the Saints there in the great work of emigrating the poor, which was inaugurated by President Young at the last October Conference. The spirit of liberality which he and others exhibited on that occasion has gone forth to every part of the Territory, and if it were not for the actual scarcity of money, sufficient means would undoubtedly be raised to send for all the poor Saints who desire to gather home.

Several of the well-to-do brethren have donated as much as \$1000 each towards the enterprise, and some of the comparatively poor have given their last cow. Others have expressed their willingness to mortgage their property, if the necessary cash could thereby be raised. Even the little children in the Sunday schools have handed in their five and ten cent pieces "to gather the poor Saints," sacrificing the intended treat of candy and other toothsome juvenile delicacies. In fact, the whole people in Zion are inspired with an intense desire to deliver their brethren and sisters from bondage. And they wish to accomplish it at once; to make a wholesale business of it, and to clear out this entire mission by one grand effort, which shall bring joy and salvation to thousands, and invoke upon their own heads the choice favors of a God well pleased.

When the Saints were driven from Nauvoo by their Christian enemies, in the midst of their afflictions and troubles, without any settled and secure abiding place, the Elders of the Church passed a unanimous resolution with uplifted hands to heaven, that they would not leave any behind who wished to gather to the West. That covenant they have striven faithfully to fulfil, and if any of the old inhabitants of "the city of Joseph" have not been gathered to Utah with their brethren, the fault is their own. It is in the spirit of that covenant that the Saints in Zion are now striving to extend their assistance to their co-religionists in the old countries, and we feel assured that if any of them are left behind, it will not be the fault of the Saints at home, but the blame will attach to those who are abroad for not making those proper and united exertions which it is their duty to make.

We address ourselves to-day to all the Saints who are scattered abroad, who wish to dwell with the Church in Zion, and especially to the Saints in the British Isles. Brethren and sisters, are you co-operating with the Saints in Utah in the same spirit which animates their efforts? Consider this question thoughtfully and seriously. The Saints in Zion, in their desires for your

benefit, are willing to make sacrifices of a nature and extent which you cannot at present understand. Are you making exertions for your own good which will at all correspond? Is it not a fact that some of you are thinking more of how many articles of various kinds—which you desire for use or ornament—you can accumulate, rather than how much means you can raise for your own deliverance or the assistance of others?

It is just as much the duty of those who have a superabundance of means to assist their poorer brethren, as it is for the Saints in Zion to do so. And those who are able but not willing to stretch out the hand of liberality in this great epoch of the Church's history, will not be worthy to participate in the blessings which the Lord is sure to bestow upon the generous and large-hearted of his people. There is no doubt that those who have abundant means for their own emigration, can see numberless things which they would like to take with them, and they may reason with themselves that they have a right to use their own means as they please. But what will the Spirit of the Lord whisper to them in the midst of the present movement? It will say, "let not your *wants* exceed your *needs*. And it is better to lay up treasures in the hearts of God's poor, by generous acts which will be registered in heaven, than to gather up heaps of perishable things which bring no reward and but little satisfaction."

Which will give you most pleasure, and inspire you with greatest faith on your journey? The sight of heavy boxes which will make your hearts heavy with the weariness and expense they will entail, or the sight of grateful and happy souls who bless you and pray for you because you have helped to deliver them? You have no right to squander what you consider to be your own means. We are all at present only stewards of that which we hold, and according to our use of what is now intrusted to us, so will be our eternal inheritance when the proving-day is past. Think on these things. Every pound and every shilling you can spare towards the work of the gathering, will be so much temporal salvation to the thousands who are daily crying to heaven for deliverance.

And you who are expecting to be helped in the coming season. Are you devoting your energies and your ingenuity to obtain as much as is possible towards your own emancipation? If you are leaving this work entirely to others, it is wrong and wicked. By slackening your efforts, you are hindering others from being assisted, for the amount unnecessarily used in aiding you, could be devoted to helping them. It is extremely inconsistent, also, for those who are expecting to be emigrated by the means of others, to expend their earnings in the purchase of jewellery, ribbons, feathers, furbelows and finery. How do they expect to appear in the eyes of those who have sacrificed things far more necessary than such frippery, in order to bring them from a land of poverty? Instead of making the impression which they are calculating upon, their gaudy show will only produce disgust, and they will be despised instead of being admired.

Let the Saints purchase only those articles which are essential to comfort and health, and leave useless finery to the vain followers of fashion. And even in this they should use great discretion. Every penny that is spent for that which is not indispensable, is so much drawn out of its proper channel and legitimate use. Every farthing that is wasted, hinders the great work of the gathering. Let all the Saints remember this and take it to heart, for all

should feel it their bounden duty to strive to the utmost to help themselves, so that the means which are donated may be made to extend to the greatest possible number. Far better would it be for the Saints to arrive in Utah without a single pound of luggage, than to be left behind in Babylon to perish by the judgments of the Almighty which are hanging as it were by a thread over the world.

The people of God in Zion who are now working in so praiseworthy a manner for your deliverance, many of them arrived in Utah when it was a barren wilderness. Some of them for months had not a pound of flour to make a little bread, but had to subsist on roots and the hides of animals. Some had been driven from their homes five times, losing all they had for the Gospel's sake. How much worse off than they were will you be when you arrive, if you have no means to procure the first meal or the first night's lodgings? Let it be the aim of all Saints to escape to Zion, and let them put their trust in God for future clothing and support. If the brethren in Zion, who have suffered so much, are willing now to dispense with luxuries and some necessities for the benefit of the poor, what ought the poor to be willing to do for themselves? And if they could live and get rich who pioneered the way and prepared a place for the scattered Saints under such discouraging circumstances, when there was not a house nor an ear of grain, nor a fruit tree, nor any production fitted for civilized humanity to cheer them on their arrival, surely those who now gather there, when plenty and comfort are open to all the industrious, need not despair if they arrive with nothing but the clothes upon their bodies and the faith of the Gospel in their hearts.

Brethren and sisters, the servants of God do not want your finery, your silver, nor your gold, they want *you*, because you are the Israel of God, who are to help build up the latter-day kingdom. The earrings dangling from your ears, the brooch shining upon your breast, the ring glittering upon your finger, will not render you more charming in their eyes. Your gay and rich attire will not make you any more precious. They are called of God to gather Israel, and their joy is in the faithfulness of those who come up to Zion from all nations to serve the Lord. Let the Saints then cease wasting their means, be they much or little, and feel that it is the imperative duty of every member of the Church to aid in this great work of gathering to the utmost extent of their power. And we feel assured that if the exertions of the people in Utah are met by corresponding efforts on the part of the Saints here, that the desire of the Lord's servants will be gratified, and not one Saint be left behind who desires to gather to Zion.

Our whole soul feels waked up to the importance of this contemplated movement which, if consummated as desired, will be a world-wide warning to all nations of the impending judgments, and a thunder-toned testimony to the whole world that God is working mightily for the salvation and dominion of his people. Let all those who are called to be Saints awake to the comprehension of these things, let them labor diligently and prudently in the work of deliverance, let them be wise and economical, generous and whole-souled, and let their prayers continue to ascend night and morning and at noon, that the heavens may hasten the work of emancipation, and that Israel may gather in thousands to the Valleys of Ephraim, and leave not a soul to perish who is looking for salvation in Zion !

SOUTH AFRICA.—By letter from Elder Joseph Bands, dated Jan. 9th, we learn that he, with his wife and six children, intended to sail for New York, on their way to Utah, some time in March or April of the present year, hoping to meet with the emigrating Saints from England. He reports having baptized three persons, and expresses his belief that many more might be brought into the Church in that country if Elders were sent there to labor. He also speaks of a malignant fever which has destroyed hundreds of people in that land, including many of their doctors.

DEPARTURE.—Elder Gilbert H. Van Schoonhoven embarked at this port for New York, on Tuesday the 10th inst., per steamer *St. David*. Elder Van Schoonhoven has accomplished a profitable mission, both to himself and the people among whom he has labored. He leaves his field of labor thus early for the purpose of visiting his friends in the Eastern States, on his way home to Utah.

CORRESPONDENCE.

AMERICA.

[The following letter to Elder Thomas Jones, from a young man who emigrated to Utah from Birmingham, has been forwarded to us for publication.—Ed.]

Salt Lake City, Jan. 29, 1868.

Dear Brother Thomas Jones, — I have a pleasure in addressing this letter to you and the Saints of Hockley Branch. My mind is so full, and my heart swelling with gratitude to Him we serve, that I scarcely know what to write, I have so much I could tell you. But I do especially desire that the Saints, and all friends who may hear this, may know of my testimony to the work of God, for such is the Church of Jesus Christ of Latter-day Saints. That truth I learned when with you in Birmingham, but the knowledge of it has increased greatly upon my coming home to this place, and the greatest desire of my heart is to be still worthy of a name and place with this people.

Why do I say this? Because, as an honest man, I desire to serve God, and obtain the salvation of my own soul, and also that of my family. By coming here has been taught me that experience and those truths, and ac-

quired to me blessings which, without, I could not have obtained. In the first place, I have learned that which puts the lie on all the bogus tales and stories told in England, that this is such a horrible and awfully terrible place, &c. Tell to all that this city exceeds any I have yet seen or heard of for its righteousness. On our streets at night we do not see the glories of Christian England—I mean drunkenness and fallen women. Here we do not have our ears shocked with the blasphemous oaths and curses of profane men. I have never yet seen a beggar on our streets. Can you say this of Birmingham, London, Liverpool, or any of the civilized towns of England? It is true I have seen, perhaps, say six at most, drunken men during the sixteen months I have been here, and they were, who? Not Latter-day Saints! No, they have better thoughts and desires than for drink; but they were some of those who are not Latter-day Saints, and who talk of civilizing us, and more, they hope to do so; but God forbid we should ever be cursed with such civilization. Our streets are not filled with fallen women, or plainly speaking, prostitutes. Such creatures

have no room here, they are not tolerated, although our civilized friends have tried again and again to introduce them. We have no beggars. Why? have we no poor? Yes, we have poor, but we take care of them, and do not cause them to be beggars by neglecting them.

President Brigham Young, the man so evilly spoken of, I have seen scores of times, heard him preach, speak privately, conversed with him, and my honest testimony to the world is, that he is a good man; nay more, he is an honest and virtuous man, he is a servant of God; and still further, he is a Prophet of God, and all who will hearken unto him will receive the words of life. Ah but, say my friends, (I fancy hearing them) how about polygamy? Well, what about it? That we practise it and believe in its being practised is true, that we do not deny. President Brigham Young practises it, that is, he has many wives, but to him it is a principle of God, and so it is to every Latter-day Saint; it is a principle of the Gospel, and its observance and proper use will bless man, but its abuse will also damn all who do not live righteously in it. My testimony is that I know it to be true, just as true as is faith, repentance, baptism, or any other principle of the Gospel. It forms a part of the Gospel, just as the Apostle tells us when he says, "But now hath God set the members every one of them in the body, as it hath pleased him." 1 Cor. xvi, 18. The true Latter-day Saint will learn every principle by seeking unto God in faithfulness, and will learn that polygamy is a divine law and revelation of God unto man in these the last days for his blessing and salvation. I write these things plainly and truthfully, if I said otherwise it would be untrue, for as the Apostle says, "I speak that which I know."

Everything is peaceful here, and the Saints are prospering in every good thing. Mark! I say the Saints. The true Saint of God will prosper, he cannot do otherwise; it is just as natural and reasonable for the faithful Saint to prosper, as it is for the ear of corn sown in the ground to grow up and produce good fruit. I am sorry to say there are some few who, when

they get here, think only of getting houses and lands and worldly riches, forget to serve God, everything is wrong to them, they flourish for a time, and then apostatize from the truth. Let me warn all the Saints who hope to come here, to persevere in being faithful. The journey is a long and arduous one; they will be tried in ways they know not of; will meet with many apostates from the truth, who will tell them seductive tales, and try to persuade them to their ways; things will be strange to them here, and they may have a hard struggle at first to get themselves comfortable in their new home; but the Saint who is for God and his kingdom will triumph, and difficulties, instead of retarding him, will only brighten him up, and make more sure his confidence in God, and give him greater testimonies that this is the Church and kingdom of God.

Let none neglect to gather home who can this year, for we realize great trouble will come upon the nations of the earth; and as President Heber C. Kimball said on Sunday evening last, "God is holding the kingdoms of Great Britain and the United States in his hand, like unto a man holding a horse with a bridle and curb bit, while the Saints are gathered from England," and we realize that when the Saints are out of these countries, that war will stalk through England and the United States with demon-like fury. They have only just tasted the bitterness of that cup which will be poured out upon them. This is the testimony of the servants of God unto all people, and would that they would listen. It behoves us, then, that have the name of Saints, to be indeed Saints of God, that we may save ourselves from the evils about to come upon the wicked. These are truths which we cannot too forcibly impress upon our minds; it may only be as an idle tale to many, but time will prove its reality.

May God in his kindness bless and prosper his people, and save them into his kingdom; may he bless and prosper the efforts to gather up the Saints this year, is our earnest and sincere prayer.

Accept my kindest regards and pray-

ers for yourself and all the Saints.—Believe me your brother in the work of God,

CHARLES SMITH.

— AUSTRALIA.

Melbourne, Dec. 22, 1867.

Beloved President,—It is with feelings of unfeigned pleasure that I take up my pen in obedience to your kind invitation, and to write you the last month's history of the small Branch of the Church of Jesus Christ of Latter-day Saints in Australia, who are, in obedience to the latter-day warning, gathering up for the hiding place of the Saints, while the Lord pours out his judgments upon the ungodly and disobedient.

As yet our numbers are few, and our operations are consequently limited. We have added none since my last letter to you, but there are three or four inquirers who are feeling their way. I do not have anything like so many hearers as at first; the novelty has worn off, or else finding that furious opposition caused people to think and investigate, they have determined to try the let alone principle. Well, it does not matter, the honest in heart will be gathered into the kingdom of God whether they persecute us or let us alone.

Elder C. E. Malmström is preaching the Gospel and doing the best he can to build up the kingdom. He is at a place called Glenvale, where he works for his bread in the week, and preaches on Sundays, sometimes at his house, and sometimes at other places in the district. He has had great opposition—has been stoned and pelted with rotten eggs, and received other blessings from the good, kind Christians of his neighborhood. All the Saints here, with us, are a credit to any Branch, they are faithful and obedient, and love each other with a pure heart fervently, and I feel to say God bless them.

Dear brother, I feel happy in the work, and grateful for the words of

commendation you were pleased to give me in the STAR; but the pleasure is somewhat marred by the knowledge that it is in part at least undeserved, for, unintentionally, I have robbed a dear brother of his share of the "well done good and faithful servant," &c. Brother William Rodgers has from the first contributed one-half towards the hall, and after our numbers increased, he bore his fair share of the expenses.

Dear brother, no general or statesman receiving from king or people worldly honor or title however great, could feel greater pleasure or more honest pride than your humble servant, in the merited commendation of those who are placed over him in the Lord, and believe me, it shall be my persevering endeavor to deserve it. I have been, and am, and trust ever shall be, willing to spend and be spent in this great work.

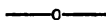
We are to hold a Conference in the National Hall on Sunday Dec. 29th. I will, if nothing prevents, send you all particulars by next mail. And now, beloved brother, let me beg of you, if you have not more to pray for than you can well remember, try, when you are on your knees, to send your thoughts as far as Australia, and from thence into the presence of our Father in heaven. We also believe that the prayers of the Saints in England would do us some good. We want as much of the Spirit of God as he in his wisdom sees that we can make use of, and we want the kingdom of our Father established, and his will done on earth as it is done in heaven; and as I believe you want the same thing, perhaps you will speak a word for us when you are asking for those things for yourself, and believe me, dear brother, you are remembered by us.

With sincere prayers that you may be sustained and blessed in your high and holy calling, I beg to remain your brother in the covenant,

ROBERT BEAUCHAMP.

Don't repress the buoyant spirit of your children. Half an hour of merriment, round the lamp and firelight of a house, blots out the remembrance of many a care and annoyance during the day; and the best safeguard they can take with them into the world, is the unseen influence of a bright little domestic sanctum.

SUMMARY OF NEWS.



"I mourn for my bleeding country," said a certain army contractor to Gen. Sheridan. "So you ought, you scoundrel," said Sheridan, "for no one has bled her more than you have."

For several weeks a rural journal kept the following conspicuously at the head of its local column—"Boy wanted at this office." A few days since the editor's wife presented him with a "boy," which, in a highly significant way, shows the value of advertising.

A MISTAKE.—Charles to the altar led the lovely Jane, and to her father's house returned again, where, to convey them on their wedding tour, already stood a brilliant coach and four. When lo! the gathering showers at once descended, clouds and warring winds contended; this moves him not, but in he hands his bride, and seats himself enraptured by her side; when thus, to cheer the fair one, he begun: "I hope we soon shall have a little sun." But she, to whom the weather gave no pain, who heeded not the blast nor pattering rain, but most about her future state bethought her, replied, "My dear, I'd rather have a daughter."

Such is the state of famine in Finland, that those who were employed to carry relief to the sufferers have found several villages without a *living* inhabitant, the corpses of the poor starved creatures lying unburied in the streets and houses.

The Archbishop of Algiers, considering the heartrending misery which prevails in the colony, has received and undertaken to maintain at his charge 800 orphans—the money raised by the Paris committee for the starving Arabs being insufficient to meet half the wants of these children.

The ship Matilda Atheling has been chartered by the Government for the conveyance of a large number of Fenian and other convicts from Chatham and the other convict establishments to Gibraltar, and is to be ready to embark them at the Nore on Tuesday March 24th. A strong guard, consisting of detachments of the 1st battalion of the 13th regiment and the 2nd battalion of the 15th regiment, will proceed in charge of the convicts, who are to be employed on the works connected with the defences of Gibraltar.

PAYMENT FOR WHEAT.—We (*Times*) had to pay pretty heavily for our foreign wheat supplies last year, the total value of the wheat imported into the United Kingdom in 1867 having been £24,985,096, as compared with £12,983,090 in 1866, and £9,775,616 in 1865. The three great sources of supply last year were Russia, Prussia, and the United States, and the value of the wheat received from the first was, £9,746,204; from the second, £4,359,806; and from the third, £3,254,213. Wheatmeal and flour was also imported in 1867 to the value of £3,519,577, as compared with £3,796,911 in 1866, and £2,622,888 in 1865. The payments made for foreign wheat last year were the heaviest on record.

In New York during the year, 58,943 males and 21,589 females were arrested, making a grand total of 80,532. Of these, writes the *Pall Mall Gazette*, there were arrested on the charges of bigamy, 10; burglary, 425; forgery, 125; intoxication, 17,709; intoxication and disorderly conduct, 9,428; grand larceny, 2,128; petit larceny, 4,785; murder, 53. The nativity of the larger number of those arrested stood as follows:—United States (black and white), 25,780; England, 2,764; Scotland, 970; Ireland, 38,128; Germany, 9,460; France, 545; Italy, 101; Russia, 119; China, 31; Africa, 4. The following are the principal occupations of those arrested:—Actors, 58; brokers, 312; prostitutes, 5,971; editors, 30; washerwomen, 212; tobacconists, 503; merchants, 888; reporters (so-called), 42; physicians, 142; printers, 99; lawyers, 14. Besides these, 13,906 had no occupation.



DIED:

HALL.—In Ogden City, Utah, Feb. 17th, 1868, Evelyn Rose, daughter of Joseph and Ann Matilda Hall, of teething, aged 13 months and 18 days.

BEES.—At Ogden City, Utah, on the 11th inst., Alice Evans, wife of David Edward Rees. Deceased was baptized at Merthyr Tydvil, Wales, in 1843. She died a faithful member of the Church.—SALT LAKE TELEGRAPH.

AIRD.—At Edinburgh, January 28th, 1868, Janet Aird, aged 40 years.—DESERET NEWS, please copy.

PARRY.—At Salt Lake City, on 13th January, Elder John Parry, sen., in full faith of the Gospel of Jesus Christ. He was born at Newmarket, Flintshire, Wales, on 10th February, 1789. He was a Baptist preacher for upwards of 30 years, 10 of which he advocated the doctrine of the Campbellites, being the first person in Wales who adopted their views. When the fulness of the everlasting Gospel was presented to him by the Latter-day Saints, he received it with great joy, and was baptized in the river Mersey, by Elder Thomas Wilson, on 12th September, 1849. In the following month he was ordained an Elder, under the hands of Apostle John Taylor. In the following spring he was sent to preach the Gospel in Wales, where he met with great opposition; nevertheless, many of his relatives and former religious brethren were led to embrace the Gospel. In February 1849 he, with his wife and son Caleb, emigrated to America. He arrived safely in Salt Lake City in the fall of the same year with his son Caleb, his wife having died at Council Bluffs. He was shortly afterwards called to act as a member of the High Council: which position he filled, with honor, until disqualified for the office by old age. In the meantime he had married a wife and reared up a young family. He has left a wife, six sons and two daughters, who are all residing in Utah Territory, and are members of the Church.—(Com.—by Elder John Parry.)

P O E T R Y.

—o—

Mawr ei awydd am wirionedd
Ydoedd Parry 'n moreu 'l oes ;
Bu yn ddiwyd yn llafurio
Am wybodaeth, dyg, a moes :
Chwiliad 'n ddwys yr ysgrythrau
Sanctaid, fel oraclau 'l flydd :
Hoffai farddas, a pheroriaeth,
A llenoriaeth yn ei ddydd.

Yr efengyl, pan ei clywodd,
A goffidloidd gyda blys,
Gan droi heibio bob rhyw ddynol
Draddodiadau ffwrdd ar frys.
Bu 'n pregethu a'i holl egni
Egwyddorion pur y saint,
Ac ymfudodd i dir Seion
I gael meddu nefol fraint.

Milwr dewr oedd yn y fyddin ;
At bob gelyn minial 'l gledd ;
Dygodd sel dros y gwirionedd
Drwy ei fywyd hyd ei fedd.
Syrthiodd fel tywysen aeddfed
Yno i orwedd enyd awr :
Ond daw fynu 'n ogoneddus
Iach a llon o lwch y llawr.

Ffarwel, frawd a thad yn Israel !
'Madael raid ar hyn o bryd :
Ti ddiangalst ar gystuddiau
A phob rhyw heibulon byd,
Groesaw 'r adgyfodiad cyntaf,
Tyr ei wawr i'r Saint heb ball,
Pan geir cyfarch yn lle ffarwel,
Henffych well y naill i'r llall.

W. LEWIS (*Gwilym Dafydd*)

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AND BY ALL BOOK SELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"SEEK YE THE LORD, ALL YE MECK OF THE EARTH, WHICH HAVE WROUGHT HIS JUDGMENT;
SEEK RIGHTEOUSNESS, SEEK MECKNESS: IT MAY BE YE SHALL BE HID IN THE DAY OF THE
LORD'S ANGER."—Zephaniah ii, 3.

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Saturday, April 4, 1868.

Price One Penny.

GOVERNOR'S MESSAGE.

—o—

Executive Office, State of Deseret,
Salt Lake City, Feb. 24, 1868.

TO THE SENATE AND HOUSE OF REPRESENTATIVES CONVENED IN GENERAL ASSEMBLY:

Gentlemen:—In the providence of Almighty God you have another opportunity accorded unto you of assembling together in a legislative capacity. In saluting you, permit me to extend my congratulations to your Honorable body for the favorable circumstances which surround us. We have many reasons for thankfulness to our great Creator for the peace and prosperity which have been vouchsafed unto us, our citizens and our State, since our last meeting, and for the unrestricted enjoyment of the glorious liberties guaranteed unto us by the Constitution of our country.

During the months which have elapsed since our last meeting, general good health has prevailed in our settlements. Our crops of grain, fruits, and vegetables, have been unusually good in many parts of the State; but

in some of our northern counties the crops were seriously damaged, and in some instances destroyed, by the deadly ravages of myriads of grasshoppers with which our State was visited. The lesson conveyed to our citizens by this visitation is an important one, and should give weight to the policy which has, for years, been urged upon their attention. At least one year's supply of breadstuffs should always be in their possession. Should our crops fail through drouth, the devastation of crickets and grasshoppers, or any other cause, ordinary prudence would suggest that we should have a sufficient amount of food stored up to supply every demand until another harvest could be gathered. We live in a country far removed from the markets where grain can be purchased; no navigable streams, or other cheap and available modes of transportation, by which provisions can be brought here to supply our wants, are within our reach. We must, therefore, depend upon the productions of our own soil, and carefully husband them, so

that in the event of a failure of crops there may be no suffering in the land.

For the past few years money has been very abundant in our State, and business of all kinds has been brisk. We are now experiencing the reaction; yet it is worthy of remark, and should be a subject of gratulation, that among our people destitution and want are unknown; the cries of the poor for the necessities of life are not heard; but the measures taken for their relief are amply sufficient to meet every requirement.

Amid the general reckless extravagance of public as well as private expenditure, it is worthy of commendation that the Legislative Assembly of the Territory of Utah has so judiciously administered financial affairs that the Territory is not only free from debt, but the public improvements are extensive and highly creditable to the wise application of revenue.

I feel highly gratified in being able to inform you that the Indian forays are apparently at an end, though during the three years past they have caused the abandonment of many settlements, and impeded the general progress in Sanpete, Sevier, Piute, Kane, and other counties. The leader in the late disturbances has promised our Superintendent of Indian Affairs, Col. F. H. Head, that he will in future be friendly to the whites—a promise he has thus far strictly observed. But inasmuch as Indian promises made in the fall have sometimes been broken in the spring, prudence dictates the continued exercise of vigilance in every locality liable to be assailed.

The Governor and Legislative Assembly of the Territory of Utah, during the session lately closed, memorialized Congress for an appropriation to defray the losses and military expenses incurred in the late Indian disturbances, a class of payments strictly obligatory upon the Parent Government in behalf of their wards or red children, for whose conduct its treaties, laws, and practice in regard to them holds the government responsible, and consequently responsible for losses and expenses arising through their misbehavior. Such being the fact, and their ill conduct having caused great losses and much suffering and destitu-

tion, aside from the more grievous sacrifice of many lives, it is but just that Congress take appropriate action at an early day to indemnify those who have thus suffered from the lawless violence of those over whom they claim and practise oversight.

At the present rate of progress of the Union Pacific and the Central Pacific Railroads, we have good grounds to hope that within two years the solitude of our mountain fastnesses will be broken by the shrill snort of the iron horse, as he careers through our cañons. These lines are being pushed forward with steady speed, and their progress is watched with great interest by all our citizens. We receive the gratifying assurance that the Central Pacific has overcome the chief difficulties with which it has to contend, and that every arrangement has been made to push it through this coming summer, with energy and rapidity. It is also confidently asserted that the line of the Union Pacific will be built as far as Green River—a distance of about 165 miles from Salt Lake City—by next November. The advantages which will accrue to our State by the construction of this great national highway I need not here enumerate, they will readily occur to you. Whether the road will be laid out on the south side of Salt Lake, or go around on the north side, has not, so far as I am informed, been fully determined. The route lying to the south of the lake is the more direct one of the two, and would, besides accommodating a much heavier local business, be more acceptable to the travelling public. Yet should the companies decide to build the road on the north side of the lake, a branch line can, with but little expense and trouble, be constructed between the main line and Salt Lake City.

In accordance with the provisions of an act passed at the last session of the General Assembly, and "approved January 22, 1867," which so amended the Constitution of the State of Deseret as to make the boundaries of the State coincide with the present boundaries of the Territory of Utah, and gave suffrage to persons of color, the proposed amendments were submitted to the people at the general election held

on the first Monday in February last, and were ratified by an almost unanimous vote. Copies of the amended Constitution of the State were forwarded to the Hon. W. H. Hooper, at Washington, together with the memorial of the General Assembly to Congress for our admission as a State. Early in the present session of Congress our Delegate presented in the House our Constitution and Memorial for admission, which were read and referred to the committee on Territories. Their views and action thereon, if any, have not as yet come to my knowledge, but in relation thereto, in common with yourselves and the dwellers in these secluded vales, I feel a strong assurance that the Supreme Being who guided us here in his wisdom, and so bounteously sustains us in our labors, will order the result to promote the welfare of those who cleave unto Him and work the works of righteousness upon the earth.

It would be gratefully received by our people, if Congress would act favorably upon the many petitions which you have sent to them for our

admission as a State, and, laying aside all narrowness of opinion and bigotry, do a simple act of justice to a brave and industrious people—give them the rights of freemen, suffrage and representation in the councils of the nation. But if passion and prejudice continue to rage and rule the hour, we will still continue to plead for our rights, feeling assured that in due time these antipathies will pass away, and we receive those rights to which we are so clearly entitled. With this hope we can afford to await, with calm resignation, the providences of the Almighty, who doeth all things well, for assuredly he will overrule the wrath of the wicked, and make their anger praise him.

Grateful for the peace, prosperity, and other blessings which have been so bountifully bestowed upon us and our beloved land, I invoke in your behalf the guidance and aid of our Father and God, that all your deliberations may be characterized by wisdom and pure patriotism.

BRIGHAM YOUNG.

STATE OF DESERET.

The General Assembly of the State of Deseret, as our readers have seen by last evening's News, met yesterday, organized, listened to the Governor's Message, passed the necessary acts, and adjourned until the 22nd day of next February. The Message appears in our columns to-day, and the recommendations contained therein should receive attention from and be acted upon by the people. It was very suggestively said yesterday that we should keep the State machinery well oiled, in running order, and free from rust. It should not be laid aside as old lumber, but should be kept ready for use.

Under our present organization as a Territory, we have all the scope to do good that we wish. Our freedom of action in most respects is as unrestrained as if we were living under a

State organization; and we believe that whatever restrictions there may be upon us, as the inhabitants of a Territory, they are less galling to us than they would be, probably, to any other people in the Republic. They would prove very irksome to us in view of the injustice we have received at the hands of those from whom we should have expected better things, were it not for the reflection that God rules, and that everything will be controlled for the good of those who put their trust in him.

Yet our Territory has been treated with great unfairness in many respects. Rights have been freely granted to others no more entitled to them than we, which, though imprescriptible in their nature, have been withheld from us. They have been withheld, too, without the least show of justification,

though studied efforts have not been wanting to make it appear that we were not worthy of them. Yet we can wait patiently for the time to come when all this will be changed.

As a Territory we are in a state of tutelage. Yet we have the proud consciousness of knowing that we are fully equal to the exercise of self-government. We have proved this. To-day Utah Territory stands in the foremost rank as being the best governed, and her finances the best and most economically managed of any State or Ter-

ritory on the continent. Should the Territory be admitted into the Union as a State, her record as such will be pre-eminently glorious. She will enter upon a career of unparalleled greatness. When the time shall come for us to be thus admitted, He who has guided and preserved us thus far will prepare the way and remove every obstacle that would prevent such a consummation. The justice of God never sleeps.—*Deseret Evening News*, Feb. 25th.

THE PROTESTANT REFORMATION IN ENGLAND.

It may seem altogether out of a "Mormon" Elder's way to talk about an event or series of events that occurred between three and four centuries ago, and that to all appearance have no connection with this latter-day work; but if "Mormonism" be the work of God, it will, in proportion to our acquaintance with its principles, furnish us with means to weigh and judge of every great revolution that has in any age or country agitated the human race. As we all belong to the family of God, it follows that whatever has advanced or retarded our progress towards perfection, is important and worth our investigation.

Now, the Protestant Reformation in England was one of those mighty revolutions that shook the whole fabric of society in this country to its centre. (I confine my remarks to the Reformation in this country, as it is sufficient for my present purpose.) Ask a Roman Catholic for the reason or cause of that Reformation, and he will point you to the beastly lust and ungovernable passions of Henry VIII. He will grow warm, perhaps fierce, as he describes that monarch's barbarous treatment of the good Queen Catherine. You may see his eye flash fire while he details the matchless villainies that were enacted by a sacrilegious king and court in the wholesale plunder of the Church lands. He will harrow up your soul by recounting the horrible sufferings and perse-

cutions of the various religious orders, who were ruthlessly turned out of house and home, stripped of all they possessed, and often tortured or burned alive for complaining.

Now turn and ask a Protestant the same question, and he will retort every word about the burnings and persecutions back upon the Catholic with compound interest. He will tell you that the eighth Henry was raised up by the Almighty expressly for the purpose of destroying the man of sin, and establishing the reformed doctrines in this country. He will tell you that these Church lands so talked about, were obtained for the Church by besieging the death beds of the original proprietors, and threatening the dying men with perdition unless they signed their lands over to the Popish priesthood. He will tell you that the great mass of the people were purposely kept in ignorance, and denied access to the Bible, the word of God; and so many other things, all growing out of what is here stated, that one is puzzled for a moment to know which is best and which is worst of the two.

Passing this by, the Latter-day Saint perceives in the midst of this crimination and recrimination that two grand questions underlie the dispute—one is the marriage question, the other the land question. Let us see about the marriage question first, and to this end let us go back to Henry VIII., and let us grant that that man

at the close of his career was all that the Catholics say against him, it nevertheless remains apparent, even to Catholic evidence, that he was a good man at his beginning. So good did the Pope esteem him, that he graciously styled him "Defender of the Faith." How, then, did he become bad? Let us try and trace it out. He had an elder brother named Arthur, who was betrothed at the age of 12 to Catherine, fourth daughter of Ferdinand, King of Castile and Arragon. Arthur was married to this princess at the age of 14, but died very shortly afterwards without issue. As soon as Henry came to the throne, he married his deceased brother's widow, the Pope granting him a dispensation to render the marriage lawful. This marriage was celebrated, amidst great rejoicings, in the month of June 1509. They lived together for 17 years, by which time she had borne 3 sons and 2 daughters, but only one daughter survived, named Mary. At that time the king either believed, or affected to believe, that as he was married to his brother's widow he was living in sin. He therefore applied to the Pope for a divorce, which he refused to grant, at which Henry became furious, and threw off his allegiance to the Pope entirely. He established himself as head of the Church in this country, by which he made himself master of all the Church property at one swoop. He made Cranmer Archbishop of Canterbury, and in January 1533, was privately married to Anne Boleyn. He then, with Archbishop Cranmer's assistance, got divorced from Queen Catherine. It is unnecessary to follow the history farther in this item, therefore let us bring both Catholics and Protestants to the law and to the testimony in this matter, and see how they stand.

In the 25th chap. of Deuteronomy, the law of God in reference to such cases is very plainly laid down. We there find that the widow who is left childless is strictly forbidden to marry a stranger, she must marry the brother or other near kinsman of her late husband, the first born succeeding in the name of the dead; and the man who refused to marry his brother's widow under such circumstances, had to sub-

mit to most humiliating treatment. The widow loosed the shoe from his foot and spat in his face in presence of the elders of the city, and he was known among his people by a contemptuous epithet ever after. The Bible story of Ruth the Moabitess, and Boaz, is founded on this law, which was in force down to the days of Christ. See Matth. 22 & 24. Let no one imagine this was a mere Levitical law, to be done away by the Gospel, for the Gospel was in force in the days of the Patriarchs, and the Patriarchs were bound to carry out this law. See Gen. chap. 38. It hence appears that the marriage of Henry with Catherine required no special dispensation from the Pope to make it legal; on the contrary, it was a marriage imperatively demanded by the law of God. What the Pope achieved by his dispensation was merely to publish his willingness to allow the law of God to take effect in that one instance. The Protestant Archbishop Cranmer, however, was more obdurate—he denounced the marriage as incestuous, and begged the king, on that account, to dissolve it. It is quite plain that neither Catholic nor Protestant at all understood the case they had to deal with; if they had, it is not impossible that Henry might have died more worthy the title of "Defender of the Faith," than when he wrote against the doctrines of Martin Luther.

A great deal might be said on this question, but my aim is simply to show that Roman Catholic ignorance of the divine marriage law was a great cause of the Protestant Reformation in this country. Had the Pope shown Henry in the first instance that the marriage with Catherine was in strict accordance with divine law, had he then shown him that he could marry other wives while Catherine was living, and that neither her death nor her divorce was necessary to legalize his marriage with Anne Boleyn, history would have given us a very different account of the eighth Henry to what it does to-day.

Now a word or two on the land question, and I have done. It is none of my business to justify Henry's policy in driving the monks from their

lands or the nuns from their convents; but who were these monks and nuns? They were unmarried persons, bound by solemn vows to perpetual celibacy. Now the law of God guarantees no landed inheritance to such persons. When God gave the land to Adam, it was upon condition that he should multiply and replenish it. See Gen. i, 28. Noah had it upon the same conditions. Gen. ix, 1. Abraham got the land of Canaan on similar terms. And although the divine law recognizes the right of eunuchs, batch-

elors, and spinsters, to live and enjoy the fruits of their labors, they are nowhere made great landowners. Therefore Roman Catholic ignorance of the divine law relating to land, was another cause of the Protestant Reformation in England. Have the Catholics learned anything since the Reformation on these subjects? Not a thing. Have the Protestants? Very little. Then I may safely predict that both parties will see many troubles yet.

G. W. FERGUSON.

THE BANKRUPTCY OF NATIONS.

The *Cosmopolitan* says—It is sad to glance at the daily quotations of what are called Government securities. All are below par. Look at the "Bills Payable" of Italy, Turkey, Spain, and Mexico. No merchant could hold up his head in the market-place if his "promises to pay" were selling at 15, 20, 35, or 45 on the 100. Even France, Russia, and the United States, the wealthiest and most powerful nations on the earth, cannot keep their "paper" up to the mercantile standard, and have to borrow more or less from year to year to pay their interest. Is it true, then, that all the nations are bankrupt? Such, we are compelled to admit, is the lamentable fact. Not one can pay its debts "on call," to quote a financial phrase, and few only can hold out any prospect of payment "on time." This awful burthen of Debt which weighs like an incubus upon the necks of the peoples, has been incurred chiefly by the wasteful expenditures of war, and the extravagancies of royal households. To pay interest on these almost incomputable sums, the toiling millions are sorely pressed the world over. When we consider that not more than three persons out of every ten are producers of wealth, the other seven being mere consumers, whom the working minority have to support in idleness, we can form some faint idea of the universal oppression to which the industrial classes are everywhere subjected.

It is the poor man who earns his daily bread by the sweat of his brow, that has to pay this enormous tax—the struggling three who support the idle seven. If every man the world over earned his own living, pauperism would be unknown. If every able-bodied person worked only two hours a day, there would be no such thing as want of food or clothing. But, as we have said, the producers are few, and the consumers many. The so-called "learned professions" produce nothing; the army and the navy produce nothing; while the Church is the horseleech of nations. Italy and Mexico have had their very life-blood sucked out of them by the priests. Recently in Mexico, under the intelligent and philanthropic efforts of the ill-fated Maximilian, a reprisal was made upon the Church to restore a portion of her ill-gotten wealth. And, more recently still, Italy is taking back by confiscation part of the property of which her people have been robbed. England is lopping off her Church Establishment in the West Indies, and one of the earliest fruits of the Reform Bill will be the curtailment of ecclesiastical expenses. The voluntary system is daily gaining ground, and the most logical of British statesmen begin to see, if they have not yet the courage to assert, that a religion which is not self-supporting is a religion not worth having. To pay "tithes" by coercion is an exploded principle, like

going to "meeting" on compulsion in the days of the Puritans. But war, and preparation for war, is the great cost and curse of nations. The only way to avoid universal bankruptcy is to reduce the army and navy expenses, to beat swords into ploughshares, spears into pruning-hooks, and convert the soldier of destruction into some useful and productive member of society. At all events, in times of peace he can make his own clothes and raise his own bread. As for the marines, they might, at least, catch their own fish while at sea, and mend their own trowsers when on shore. But this mutual disarming of the nations, we are told, is a mere Utopian dream. Why so? It strikes us as one of the most practicable ideas that we can possibly urge upon the minds of men. It only requires the right leader to make the proposition—the Emperor of the French, for instance—and the thing is done. Let France reduce her army to 50,000 men, on condition that every other Power will reduce in proportion, and the groaning of the nations will cease. The soldier becomes a farmer, and the wilderness blossoms like the rose. The cry for bread will no longer offend the ear of Heaven—the smell of human blood no longer taint the pure air. Unless there is universal relief from these crushing burthens of war, we see nothing for the nations but universal repudiation. Let them agree, through an international congress, to mutually disarm themselves, or accept the other alternative of universal repudiation. Let all the nations of the earth apply the sponge to the slate, wipe out their heavy heritage of debt, and begin anew. The universality of the act would prevent individual dishonor; and if the deluge of bankruptcy fall heavily upon the thousands who now hold "securities" and live on Rentes and Consols, the relief afforded to the toiling, suffering millions, would make a holiday on earth and a jubilee in heaven. These, then, are the alterna-

tives: the mutual disarming of the nations, or universal repudiation. The former we regard as a present duty; the latter as an ultimate necessity.

The *Economist* concludes an article on the state of the money market as follows:—Nor are we, on account of our state of credit, likely to raise our rate. The Edinburgh reviewer we have spoken of has invented a capital phrase; he says—"Capital is on strike." Lenders in Lombard-street distrust securities, and will not "work" in the way they used. How deeply this feeling penetrates every part of our system; how constantly it is fostered by successive exposures of past folly and past fraud; how much such trials, as still fill the journals—the dregs of 1866—add to it; how half our railway meetings aid it, every man of business knows. Our nerves are worse after 1866 than after either 1847 or 1857, because the amount of untrustworthiness brought out now is greater. Limited liability, though a great gift, is a penetrating temptation and all through our society it placed before untried men new opportunities of fraudulent gain, which were too often used, and the discovery of which now causes fear. Many people are puzzled when they hear it said that the state of credit causes this or that value of money. They do not see how it acts. But credit is really the effectual demand for capital. When credit is good, discounters will discount many bills readily; when credit is bad, they discount fewer bills, and with qualms. The difference is between a brisk high market and a stagnant low one. This great agency being now sluggish, a long period of cheap money remains. Some people say—"The Bank rate will not go up for a year;" this may be bold prophecy, but, at any rate, it will not change for a long time.

At the close of the year ending Nov. 1867, there were 378 public companies under winding-up orders. The amount of calls made was £4,497,831, and the amount paid to creditors, £7,310,339.

The account of the gross public income and expenditure of the United Kingdom for the year 1867, shows that the excess of total expenditure over income amounted to £1,265,540 12s.

NATIONALITY.

Throughout all our history, an Englishman has had but to cross the Straits of Dover or the Irish Channel to find a man, fashioned by the same God as himself, but speaking a different language and having another history, to find one whom it was justifiable to rob and honorable to slay. Compared with savages, Christians have only been better in degree. In the Sandwich Islands cannibalism used to be sinful only when the victims were Sandwich Islanders. An Englishman or a New Zealander could be eaten and relished with impunity. We have stopped short of the eating; but there is little else we have not deemed excusable when our victim has been of a race or a religion different from ourselves. The doctrine of nationality, misapplied, as it has been misapplied by the cannibals of Otaheite, in days gone by, has really been the origin of the evil. Englishmen pray earnestly to Heaven to save them from a contest with a kindred nation, and English statesmen grow as eloquent as Chatham did in his last great speech, in depicting the awful sinfulness of a war with our brethren. When Chatham delivered that memorable oration, our subsidized Indians were scalping our French enemies on the banks of the Mississippi by hundreds, and the pitch cap and triangles were in the hands of every British officer in Ireland. But there was not a word about the sinfulness of our policy. And in these later days, when the danger threatens of a conflict with men of the same race as ourselves, and the conscience of England is shocked at the prospect, it never occurs to Englishmen to question whether there was not just as much moral guilt in rushing to the slaughter of Muscovites in the Crimea, and in blowing rebel Sepoys into fragments from the mouths of our cannon, as there would be in carrying into Charleston harbor an iron-clad full of the horrors of war.

There are sins which every man with a capacity for thinking and a knowledge of the existence of moral

responsibility, would know were sins by intuition. It is not essentially necessary that such a man should be told of them or warned against them. Ignorance is no excuse; and generally speaking the results which follow assist the conscience. Surely it must be so with nations. What has this false idea of nationality produced through the long ages during which it has been held? Need we travel through history, from Persians and Greeks, to Greeks and Romans, and then to Romans and Carthaginians, and point to the blood which was shed and the sufferings which were endured in the rival nationalities of ancient history? Modern records are but a repetition of similar details; and if we want an illustration, let us see it in the relationship which has existed for seven hundred years between this country and Ireland. An Englishman, until a very recent period, has looked upon an Irishman much in the same way as a savage looked upon his captive, as a fit subject for torture and death; an Irishman has naturally regarded his persecutor as a victim for revenge. No matter what happened, there were few qualms of conscience on either side. Things have been done to an Irishman which, done to an American, would have sent a thrill of horror through the land, and done no longer since than the days of our grandfathers. If we could only get Englishmen and the people of every country to read attentively, not as individuals, but as a nation, that parable of the Good Samaritan, nationality would soon become what it should be. Love of country is a divine ordination, as are love of kindred and love of home. The principle belongs to the eternal as to the temporal. The same influence leads us to glory in our faith, glory in our language, and boast of our ancestors, and goes down into the humblest of our relations, making us feel a kind of special pride, because some man from the same county or the same town has earned distinction beyond that of other men. Heaven has made nations; the enemy

of heaven uses them, and will continue to use them while we continue to believe that the commandment to love our neighbor simply means that we are to love those of the same religion and the same race, that all others may be hated and hunted and made stepping-stones to what men call glory. This belief lighted the persecuting flames of the Elizabethan age, and, unless abandoned, may yet kindle a fire which shall overspread the fair nations of Europe, and redden the rivers of Ireland with blood. When it is abandoned, and nations are only different that they may display the

beauty of union, no Chatham of the future shall rise in the British Commons, talk of the horrors of war with our brethren, and be silent about the sin of slaying those who are not of our race; and no one sitting where Mr. Shaw Lefevre now sits, shall enforce the special duty of keeping peace with those who speak our language, without being equally earnest in protecting from destruction those who adopt a different tongue; the world shall be one great nation, with God as its ruler, and injustice shall be injustice wherever perpetrated.—*Northern Press.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, APRIL 4, 1868.

HUMAN GOVERNMENTS A FAILURE.

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THE excellence of a government is shown by the benefits it confers upon the people. It is not exhibited in the wealth and prosperity of a particular class, but in the happiness, well-being, and progress of the whole community. No government should exist without the consent of the governed, for the object for which governments are instituted is, not the honor and power of a few privileged individuals, but the liberty, protection, and general welfare of the body politic.

But there is a tendency in all human governments to private interests and personal ambition. The love of place and power drives out the desire for the common weal. Thus it has been in all ages. The Lord has given to man free agency. Men have set up governments according to their own will and pleasure, and God has permitted them so to do. If they would have freely submitted to his government, He would have established it upon earth as it exists in heaven, producing similar results, and filling the world with peace and happiness. But they have elected to be governed by institutions of their own framing, and the results of their choice may be seen in the failure of all governments, both ancient and modern, to effect the object for which they were established.

The history of all nations is a record of wrong and injustice, cruel oppression and grinding tyranny. Those who have obtained authority and dominion either by military conquest, hereditary descent, or popular suffrage, have generally regarded personal aggrandizement and party influence, rather than the people's wishes or the nation's good. What rights and liberties the people

have obtained, have either been wrested from their rulers by physical force, or have been granted for fear of it. The grudging spirit in which reforms have been doled out, and the great pressure which had to be used to obtain them, even in this land, which is a land of great freedom compared with many, shows that they have been granted rather for fear of the people than out of desire for their benefit. Popular wrath had far more effect on Parliament than popular wishes or national necessity.

With all the advantages to be gained from the experiences of nations that have passed away, with a knowledge of their failures and successes, the causes of their greatness and the reasons of their fall, the governments of modern times are blundering along into the same pitfalls, and rushing upon the same rocks which caused their destruction. The present miserable and poverty-stricken condition of millions of the people, the depraved state of public morals, the lamentable ignorance of the "lower orders," the wide dominion of vice, and the bankrupt situation of the nations, are all chargeable to bad legislation, and are the effects of man's efforts to govern man without divine assistance. A government that is unable or unwilling to provide labor for the industrious poor, and food for the indigent and feeble, to repress and punish crime, to foster and promote public morality, to educate the masses, and to maintain the national credit, is unworthy of its high position, and must sooner or later crumble to pieces and go down into the grave of departed nations.

And such is the condition of all the governments of earth. Great Britain, which considers itself foremost among the kingdoms of the world, with all its immense wealth and vast resources, resounds with the cries of thousands who are willing to labor but can find no work to do, with the lamentations of the widow and the orphan, and the moans of the suffering who are starving to death in the midst of plenty. Thousands of her citizens, young and old, can neither write nor read, but live and die in their ignorance and darkness, while proud priests paid to be educators of the people walk in their midst uncaringly, and looking down upon them with disdainful arrogance. Vices that are eating into the very heart's core of society, no longer hide in secret, but flaunt themselves in the face of day in open places. Crime gathers strength, waxes bolder, and defies the law. The nation is hopelessly and irreparably in debt, and taxation is a weight upon the people's shoulders grievous to be borne. Still Great Britain makes conquests, extends the benefits of her rule to distant nations, and makes the fruits of her civilization to flourish among them. Upwards of a million of her subjects in India starved to death, while her representatives quarrelled over the means for their relief. And with all her world-wide commercial relations, how much better would her citizens fare at home, if famine should stalk through the land for a single year? What national preparation is there for such a contingency, and what would the government do for the famished millions?

If the excellence of a government is shown by the benefits it confers upon the people, in what light does the British Government appear when we view the deplorable condition of Ireland? The beautiful green isle which might be teeming with plenty and glowing with the sunshine of prosperity, if humanly and wisely governed, is now the abode of wretchedness and discontent, a thorn in England's side, and a mark of reproach to her before the eyes of all the world. Ireland has been neglected and her people oppressed. The government is now considering the condition of that unhappy land, and trying to

legislate for its improvement. But what has caused this interest, and stirred statesmen up to their duty? Earnest desires for the welfare of a conquered people? No; but fears which have been awakened by the threats which are now mingled with the people's groans, and by the spirit of rebellion which has stirred men's hearts to deeds of violence. We do not speak in this wise to foster sedition. God forbid! There is enough disaffection already to trouble those who are in high places, without our seeking to spread it. We do not wish to sow the seeds of discord: ours is a mission of peace and order. But it is our duty to call the attention of mankind, as far as we are able, to the causes of the present distracted and decaying condition of nations.

Human governments are a failure. God alone is competent to direct the affair of nations, and he is ignored. Successive governments have so divided the interests of the people, and brought the various classes into such a condition, that any measure calculated to benefit one section of the community, is sure to operate to the injury of another, and thus class is set against class, each seeking for individual interests instead of the general good. But thanks be to God, a day is dawning for afflicted and oppressed humanity, bright with promise, and rich with the fruits of union and wholesome government. The kingdom of God is set up, and though its dominion at present is very small, its order, strength, and peace stand out in cheering contrast to the confusion, weakness, and turmoil of surrounding nations.

We call the attention of our readers to the Message of the Governor of the State of Deseret, published in this No. of the STAR, and ask them to view the condition of affairs in our mountain home, in juxtaposition with the state of things described by the *Economist* in the article on the "Bankruptcy of Nations." Our mountain State is, as far as we know, the only solvent State in the world. Its expenditure never exceeds its income; it always has a balance in its treasury. We have no pauperism there. Crime is handled with an iron grasp whenever it puts in an appearance. The rising generation are educated, and notwithstanding the natural disadvantages of our isolated position, and the vast and varied obstacles which have had to be overcome, the State of Deseret, or, as it is now entitled, the Territory of Utah, contains the most prosperous, contented, and happy community upon the face of the globe.

This is because its rulers and legislators govern and legislate under divine authority and with divine assistance. God is not thrust out from the affairs of men, but his aid is sought and his word is respected. They govern and direct the people for the people's good. Place brings no emoluments, office no exclusive privileges. The interests of the whole community, and not private ends and personal ambition, are the objects of their legislation. Their laws are simple and their statutes few. One fact will show the wisdom of their management and their care of the people. In the total loss of crops which took place in 1855, and the partial losses which have occurred since, through the ravages of the grasshoppers, not a single soul perished for want, although shut in by hundreds of miles of mountain and desert from any outside assistance.

The finger of God may be seen in the establishment and progress of our mountain State, pointing the way to increase, happiness, power, and dominion. There is a refuge from the troubles of the times. There is a thrifty, growing nation, planted by the hand of God, which will flourish in verdant loveliness,

while every tree of government which he hath not planted, withers and is rooted up. Let the honest and true of all nations turn their eyes thitherward, for there only will they find true peace, liberty, and union, and the benefits which flow to the people from a righteous, unselfish, paternal, and really excellent government.

CORRESPONDENCE.

ENGLAND.

London, March 21, 1868.

Dear Cousin,—I take this opportunity to drop you a few lines, to inform you how things are getting on in this part of the world. I am truly happy that I am able to say that the Church is increasing in numbers: last week we baptized upwards of twenty persons, and among that number there are several who are able to emigrate themselves to Zion. Our meetings are well attended here, and I may say that of late our halls have been crowded, and the next thing to overflowing.

The Presidents report their Branches in as good a condition at the present time as they ever knew them to be before. Many of the Saints who have long indulged in drinking tea, coffee, and beer, are now strictly observing the Word of Wisdom. This is a proof that they are determined to live nearer unto their God than they have hitherto done.

Among the Saints there are numbers who have received letters from their friends in the Valley, which bear good news, and cause their hearts to leap with joy, telling them to prepare and hold themselves in readiness for the emigration, as they have paid their passage. The Saints are all feeling well, and a spirit of love and unity prevails in their midst.

Brother Griffith Roberts's health is improving; he is much better than he has been; his strength is gradually returning, but as yet his body is very weak. I trust with good nursing and through the blessings of God, that he will be enabled to come forth and take an active part in our Conference on April 5th.

I hope, cousin, that we may be blessed with your presence, and also bro-

ther Penrose's, and many of the brethren from other Conferences.

Brothers H. Young, P. Lyman, and myself, are all enjoying good health and excellent spirits.

Kind love to yourself, and the brethren with you in the office. Ever praying for your welfare, I remain, as ever, your cousin,

W. B. RICHARDS.

NEW ZEALAND.

Canterbury, Kaiapoi Island,
Jan. 1, 1868.

President F. D. Richards.

Dear Brother,—I send you these few lines to let you know that we have just received, quite safe, the parcel of books you forwarded in June last, and by the next mail I will forward you the balance due, and send for a fresh supply of STARS.

We feel very grateful for those we have already received, for they contain precious truths which are food and strength to our spirits, and aid us to withstand the powers of darkness, for the same evil spirits are opposed to the truth in New Zealand, as were opposed to it when Joseph Smith the Prophet of the living God revealed it to the people in America. Our beloved brother Carl C. Asmussen had a good opportunity of witnessing the powers of darkness making themselves manifest in trying to stop the spread of the Gospel; but I know the more it is opposed the further it will spread, and the honest in heart will receive the truth and obey the Gospel.

The few Saints in this Branch feel the spirit of gathering, and will leave here as soon as they can save means sufficient. I know it is as much a duty for us to gather to Zion out of Babylon, as it was a duty to be bap-

tized, for I know of a truth that the judgments of God will descend upon great Babylon.

Dear brother, I have once been up to Zion, and I now bear a faithful testimony, as I have done many times before, that I know that the people called Latter-day Saints are a good and virtuous people. I crossed the sea from Liverpool, and then I crossed the Plains with the servants of God, and there I saw it was not a Sunday religion only, but every day alike serving the Lord; and when I arrived in Salt Lake City, I found the people there were all of one heart and one mind, trying to do each other good, and striving to build up the kingdom of God; but family connections led me on to California, and from thence to England.

Dear brother, I have ever borne a testimony to the truth of the Gospel to all my friends, though I may say I was out of the Church. I now feel thankful that in answer to prayer to my heavenly Father, I am again in the Church. I have learnt much by suffering for my unfaithfulness in days gone by, which I pray will be a blessing to me in the future, that I may be enabled to warn my brethren and sisters against the snares and temptations of Satan. I feel the spirit of gathering coming upon me, but I feel willing to stay and do all the good I can towards publishing the principles of divine truth. My prayer to my heavenly Father is, that I may be faithful to the end, and be an instrument in his hand in doing much good.

My brother James and I are striving to bring the honest in heart in this place to a knowledge of the truth, and but few there be at this time who seem to want the truth; but if they will not receive our testimonies, the time is at hand, I believe, when they will receive some of the judgments which are to be poured out in these last days.

Since writing my last letter, we have been visited in this town with a severe disease, something like the measles; it took away the senses entirely for a time. Almost every house has been visited by it, and in some families as many as six and seven have been down with it at a time, but in

very few cases has it proved fatal.

We have received a letter from brother Carl C. Asmussen, who has arrived safe at Copenhagen, and we are very thankful to hear of his safe arrival.

I must now draw these few lines to a close, praying God to bless our efforts in this place in striving to spread the everlasting Gospel. My brother James and all the Saints here desire to be remembered to you.

Your brother in the Gospel of truth,
WILLIAM BURNETT.

NORWAY.

Christiania, March 2, 1868.

President F. D. Richards.

Dear Brother,—I think the present a favorable opportunity of giving you a brief sketch of this part of Scandinavia, called Norway, or Christiania Conference, hoping thereby not to trespass on President's Widerborg's rights. This Conference includes, as you perhaps are aware of, the whole of Norway, consequently a very large scope of country, but unhappily of a very few Saints, our total being about 800, besides children. This number falls upon eleven Branches, eight of which are within the lower half of this long, and in the north, very narrow country; these are also the most prosperous, and particularly so in Christiania Branch, with about 400 members, the other seven Branches take about 300 members, and leave but 100 between the three northern Branches, of which Northland Branch is the least favored, having only 18 members, scattered on a tattered strip of coast about 350 miles north and south, with but one Travelling Elder to care for them. As it is impossible under such circumstances to travel "without purse or scrip," he has a co-worker in a young tailor, who is appointed a mission for the very purpose of supporting the Travelling Elder with what means he may earn by carrying on his trade there from place to place, and though this seems to be a very Christian-like way of spreading the truth, yet the very same man has lately been dragged before the court of justice to answer for the crime of having baptized one penitent for the

remission of sins. After due course of law, he will have to atone for that sin by going into prison for a few days, having no money to spare to pay the fine.

The signs of the times here are hunger, sickness, shipwrecks, and a prospect of hard times coming. Thousands are preparing to leave this miserable country for America, thereby hoping to escape the threatening evil; and I believe that there is no other people who cherish such a general desire to leave their native land, as do the Norwegians; it is therefore a matter of course, that the Saints

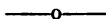
here are as anxious to emigrate as anybody.

We are about 15 missionaries laboring in this Conference, three of whom are from Zion—viz., Elders S. Gudmundsen, A. Christianson, and myself. We are all enjoying pretty good health, and feel thankful to God for being counted worthy to take a part in the great work of redeeming Israel.

May the God of Israel bless you and your co-workers in the cause of truth, is the prayer of your humble servant and brother in the Gospel of Christ,

C. C. A. CHRISTENSEN.

SUMMARY OF NEWS.



The new Baden cabinet includes a Jew—Herr Elstetter—as Minister of Finance. This is the first time that such an office has been conferred in Germany upon one of the ancient faith.

A Russian frigate has landed another batch of refugees from Crete. The total number at present in Greece is stated to be 60,000; many deaths have occurred, and much sickness prevails.

In 1867, the coast-guard saved and protected property wrecked on the coast of the United Kingdom of the value of £1,256,418. During the same period 925 lives were saved from shipwreck, or were assisted to the shore by the coast-guard.

A Lisbon paper, the *Diario de Noticias*, announces the death of a man who may have heard in his cradle the noise of the earthquake of Lisbon in 1755. This journal records the death, at the age of 113, of a Portuguese citizen named Jose Santareno.

At a meeting of ironmasters held at Birmingham, on Thursday March 26th, it was agreed to reduce prices 10s. a ton, and wages 10 per cent.

The whole of Friday (March 11th) night's debate on the Alabama claims, was telegraphed to New York by the Atlantic cable. The transmission of the report occupied ten hours, and cost £3750.

A great deal of distress still exists in the east end of London. Since Feb. 1st, the Mansion House committee has raised and expended £5000 for the relief of the destitute.

AMERICAN MARRIAGES.—A Western editor remarks that he is glad to receive marriage notices, but requests that they be sent soon after the ceremony, and before the divorce is applied for. He has had several notices spoiled in this way.—*American paper.*

In the late debate in the United States House of Representatives on impeachment, Mr. Washburne (of Illinois) spoke of a Democratic opponent as "a man so low down that it would require a miracle of the Almighty to raise him to the level of total depravity." [Daily associates should know each other best.—Ed.]

A "clerical tailor" who has just opened an establishment in London, advertizes that he supplies customers not only with the articles which are usually connected with his trade, but with embroidery, prints, crucifixes, crosses, statuettes, religious books, wafer bread, incense, and altar candles.

The estimated deliveries of tea in London last week, amounted to 2,587,236 lbs., being a decrease of 111,388 lbs. compared with the return for the week preceding.

An article, based on official information, has been published in the *Revue Nationale*, showing that in connection with the wars which have taken place during the past 14 years, no fewer than 1,800,000 persons have perished.

GIVING UP THEIR CARRIAGES.—The financial collapse of 1866 is having deeper effects than has been imagined. The public has been made acquainted with several great failures following close upon it, but the cases of hundreds who have suffered severely will, perhaps, never come to light. A striking fact, however, in connection with her Majesty's Customs, clearly proves how great the devastation has been amongst private individuals in consequence of that panic. In the Inland Revenue Department at Somerset House, as the public are aware, is kept a register of all those persons paying duty on carriages and horses, and at this office notice has been received since the 31st December last, that sixteen hundred private persons intend to discontinue keeping their carriages, and claim, therefore, to be exempt from duty in the financial year 1868-9. This will cause a noticeable deduction in the balance which the Chancellor of the Exchequer will next have to exhibit. The loss to the revenue by these withdrawals will not be less than £10,000 per annum.—*Globe*.

THERAPEUTIC USES OF PHOSPHORUS.—In the hands of M. Delpech, says M. Reveillout, phosphorus has given excellent results in the treatment of paralysis. Three patients, for example, recently in the wards of Lafit  at one time, and presenting three types of paralysis, have been greatly benefited. One patient had been poisoned by the prolonged action of sulphide of carbon; another was the subject of paralysis *a frigore*, of the ascending form; a third had an apoplectic attack. In all, the effects of phosphorus were similar. Erections reappeared first; it is now perfectly demonstrated, indeed, that phosphorus is one of the most powerful aphrodisiacs. Subsequently, the locomotor and sensitive functions were restored without any accident occurring which could be attributed to the ingestion of the medicine. M. Delpech employs, reports the *British Medical Journal*, very small doses—one to two milligrammes (3-100ths to 6-100ths of a grain) of phosphorus daily; in one patient only he raised the dose to six milligrammes. The phosphorus is dissolved in oil, and this phosphorized oil is emulsified at the moment of administration in a solution of mucilage. Hireaud, Franck, and others, had already cured paralysis by the use of phosphorized oil. M. Delpech in Paris, and Dr. Radcliffe in this country, have brought it anew into notice.

A curious light, observes *Hardwicke's Science-Gossip*, has been lately thrown upon the antiquities of Western Europe by the discovery in the old region of the giants, now inhabited by the Druzes, of the homes and cities of the Anakim. The Rev. Mr. Porter and Mr. Cyril Graham have found the whole of ancient Bashan covered with ruins hitherto unknown to Europeans. In the cities of Kerioth and Kiriathaim are houses strong enough to resist the violence of man or of nature; the roofs are formed of beams of stone in juxtaposition, twenty-five feet long, supported by square stone pillars, and huge doors, formed of a single stone. "These ancient cities of Bashan contain probably the very oldest specimens of domestic architecture now existing in the world," says Mr. Porter. In conclusion, there is no doubt that the *cromlechs* of Celtic countries irresistibly suggest the idea of habitations; indeed, no other cause can be assigned for them. Their height is too great for use as altars. It is just possible that the vast physical and mental powers which characterized the giants may have caused their deification when extinct by inferior races, and thus their temples and residences might even come to be regarded with superstitious respect, or copied and reproduced as objects of worship. At any rate, this cannot be denied—giants once existed as races, not as individual exceptions.

THE UNITED SERVICE.—Solemnization of matrimony.—*Punch*.

DIED:

BARLOW.—In Ogden city, U.T., Feb. 21, 1868, Sarah, daughter of Thomas and Eliza Barlow, aged 2 years, 2 months, and 11 days.—*DESERET NEWS*.
REECE.—At Payson, U.T., Feb. 13, 1868, James Clarke, son of James and Rebecca Reece, formerly of Herefordshire, England, aged 2 years, 5 months, and 2 days. Also on Feb. 15, 1868, Mary Elizabeth, daughter of James and Rebecca Reece, aged 1 year and 5 months.—*DESERET NEWS*.
GROUN.—In Panaca, Washington co., U.T., Feb. 20, 1868, Harriet Larina, daughter of Hammon Groun, aged 29 years.—*DESERET NEWS*.
CHRISTIANSEN.—At Fountain Green, U.T., Feb. 22, 1868, Christian Christiansen, son of Christian and Hannah Christiansen, aged 2 years, 5 months, and 22 days.—*DESERET NEWS*.

P O E T R Y.

TRUTH AND THE KINGDOM OF GOD.

Who would not run to win a prize,
 A never changing gem
 Of lustre bright, that never fades,
 And never dims by time?

O tell me where this treasure lies,
 This pure unsullied stone;
 That I may run and never tire,
 Until it is my own.

I'll tell thee where the treasure lies,
 It is not far away;
 It is not out of mortal reach—
 It can be had to-day.

That prize of which I speak is Truth,
 That gem of precious worth,
 Which brightly shines, and still shall shine,
 Upon our native earth.

Truth, purer than the driven snow,
 Clearer than morning light,
 Has been restored to this dark world,
 To chase away the night.

Kingston-on-Thames.

Darkness and error long have bound
 This earth in heavy chains;
 But now a blow they have received—
 Behold them now in pains.

See how the foe of truth doth fight
 O'er earth, to keep his sway;
 But well he knows his time is short,
 He must to truth give way.

Truth must prevail, tho' hell oppose,
 And earth its pow'r defy;
 A reign of righteousness has dawned,
 God's kingdom now is nigh.

But from the everlasting hills
 That kingdom's rolling forth;
 Small to the world though it appears,
 It soon shall fill the earth.

God is its King, and he is Truth,
 He will his kingdom guide;
 Then ye who would be valiant found,
 Be on the kingdom's side.

S. C. WATSON.

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"SEEK YE THE LORD, ALL YE MEER OF THE EARTH, WHICH HAVE BROUGHT HIS JUDGMENT
SEEK RIGHTEOUSNESS, SEEK MEERKNES: IT MAY BE YE SHALL BE HID IN THE DAY OF THE
LORD'S ANGER."—Zephaniah ii, 3.

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Saturday, April 11, 1868.

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INVIOABILITY OF VIRTUE.

It is time that the world should know, what we have been endeavoring to impress upon it for years, that the people of this Territory are determined, by every means in their power, to check vice and foster virtue. Because we believe in and practice polygamy, there are many people who, for the want of correct information, imagine that we are licentious and corrupt, and think of nothing but the gratification of passion. All the pulpit eloquence which finds vent against us, has this view of our character for its basis. In the Congressional speeches which have denounced us, the same misconception on the part of their authors is apparent. Those who reside here have had opportunities of knowing how false is this estimate of the character of the people of this Territory, and many of them have not failed to correct the views of their friends and those with whom they have been thrown in contact on the subject.

But there is a class of men who drift into this country, as in all frontier places, who seem to be utterly in-

different to what may be the views and practices of the people here. If they ever think of the matter, their thoughts receive the coloring of their own corrupt minds. Disreputable in character, all they care about is to accomplish their own ends. In other cities, similarly situated in many respects to this, the citizens have felt it necessary to organize themselves into vigilance committees, to teach the scoundrels by whom they were troubled, that there was a limit beyond which it would not be safe for them to attempt to pass. We have not been under the necessity yet in this Territory of having any recourse to any such organization. There has been so much union of feeling and views among the people here, that crime has not been able to make much headway. The determination is almost universal here that vice shall not be countenanced; that no compromise will be had with its votaries; but that those who seek to prey upon virtue shall meet with speedy and vigorous justice.

Had there been less firmness and vigor manifested upon this point than there has been, our condition would have been pitiable. Our degradation would have been completed. We have been assailed by men who have had no more regard for truth, virtue, or honesty, than so many wild beasts. If they could have had their way, every woman in the land would have fallen a prey to their machinations, and they would have revelled unchecked in their filthy pleasures. But while we have honored marriage, and encouraged the honorable and virtuous intercourse of the sexes, on the other hand an unyielding determination has been shown to crush out every illicit and libidinous practice, even if harsh measures had to be used to accomplish that end.

The people of this Territory have long ago resolved that the chastity of their daughters, sisters, and wives, shall be sacredly maintained, and that the man who seeks to seduce them from the path of virtue, or makes them the victims of unbridled lust, shall receive the penalty of his crime. If a farmer or shepherd catches a wolf preying upon his flocks, he kills it, if he can. Shall a wild beast in human form, who with hellish duplicity seeks to mislead and destroy the innocent

members of his family, be any more leniently dealt with?

If we can have the power, and we doubt not but we can, we will rear around this Territory such a bulwark that under its protecting shelter virtue may rest secure and free from annoyance—a bulwark against which the tide of corruption may surge, but surge in vain. Already evil-doers are afraid and tremble. They look around with fear at every cloud which passes over their guilty heads, not knowing from which one the bolt of vengeance may descend. We do not wonder that their coward souls shrink with dread, or that they circulate stories about Danites and destroying angels, for the torment they suffer must be great. We have no sympathy for their terrors, but would like to see such a fear seize upon them that our land will be freed from the contamination of their presence. We repeat the statement, which has frequently been made in these columns, that in no country on the earth can well-behaved, orderly people enjoy greater civil and religious liberty than in this Territory; but for men who seek to destroy virtue this country is not healthy. They are likely to come to grief, and we would like this information to be generally known.—*Deseret Evening News*.

DR. PUSEY ON MODERN SOCIETY.

At last an Anglican divine of the nineteenth century has preached a sermon—not of a polemical character—which has created a sensation. It really was high time that some clergyman or other of the Church of England should pronounce words in the pulpit which his hearers would not, as a matter of course, entirely forget the moment they sallied into the streets; and it is as well that the example should have been set by a man of such rare attainments, unblemished life, and invulnerable purpose, as Dr. Pusey. . .

Plain speaking was well enough for Spurgeon, and such like Dissenting vulgarians. A university man could not degrade himself so far as to call a

spade anything but an agricultural implement, or to deal out any save emasculated rebukes to people with whom he was on visiting terms. Alienation between pastors and their flocks was, of all things in the world, the most to be dreaded and avoided; and though the latter might endure being assured, in a promiscuous sort of way, that they were miserable sinners, it was not to be expected that they would put up with being rudely told what particular sins they were addicted to, especially by a man whom they were at college with only a few years ago, and whom they were going to meet at dinner the following evening. Dr. Pusey seems to have been oppressed

by no such social fears, and hampered by no such elegant scruples, in the sermon which he preached at St. Paul's, Knightsbridge, on Ash Wednesday. There was really nothing in it that would be considered very startling by a person acquainted with the occasionally outspoken expositions of the condition of modern society by Père Felix or Père Hyacinthe. . .

Dr. Pusey cannot be said to have emulated their excessive bluntness, but he has laid the rod about the shoulders of modern society in a style that the fashionable portion of it has not experienced from its pastors for many a long year. Commencing with the assertion that there is not a character in the Bible more generally detested than the Pharisee, he went on to show that the Pharisee was so vastly superior to the average citizen of our own times, that it was devoutly to be wished he was a more frequent type amongst us. The Pharisee was no adulterer, was ostentatiously charitable, and in every outward respect set an excellent example. He might fairly be considered an absolutely model Christian of the nineteenth century; indeed, something rather higher, since he gave a tenth of his substance to God; a proportionate return to the Giver of all things which would nowadays be considered very inconvenient. The most detestable character in Scripture, according to Dr. Pusey, is a trifle better than our loftiest type of virtue. When we fall below this, we retain all the self-satisfaction of the former, without any of his merits. In fact, it is the peculiarity of our age to unite the wickedness of the Publican to the self-complacency of the Pharisee. We violate all the Commandments unblushingly, yet it never enters our heads to kneel afar off. We thank God that we are not as other men, than whom we are in many respects, a great deal worse. We pride ourselves upon the virtues to which we have not the slightest just pretension, and we call ourselves a moral people, and a domestic nation, when vice stalks unblushingly abroad, and the reciprocal pledges of conjugal life are frequently as lightly broken as they are frequently lightly assumed.

Is the charge true? In all honest

seriousness, we much fear that it is. Still more shameless periods than ours can be pointed to in the history of the world, and epochs can be recalled when the public self-complacency was greater. We were better pleased with ourselves fifteen or sixteen years ago—say about the time of the Great Exhibition—than we are now, 1851 being the date at which this country's high opinion of itself may be said to have reached its acme. Again, vice was more shameless in the times of Juvenal and De Grammont even than it is in the latter half of the nineteenth century. But we are quite sure that there never was a time in which absence of virtue and absence of self-reproach were so completely and amazingly combined as they are now. The whole world sins overtly, and nobody is angry; or, if some individual raises his voice by way of protest, he is considered a very ill-bred fellow. We refuse virtue even the homage of hypocrisy, and yet stoutly deny that we are vicious. As Dr. Pusey says, we have all the shamelessness, without the simplicity, of savage life. Our ladies dress indecently, and they know that they do, but they go to church with religious regularity. Fathers and mothers sell their daughters in drawing-rooms for a coronet, or to a millionaire, yet they persist in deploring the family matrimonial arrangements of the Continent as monstrous and unnatural something, from which our English blood and hatred of Popery have happily conspired to save us. We delight in practical falsehoods, and are never so much pleased with our own ingenuity as when we have invented a transparent cloak for wickedness. Like ballet-dancers, modern society, wears just enough gauze to pass the censorship without being balked of its purpose—coy effrontery being the height of its ambition. The most interesting objects in Hyde Park and the most favourite topics of Belgravian conversation are the ephemeral Anonymas of disreputable life; and young ladies would be esteemed exceedingly ill-informed, and on a mere par in education with country cousins, if they did not know each one of them by name and sight, their carriages, their horses,

and—proh! pudor! their lovers, these last being the gentlemen of the period and the desirable husbands of the future. Well might Dr. Pusey say that he remembered the time when

a sinful woman saw reflected in those around her the consciousness of her guilt, leaving it to be understood by his hearers that those good old times had gone by.—*Imperial Review*.

LOOKING IT IN THE FACE.

Not long since the *Pall Mall Gazette* contained an article headed "Baby-farming v. Child-murder." The article was well so far as it went; we have but one fault to find with it—it stopped precisely at the point at which it ought to have commenced. It ended with the acknowledgment of a want, without advancing the slightest suggestion as to how that want might be supplied. Here are the concluding words:—

"The evil of which the *British Medical Journal* has conclusively demonstrated the extensive development ought not to be permitted to exist unremedied."

On the evil here referred to, there is not the slightest necessity to enlarge. Every one has heard of it. Every one knows of those murderous snuggeries with their bright fires, their cheerful furniture, their enticing pianos, and their "buxom jocular" priestesses whose mission is to tend on the shrine of Moloch; we would rather try to suggest an answer to the last word of the article—unremedied.

Two things must be regarded—prevention and cure. As to prevention—women think only of men, men think only of themselves. Let the law appeal then to this natural selfishness, and let the first preventive step be something of this kind. Let seduction be regarded as a crime, punishable with one year's imprisonment, at least, with hard labour, without the option of a fine. If "Brother Stanislaus" were to be called in once a month, or oftener, with his "original Norwich" cat-o'-nine-tails, so much the better—and as we are nationally so enamoured of the classics, let us adopt a little of their practical severity, and brand the

criminal conspicuously with an appropriate monogram. This is but one round of the ladder of prevention; we leave it to others to mount higher, and pass on to the cure. And that must be attempted in the first instance by accessible foundling hospitals. Institutions that can be made available, without having 300 pages of official catechism to answer, without having to bore through some nasty impenetrable board of directors, and without having to wait three months, when three days or three hours appear an eternity.

In the same impression of the *Pall Mall* in which the article referred to appeared, appeared also the announcement that "the East London Museum Site Bill was read a third time and passed." An "East London Museum!" About as practically useful in the present state of East London as towel-horses and Rowland's onto to the gorillas! If it had been an East London, or an East Lancashire, or an Essex, or a Sussex Foundling Hospital Site Bill, it would have been nearer the mark. A museum, indeed! Yes—but a museum for living curiosities; so that instead of being found at railway stations, "left till called for," or fished up from slushy ponds, or handed over to the tender mercies of some Camberwell "Giaour," they may be taken in and tended there, and really turned to some account. For instance, all the male infants, received might be trained from the first with a view to the army and navy, or to such other employments as labour under a deficiency of voluntary hands. The female infants might be trained as schoolmistresses for our village populations, and better still as hospital and general nurses.

Two plausible objections might be urged at once against enlarging the number, and facilitating the use of Foundling Institutions.

First, it might be said that in ninety-nine cases out of a hundred, child-murder results simply from fear of detection rather than from any other motive; and how would Foundling Hospitals meet this? By relieving the wretched mother of the main part of the difficulty. It is the question, what to do with the child, that drives the agonized shame-maddened brain to concealment by murder. Let women plainly understand that an ordinary practitioner can detect almost at a glance their real condition, however well they may fancy they are hiding it, and they will have less hesitation in confiding in him, whilst an order signed by him might be made to admit them to the advantages offered by these Institutions. As to the actual birth, except in extraordinary cases, preparatory steps might be taken to insure, at least, some degree of privacy. The second objection would be, that the providing of new Foundling Hospitals would be pandering to vice. The objection is mere twaddle. We are not yet living in Utopian latitudes. When we have converted the natives

of islands yet undiscovered into hypocritical rum-drinking Christians, we may have time, and possibly money, to bestow on some of those "unremedied" wants which we can almost touch without leaving our own door-steps. But till then we are living among men and women with the untrained passions of their nature in full swing. To ignore those passions and their results, is not to modify or to check them. Far better acknowledge them, far better boldly confess them by their true names, far better try to hermetically seal up these pestilential vapours as they are exuded from our Christian swamps, than suffer them to escape and spread their horrible infection broadcast. A partial remedy is better than no attempt at cure. At first the disease must be met on its own low ground. It is of no use talking metaphysics to a costermonger. The training may come afterwards—when every Foundling Institution may be turned, with pleasure, into a "Museum for East London," or any other museum-loving spot; until which desirable epoch, we will never believe that by helping to diminish crime we are ministering to vice.—*The Tomahawk*.

A FEW WORDS ON GATHERING.

The Lord has declared through the mouths of his holy Prophets, that in the last days he would proceed to perform a great and a mighty work on the earth, "even a marvellous work and a wonder," and which, in point of magnitude and importance, would far exceed all others which had preceded it. That the Lord has from time to time wrought mightily among the children of men in bringing his purposes to pass concerning them, admits of no argument, as the Scriptures bear record; but all the Prophets who have written on the subject, agree in declaring that the work to be accomplished in the latter-days would be by far the greatest.

The Apostle Paul says in relation

thereto, that in the dispensation of the fulness of times God will gather together all things in one in Christ Jesus, which are in heaven and on earth. From this declaration we learn that the gathering will form a very important part of the great latter-day work, and from the tenor and spirit of the writings of the ancient Prophets, we gather that they were fully alive to its vast importance, and felt deeply interested therein, earnestly desiring to live on the earth in the day and age when it would be commenced, and to be permitted to be co-workers with God in bringing it about. Now, there is no part of the latter-day work spoken of with greater plainness in holy Writ than the gathering, and yet the

great mass of professing Christians do not understand it.

Obedience to the commands of God is the great test of faith, whereby it may be known who is on the Lord's side. Those who obey the Gospel receive of the spirit of truth, which brings about a unity of faith, knowledge, and understanding. The darkness which pervades the minds of so-called Christians in regard to the great latter-day work, is a strong proof that they are destitute of the holy Spirit, by which alone the things of God are seen and understood. Jesus told Nicodemus, "Except a man be born again, he cannot see the kingdom of God." Now, if professing Christians would only humble themselves before God, repent of their follies, and comply with the requirements of the Gospel, their minds would be enlightened and their understandings opened, so that they would be enabled not only to see the beauty and necessity of the gathering, but also feel an earnest desire to be gathered, in order that they might partake of the blessings connected therewith.

The Apostle Paul says that "Godliness is profitable unto all things, having the promise of the life that now is, as well as of that which is to come." From this we understand, that in the great plan of redemption provision is made for the temporal as well as the spiritual salvation of the human family. The temporal and spiritual are closely linked together; the one is not without the other in the Gospel, and both are essential in order to a full and complete salvation. If a person obey the first ordinances of the Gospel, but neglect to gather when opportunity offers or the way is open before him, it proves that he is short-sighted, and cannot see afar off, and is therefore nigh unto destruction. This was strikingly illustrated in the days of Noah. Noah and his family were saved in the fullest sense of the word by obedience to the commands of God, while the rest of mankind, through disobedience, were cut off from salvation, temporal and spiritual: temporal, because they were swept away by the flood of waters, and spiritual, because their spirits were shut up in prison, deprived of the blessings, pri-

vileges, and enjoyments they would otherwise have been entitled to, without one ray of light or hope to penetrate their dark abode. They had thus to suffer through the long ages that intervened between the flood and the crucifixion of our Savior, as recorded in 1 Peter iii, 18, 19, 20, "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit: by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water." Oh! sad and awful result of sin! Let those now living take timely warning from the past.

Jesus held up the fate of Lot's wife as a warning to the unbelieving Jews, in these short but telling words, "Remember Lot's wife." She, no doubt, after having been duly warned, and while escaping to the mountains, looked back with regret at leaving, and with a desire to return, and thus incurred the displeasure of the Lord, who visited her with instant and severe punishment. Then let us beware and guard against being led away by the same spirit and influence, that we fall not away after the same manner, for the enemy of our souls is ever on the alert watching for an opportunity to lead the unwary astray. Jesus declared that as it was in the days of Noah and Lot, so also should it be in the days of the coming of the Son of Man. As Noah had to enter the ark, and Lot to flee unto a place of refuge, to escape the coming judgments, so in like manner must the people of God in the latter-days make good their escape to the mountains of Ephraim, the place appointed by God for the gathering of his children, where they will be kept in peace and safety, while the wrath and fiery indignation of the Lord is being poured out upon the wicked nations of the earth. For the time is now not far distant when, as Jesus himself predicted, nation will rise against nation, and kingdom against kingdom, and every man's hand will be against that of his fel-

low, and scenes of war, carnage, and bloodshed will ensue, such as have not been known from the beginning even until now, and woe, wretchedness, and misery, too fearful to contemplate, will be the inevitable result.

Meanwhile the Saints, being gathered together according to the counsel of God, will be engaged in cultivating the arts of industry and peace. They will build cities and inhabit them, plant vineyards and orchards, and eat the fruits thereof. They will worship the Lord in his holy temple, and therein receive those great blessings which cannot be obtained elsewhere, and thus increase in that knowledge that will finally make them wise unto salvation. They will, in spite of all their enemies, live, grow, improve, increase, and spread abroad on the right hand and on the left, until the words of the divinely inspired poet receive their fulfilment—

"Give us room that we may dwell,
Zion's children cry aloud;
See their numbers how they swell,
How they gather like a cloud."

Even as the Canaanites were cut off in order to make room for the great gathering of the children of Israel from the land of Egypt, so likewise in the latter-days will the wicked and rebellious be destroyed, and governments and kingdoms of human origin will be made to give way before the majestic march, growth, and development of the kingdom of God. The Prophet Isaiah beautifully describes the great latter-day gathering; he says, "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." Isaiah ii, 2. The foregoing prophecy is rendered in such plain and unmistakable language, that a man who runs may read, and "a way-faring man, though a fool, need not err therein."

There are several reasons why the people of God should gather; one of which is, that they may become one in all things, both spiritual and temporal; for Jesus has declared, "Except ye are one, ye are not mine." And on one occasion when praying to the Father, he petitioned that his disciples might become one with him, even as he himself was one with the Father. Now this great design of the Savior in bringing the righteous to unity of faith, oneness of action, and the knowledge of God, is greatly facilitated by gathering the righteous together in one place. As the righteous gather and are taught in the ways of the Lord, they become more and more united from day to day, while on the other hand the wicked are becoming more divided, and a spirit of distrust, strife, and division prevails in the midst of the nations. The Lord is withdrawing his Spirit from among the wicked, because they have rejected the Gospel, rebelled against the holy Priesthood, and shed innocent blood. These and kindred evils and calamities are fast coming upon them, and will finally result in their being utterly wasted.

The Apostle John, while banished on the Isle of Patmos, was permitted to see in heavenly vision the time when a voice would be heard from heaven, saying, "Come out of her, my people, that ye partake not of her sins, and receive not of her plagues; for her sins have reached unto heaven, and God hath remembered her iniquities." Here, then, are two strong reasons set forth why Saints should gather. First, that they partake not of the sins of wicked Babylon; and secondly, that they may, by gathering to the place appointed, escape the judgments about to fall upon her. When Jesus was on the earth, he spoke of a time when the people of God should "come from the east and from the west, from the north and from the south, and sit down with Abraham, Isaac, and Jacob, in the kingdom of God."

Since the restoration of the Gospel in this our day, many thousands of Latter-day Saints have from time to time been gathered to the place appointed of God. But the gathering of

the present year, 1868, will in all probability be much greater than any which has preceded it. There are many Saints in these lands who have been in the Church for many years, and are very desirous to gather, but who, from adverse and depressing circumstances, have been unable to do so. These are now made to rejoice in the anticipation of obtaining their deliverance the coming season, realizing that the Lord has inclined a merciful ear to their prayers for deliverance from tyranny and oppression. And as he sent his servant Moses to deliver the children of Israel from Egyptian bondage, so in like manner has he inspired his servant Brigham to adopt the necessary measures for the emancipation of his people at the present time. This manifestation of the goodness of God towards his oppressed children, has caused them to rejoice exceedingly, and a bright ray of hope has sprung up in their bosoms, to which they had hitherto almost been

strangers, whereby they realize that their redemption draweth nigh.

The readiness with which the Saints in Zion have responded to the call made upon them to contribute of their means for the emigration of their poor brethren and sisters from the old countries, is truly commendable, and is proof positive in favor of their being in possession of a goodly portion of the Spirit of God, which enables them to realize the vast importance of the great latter-day gathering. Truly the time has come when we can say with one of old, "It shall no more be said the Lord liveth who brought the children of Israel up out of the land of Egypt, but the Lord liveth who hath gathered his people from among all nations, whithersoever they have been scattered." And, verily, the wilderness and solitary place shall be glad for them, and the desert shall blossom as the rose; and they shall go home to Zion with songs of everlasting joy.

FRANCIS L. GIBBONS.

MARRIAGE.

In a recent number of the *Round Table* there appeared an article upon "the decline of marriage," in which the writer refers to the marked decrease in the number of marriages in England, and accounts therefor. He says it is attributable to the agitation for woman's rights—the recognition of her independence, individuality, power to hold and convey property, and to be man's equal, legally and politically, the greater difficulty of obtaining the necessities of life, and the positive numerical superiority of the female sex in that country.

Let the causes that have produced this state of things be whatever they may, the fact is the harbinger of evil to the future of England or to any other country where it exists.

The sacred observance of this institution is the very foundation of domestic peace and comfort, of good order, law and true national greatness; and in proportion as its observance declines among a people, so do they descend in the scale of virtue, morality

and intelligence. Poverty and the laxity of morals are the *great* causes of its decline in Great Britain.

Any one at all acquainted with the circumstances of the working classes of that country knows very well that they are poorly paid; and that biting poverty is the life long condition of millions of her people.

Taking this into consideration, and the fact that the real and true aim and end of marriage scarcely ever enters the minds of any people, is the state of things referred to by the above writer to be wondered at? or that its bonds of matrimony are sundered with such facility in our own country?

The idea entertained by the generality of mankind in relation to this institution is that it is merely an agreement entered into between the contracting parties for life; and many, very many, while they enter the matrimonial state hope they may never be troubled with offspring, thus assuming the responsibilities of the nearest and most sacred of all ties for

the gratification of passion. While such is the impression generally in regard to marriage and its obligations, can it be surprising to the reflecting mind that the poorly paid, illiterate, uncultivated artizans of England, should, in tens of thousands of instances, shrink from the responsibilities of marriage? why, they can satisfy their animal cravings at a cheaper rate!

Among the female sex, too, there is really but little doubt that the notion in relation to woman's rights, now so general, may have weakened the desire to enter the married state.

The ideas entertained generally by both males and females in relation to liberty and independence, are so unnatural and exaggerated, that the gentler sex begin to feel they will no longer be either man's subordinates, or helpmates, but his equal in every respect. However gratifying to female vanity such ideas may be, they are incorrect, for God placed man at the head of creation—and while they render

woman less attractive, they also decrease her chances, gratifying the holiest aspirations of her nature,—that of becoming a wife and mother.

This decline in and general disregard of marriage and its ties, furnish the strongest proofs of a degenerate and corrupt state of society, and no more sure sign of the decadence and fall of any nation can be given.

The Latter-day Saints view this institution differently from the rest of the world. They know, and are beginning to realize its importance, and seek to preserve and fulfil its relations and obligations most sacredly and inviolably. Its non-observance they count dishonorable, and while they visit with retributive justice the head of him who betrays the innocent and unsuspecting, they promote, by every means in their power, virtuous and honorable intercourse between the sexes, knowing that marriage, virtue and happiness are inseparable.—*Deseret Evening News*.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, APRIL 11, 1868.

VIRTUE DEARER THAN LIFE.

ONE of the most prominent features of our creed is the sacredness of virtue. To a true Saint of God, virtue is dearer than life.

This is not a mere sentiment to be admired in theory and ignored in practice, as is fashionable in this day of shams, but is a living, active principle, that throbs in the heart of every member of this Church who is rooted and grounded in the faith. We mean just exactly what we say, when we declare that virtue is dearer than life to the Latter-day Saints. Thousands of them would far rather yield up their vital breath, than stoop to practise the abominations of Christian lands.

Chastity is really, with them, far above wealth, power, or earthly glory. We say really, for it is a fact becoming evident to all, that while chastity is lauded in sermons, in novels, and on the stage, yet in actual life it is getting to be snubbed and ridiculed. What value is attached to female virtue among professedly Christian nations? The insignificant and merely nominal penal-

ties inflicted for its forcible violation, will give the true answer to the question. Seduction is not really, in the hearts of the people, counted as a crime, but is glossed over as a trifling indiscretion. Illicit intercourse, both parties consenting, is not even an offence against the law, and consequently receives no punishment. Oh ! fie ! and a laugh, is the popular sentence, for public feeling is moulded by national laws. The most licentious and corrupt men are received into the highest society, and unblushingly carry their heads erect, when, if virtue was held in anything like its proper estimation, they would be banished from the presence of decent people, and so despised that they would bend in shame before the glance of the pure and unpolluted.

In this Christian land, where illegitimacy and infanticide crop up all around like tares sown broadcast, and where shame only falls upon the betrayed and forsaken victim, while the black-hearted betrayer goes scot free, a great deal of printer's ink has been wasted in describing the supposed awful condition of morals in Utah. If all the filthy falsehoods that have been told about Utah were strictly true, it would only be a repetition of the old story about "the kettle calling the pot smutty." But Utah, with its stringent laws and its popular sentiment in favor of chastity and hostility to vice, compared with the Christian nations that vilify and abuse her, is the pure Church of Christ clothed in the white robe of her righteousness, and holding up the olive branch of peace, contrasted with the mother of harlots and her daughters clad in scarlet, and grasping the golden cup filled with the filthiness of her fornications.

We repeat it, and wish all the world to know it, that to the "Mormons" virtue is dearer than life. Next to the shedding of innocent blood, the violation of female virtue is with them the greatest crime that man can commit, and he who, by his hellish arts, leads a daughter of God from the path of virtue, is in their eyes worthy only of death. Allusion has been already made in our columns to the shooting of a person named Campbell in Salt Lake City, by a brother named Hughes, for the seduction of his daughter. No doubt in a land where money covers up all such wickedness, pious hands and eyes will be elevated in holy horror. We can bear that ; we have become used to it. It matters not to us what people here may think of such a summary way of crushing out an evil ; but it is a principle of common law in Utah, that the adulterer and seducer is worthy of death, and that the nearest relative of the person violated shall kill her betrayer. If any man in Utah desires the sexual companionship of any female, he must honorably woo and wed her, or let her alone ; for if he break through the guard which law and custom have set around female chastity, he does it at the peril of his life. This was the law in ancient Israel ; indeed it was practised from the beginning of time, and would have continued and been universal, if nations had not utterly departed from the Lord, and sunk down into the mire of lust and sin.

It may be a matter of doubt with some, as to what the law of the United States is upon this matter. In deciding any such case that might become before them, a judge and jury would not only take into consideration the statute law written on the statute books of the nation, but also the common law which has the sanction of custom and usage, and is supported by precedent. Ever since the trial of General Sickles for the killing of Counsellor Key, it has become notorious that no jury will convict the defender of his wife's or sister's honor. Major-General Sickles, a member of Congress, shot Key, who was a

distinguished Counsellor-at-law in the District of Columbia, for seducing his wife. He shot him down in open daylight on a Sunday morning, between the White House and the Capitol in Washington. The greatest talent in the country was engaged in the case on both sides. And after a thorough investigation and a patient hearing, it was demonstrated to the jury that General Sickles' act was in accordance both with ancient Scripture and with the common law of the United States, and on moral and legal grounds they acquitted him of the crime of murder. Various cases might be cited if we had space, to show that the same verdict has been returned in similar cases in different States throughout the Federal Union.

The statutes of Christian nations are supposed to be based upon the divine laws revealed through Moses. Death to the adulterer was one of the laws which were taught and enforced by him. And if that law were in force in the present day, statesmen would find one remedy which would go far towards curing the unmanageable and fast-spreading disease called "the social evil." It is generally supposed that Christ repealed the divine law concerning the punishment of the adulterer. But this is a very great mistake. When the guilty woman taken in her sin was brought before Jesus by the Pharisees, he did not make void the law, or say one word as to its discontinuance. On the contrary, he upheld it. Neither did he justify the woman in her iniquity. But he desired that the administrators and executors of the law should be in a proper condition to administer and execute it. Could "an evil and adulterous generation" consistently lift up their hands to punish an adulteress? "Let him that is without sin among you cast the first stone," said he. His words smote upon their depraved hearts, and they all departed, for they knew themselves to be equally guilty with the poor, shrinking woman whom they wished him to judge. He could not condemn her, for there remained no one to accuse her; he therefore told her to "go and sin no more." This ancient law, then, was not repealed by the Savior, but remains in force with this proviso, that he who condemns another, or executes the penalty upon the transgressor, must be himself innocent of the crime which he punishes.

Death to the seducer is sanctioned by the ancient statutes of Israel and the common law of the United States. But whether this be so or not, it is a principle that is indelibly inscribed upon the hearts of the citizens of Utah; and therefore all who take delight in leading trusting woman astray, had better not emigrate to our settlements, if they attach any value to their worthless lives. Brother Hughes will be tried for homicide, according to Federal law. But he will be tried before a jury, every member of which would, if placed in similar circumstances, act precisely as he did, and if not, would despise themselves and be scorned by the whole community. There is, therefore, no fear that he will be convicted. He has committed no crime, but has simply done his duty. His act will be applauded not only by the Saints in Utah, but by every high-minded and honorable citizen of the United States. And through all the world those who have not sunk so low as to regard money as an equivalent for the virtue of their wives, sisters, and daughters, will honor and esteem the man whose hand is swift to smite down the villainous seducer.

This summary punishment of the guilty may be considered an extreme measure, but the case is also extreme. In our estimation it is the only penalty that is adequate to the crime. We are striving to build up a kingdom to the Lord, to raise up a generation which shall be free from the vices and pollutions

of Christian communities. Efforts have been repeatedly made to introduce them among us, but hitherto the determined hostility of a people to whom virtue is dearer than life, has been successful in stamping them out. And by the help of God, we shall continue to strike surely and swiftly at the demon of licentiousness, at any cost and at any risk. The door of honorable marriage is wide open in Utah, but our gates are barred against unlawful passion and brute desire. And if a lustful thief seeks to climb up some other way, enter in an illegal manner, and steal the favors which he will not or cannot obtain righteously, in the name of the Lord we will smite him down as a robber and an assassin.

If his life is forfeited who takes life, so is his who destroys virtue ; for to us virtue is dearer than life. We feel the same animosity to the smooth-tongued, plausible scoundrel, who insinuates himself into the good graces of our wives and daughters with the object of their pollution, as we do for the would-be murderer. And we take the same measures to defend ourselves from, or avenge the acts of the one as the other. Let it be henceforth known throughout the world, that this sentiment fires the heart of every true Latter-day Saint—Honor to the virtuous and death to the seducer.

OBITUARY.

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It is with great regret that we have to record the death of Elder John Jackson, who departed this life at Hull, on the 17th March.

Brother John Jackson was born in the month of February, 1839, at Rawtenstall, Lancashire. He was baptized into the Church of Jesus Christ of Latter-day Saints in his 15th year, by Elder John Lord. Six weeks after his baptism he was ordained an Elder, and commenced to preach the Gospel in his native place and the surrounding towns and villages, where he was well known for his bold and fearless advocacy of the truth. He lectured in many different halls, and held several discussions, and also preached very extensively in the open air. He acted for a considerable time as President of the Rawtenstall Branch. He married sister Alice Robinson on the 16th June, 1861, at Accrington. On the 29th July, 1867, he was appointed to the Presidency of the Hull Conference, in which position he officiated with credit to himself, and with great benefit to the people, until attacked with inflammation of the bowels, which proved too powerful for his delicate constitution, and hurried him away from a career of usefulness on earth. He died surrounded by his brethren, and bearing testimony to the truth of the Latter-day work, and was buried at Springbank General Cemetery in Hull, on Sunday, March 22nd.

In his last illness he received the greatest kindness and the most unremitting attention from Elder Thomas Cracroft and the Hull Saints. He has left a wife and one child to mourn his loss. He lived and died a faithful servant of God, and though his labors in this life have been cut short by the hand of death, he has gone where the sphere of his usefulness will be enlarged, and where he can labor with greater efficiency in the same glorious cause to which his soul was devoted while dwelling in the flesh.

"Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

CORRESPONDENCE.

AMERICA.

Salt Lake City, March 7, 1868.

F. D. Richards.

Dear Brother,—Your welcome favor bearing intelligence of your welfare and the general prosperity of the work, came duly to hand. It gives me pleasure to learn of the general good health of the brethren, and you have our continued prayers for the spread of the principles of righteousness, and we are confident that the pure in heart will yet know God; still the development and spread of the Gospel depends measurably upon the faithfulness of the Elders, who do not in many instances realize the great responsibility resting upon them, of having been called by the voice of inspiration to carry light into a benighted world.

I am happy to state that improvement is visible on every hand, both in spiritual and temporal matters. Presently the Saints will come to a unity of the faith, and the wheat be gathered into the garner, while the tares may be plucked up and cast into the fire. The *spirit* which rests upon those who teach the people, constrains them to speak frequently and admonish the Saints that God will, ere long, choose a people from their midst who will serve him, and the drags which have heretofore impeded the progress of the good ship Zion be cast adrift, and all relations, with them be utterly ignored in the future building up of the kingdom of our God.

Many of the brethren feel trammelled, and some, no doubt, disheartened, to witness the contemptuous manner with which some of the people who profess to be Saints treat the admonitions of the holy Spirit; we sorrow for them, and would they might heed the counsels of the Almighty that they perish not, for where much is given much is required, and in view of the abundant goodness of the Almighty

unto this people, they should serve him with an undivided heart, for the Spirit of the Almighty will not always strive with man.

Regenerators are non-plussed, and the foundations laid by the devil in this city have proved unstable, and the wicked plans of our enemies have been completely foiled by the overruling of a Divine providence, which has ever been so especially manifested in the protection of this people from the rise of the Church unto the present time.

Perhaps I have written you in relation to brother Preston. As soon as you can after the departure of the emigration, release him, that he may hasten to the frontiers, where his former experience will enable him to assist in making up trains and be useful in various ways.

I desire the missionaries, as well as the people, to save all the means they can, to help themselves, that the burden may not be unnecessarily large, for our means are limited, and we wish to help many, therefore economy is absolutely necessary in every department.

I have just returned from a visit to Provo, where I enjoyed myself very much, and it is pretty generally believed that ere long we shall have more cause to be proud of Provo than heretofore. A part of my family are now residing there, and I purpose spending a portion of the time with them.

The people are beginning to be alive in Utah county, and are now busy locating a road, and preparing to build bridges across Provo river and American Fork. The Legislature has appropriated some means to assist in these laudable enterprises.

Good health prevails throughout the Territory. The gold fever has taken hold of but few of the people.

The Gentiles are leaving for the

Sweetwater mines, and we are getting rid of the scum which has been so prevalent in our streets during the winter.

The brethren join in kind regards. Praying the Lord to bless you, I remain your brother in the Gospel,

BRIGHAM YOUNG.

ENGLAND.

Liverpool, March 26, 1868.

President F. D. Richards.

Dear Brother,—According to your request I went to Hull on Saturday last to attend to the funeral of Elder John Jackson, late President of the Hull Conference, who died on the 17th instant, after a short but severe illness.

On Sunday morning the 22nd instant, the Saints of the Hull Branch, with quite a number from the surrounding country, met at the residence of brother Webster, and after viewing the body—which was enclosed in a handsome coffin and adorned with flowers—formed into a congregation. The coffin covered with a fine pall was placed in the midst of the assembly in front of the house. We sang an appropriate hymn and I engaged in prayer and made a short address to the Saints and some strangers who had gathered around. Brother Jackson's remains were then carried upon the shoulders of the brethren to the Springbank General Cemetery, a mile and a half distant, followed by a great company of the Saints. This attracted considerable attention in the town and was the cause of many comments, but everybody seemed to approbate the respect which we paid to our deceased brother.

A funeral ceremony was performed by a minister who usually officiates at the cemetery, in a very feeling and appropriate manner. Indeed, being surrounded by the Saints, it seemed that the Spirit of the Lord rested upon him as he stood beside the grave and prayed for the mourners. We sang the hymn on 193rd page, and I again engaged in prayer and made a few remarks of instruction and consolation, showing that our brother, whose body we had deposited in the grave at our feet, was not dead, but that he still lived, and would join the Saints in the spirit world, and be engaged in

the great Latter-day work behind the veil until the morning of the resurrection, when Christ would call his sleeping dust to life, and he would be reunited to his now sorrowing wife and little one. I wished them clearly to understand that we had not buried brother Jackson, but had merely placed out of sight that which, by reason of disease, had become no longer useful to him, and that there was no need to weep for him, for he was happy beyond expression; he had been faithful to his earthly end, and was now in peace; and concluded by exhorting all present to live so that we might be worthy to meet with the faithful who had gone before us, and share with them in the glories of the first resurrection. We then re-formed in procession, and walked back to the place from which we started, and then separated till the evening.

At 6 o'clock we assembled in the Saints' meeting room, Blanket Row, and I preached a sermon from 1 Cor. xii, 22, "For as in Adam all die, even so in Christ shall all be made alive." The room was crowded, many strangers were present who paid great attention, and the Spirit of the Lord was poured out upon us to the joy and consolation of all.

Brother Jackson will be affectionately remembered by the Saints in the Hull Conference for his faithful, kind, and fatherly ministrations among them. They have the pleasing reflection that they performed their duty towards him while on his bed of suffering, and to his afflicted widow and orphan since his decease. Elder Thomas Cracroft, President of the Hull Branch, has acted like a father to them, and his family have joined him in his kindness and liberality. May the Lord restore fourfold to all those who have thus administered to the suffering and distressed.

The virtue, comfort, and support of our holy religion are abundantly experienced in all the scenes of mortal life, but in nothing are they more powerfully felt than in the midst of death. Sorrow at parting with our relatives and friends is almost obliterated by the witness which we have of the reality of life beyond the veil, and by the sure and certain hope, and the

firm and unshaken faith which we have of the resurrection of the body. At the grave of brother Jackson, the Saints were calm and hopeful while shedding their silent tears, while around them were others who, in consigning the bodies of their friends to the tomb, caused the air to ring with their useless and vehement lamentations.

Oh! how great will be our joy, if we are only faithful, in the day of reunion, when the righteous dead shall

come forth to everlasting life! When husbands and wives, parents and children, friends, relatives, and companions, shall greet each other again, freed forever from the grasp of the grim monster, radiant with the glory of the Redeemer's presence, and with an eternal future before them brilliant with the crowns, dominions, increase, and pleasures of immortality!

Respectfully your brother in Christ,
CHARLES W. PENROSE.

SUMMARY OF NEWS.



At a meeting of the Reform League on Saturday, March 21st, Mr. Fawcett, M.P., in addressing the meeting upon universal suffrage, said "it had been urged as an objection to the proposed plan, that Mormons might be returned in Parliament. He could see no harm if such were the case, for it would be well if Mormons were represented in the House of Commons. Mormonism had its noble and even glorious side, which would be well should it be more fully known and appreciated. In its economic aspect it had exhibited socialism and communion in a practical and successful form, and had made the barren wilderness smile with plenty, and become one of the most fruitful lands in the world." (Hear, hear.)—*Scotsman*.

ARITHMETICAL PROBLEM.—If a baker's wages are 30s. a week, what's the pay of a good loafer who has been bred to the profession?

M. de Lesseps has just had a private audience with the Emperor of the French, and assured his Majesty that the Suez Canal would certainly be opened for general traffic by the 1st October, 1869.

According to advices from Zoulla, on the 6th inst., the commander-in-chief of the Abyssinian expedition was about to make a dash on Magdala.

A Yankee has invented a new and cheap plan for boarding. One of his lodgers mesmerises the rest, and then eats a hearty meal—the mesmerised being satisfied from sympathy.

It is believed that the changes notified as having taken place in the Ministry at Constantinople, are preliminary to the introduction of important reforms in the Turkish empire. The new ministers are all adherents of the Grand Vizier and the Minister of Foreign Affairs, both of whom are known to be in favor of a more liberal régime.

INDUCEMENTS TO MARRY.—Of all the remarkable inducements to marriage we ever heard of, the Registrar-General for Scotland furnishes the most remarkable, in his quarterly return just issued. He says that, in consequence of a successful herring fishery in Ross and Cromarty, the marriages were more than double the average; and that at Duffus, in Elgin, of the 20 marriages registered, 15 were due to the great success of the herring fishery. Another corroborative fact that the increase of marriages is consequent on material success, is furnished in other returns, where it is stated that they are numerous or otherwise according to the rise or fall in the price of wheat. When wheat is up marriages are down, and *vice versa*. Could it be compiled, a book on the inducements to marriage would be one of the most interesting additions possible to our knowledge of the fellow-species.—*Globe*.

P O E T R Y.

WHY SHOULD WE MOURN?

(Reflections at the funeral of Elder John Jackson)

Why should we mourn when death sets free
The suffering spirit from its pain,
Bend o'er the cold clay mournfully,
And shed hot tears like scalding rain?

Can sobs of anguish animate
That form so rigid white and still?
Or make a single cord vibrate
With answering sympathetic thrill?

Dry up your tears, your grief subdue.
The loved one is not lying there!
He's living still though lost to view,
Released from pain, devoid of care.

That is a garment cast away
The spirit's worn out covering
An empty tenement of clay
Ruined deserted mouldering.

This body useless through decay,
Naught but a minister of pain
He has laid by until the day
When Christ shall call it forth again.

Though now a mass of lifeless dust
A son of the Eternal King
Once dwelt therein, and so we must
Regard it as a sacred thing.

Then bear it gently to the ground,
And let it sleep beneath the sod;
But grieve not as you gather round,
There is no death to Saints of God.

When called to life beyond the vail,
They feel so sweet a sense of peace,
That ev'ry earthly pow'r would fail
To win them back to scenes like these.

Then in his happiness rejoice,
Join in the resurrection song,
And say "farewell" with cheerful voice:
Your parting will not be for long.

Jesus, with keys of pow'r will come,
And bring the spirits of the just,
Unlock the chamber of the tomb,
And wake to life their slumbering dust.

Let these who know not God lament,
And wring their hands, and weep, and rave.
They know not where the dead are sent,
They look no further than the grave.

But Saints, to whom the Gospel brings
Knowledge of Hades, heaven and earth,
Should see through all their sorrowings,
Its truths of everlasting worth.

Spirit of grief and gloom depart,
And seek a more congenial sphere!
Hope blends with faith in ev'ry heart
From pure respect now gathered here.

Why should we mourn? Our friend is free
From pain and sorrow, sin and strife.
We'll meet him in eternity,
In glorious, never-ending life!

CHARLES W. PENROSE.

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"SEEK YE THE LORD, ALL YE MEERK OF THE EARTH, WHICH HAVE WROUGHT HIS JUDGMENT
SEEK RIGHTEOUSNESS, SEEK MEERKNES: IT MAY BE YE SHALL BE HID IN THE DAY OF THE
LORD'S ANGER."—Zephaniah ii, 3.

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UNITY.

The principle of unity is very popular among the Latter-day Saints. One of the most prominent ideas with their leaders is that of getting the people to be one. It has been the burden of their teachings for years, and will probably continue to be so for years to come, or at any rate until their object is attained, and the whole people shall feel and act on every subject as a unit.

With the world of mankind generally, it is very different. Ideas of individual sovereignty and man's rights, and even woman's rights, are so general, and so strenuously advocated, especially in our country and Great Britain, that almost every man thinks he is quite as great and good as his neighbor, or a good deal more so. As a consequence, society is divided into innumerable parties, sects, and factions. In nothing, probably, is this division so apparent as in Gospel and politics—the two most important of all human affairs, the province of one being to make laws for man's government and well-being

through this life, while that of the other is to prepare him for the life to come.

In the religious world plans of salvation have been devised to such an extent, that the most whimsical and extravagant ideas on this point prevail, and can be accommodated. The result is, that in thousands of instances, men of reflection in every civilized community have altogether repudiated what is called religion.

In the political world the same state of things exists. Politicians of every hue and grade—Whigs and Tories in England, and Democrats, Republicans, Conservatives, and Radicals in our country, flourish and luxuriate, each in turn holding the reins of power, and enacting or repealing laws to promote the interests of their partizans, until, finally, class is arrayed against class, and the indications are strong that at no distant day society, generally, as at present organized, or rather disorganized, will be engulfed in the vortex of ruin; for it is as true to-day as it was centuries ago, that

"a house divided against itself cannot stand."

In "Mormon" society—composed to a great extent of citizens from almost every land, the growth and development of the principle of unity, though necessarily slow, in consequence of the early education and traditions of its members, has been very gratifying, and has already resulted in a state of affairs that in other lands would almost be considered as bordering on the Utopian. Here the spiritual teachers of the people are one in doctrine and principle, while the law-making power is composed of the best and most judicious of our citizens who, without ever taking the first step to gain political power, are elected by the strictly unanimous voice of the people. The result is, that in no country known on the face of the earth is law so respected, good order so general, and life and property so sacred, as here in the Territory of Utah.

These are facts that none can controvert, and are solely the fruit of that concert in action for which this people are remarkable, and which, more than anything else, renders the contrast between them and the Gentile world generally so striking.

There is a power in unity which the world know nothing of; for although they almost universally decry it, they know nothing of its results from actual practice and experience.

It is this very principle which has made this people the power in the earth they are to-day, and to which, under the blessing of the Almighty, they owe all the privileges and advantages they now enjoy.

The world may deride the unity of this people, and what they call the "one man power" by which it is directed, but it is the only principle by which the regeneration of human society can be accomplished. Its effects thus far amongst ourselves, have demonstrated this to our satisfaction; and while the world wags along in its present condition, its leading men spreading further and wider the seeds of discord, dissolution, and universal ruin, the "Mormons" will go quietly along in the path they have chosen, increasing in unity and every good principle, and laying the foundation of that kingdom which will eventually give laws and restore peace and harmony to the world, and make one vast brotherhood of the whole human family.—*Deseret Evening News*.

MOSES.

A German neological rabbi lately published a sketch of the life of Moses. We translate the following portion:—

If the idea of rescuing a down-trodden people from the clutches of a mighty nation, and of forming from such material, a people that should be the representative of the highest thought, be indescribably great and marvellous; and if the courage, resolution, and perseverance displayed by Moses in the accomplishment of his work, are without parallel in history, surely he did not learn these from Egyptian priests; for his bearing in the course of the undertaking is still more wonderful. Moses did not present himself before Pharaoh and the Egyptian grandees, as our fathers did

before the German princes and German chambers, nobility, priests, and soldiers, timidly uttering, "Are we not human beings like yourselves? We implore Christian charity, we appeal to it; pray now be merciful, humane, and Christian, and graciously permit us to pick up a few morsels from under the table of justice." In this guise it was thought the possessors of power were to be addressed in the name of a down-trodden population. This was discreet and wise; but language of this kind has rarely been of much avail.

Quite different was the mode of action of Moses. He did not plead that the Hebrews were men as good as the Egyptians; he said, they were better;

in the name of the Father of all he called his people "God's first-born sons," so that, consequently, they could not but excel the Egyptians. It is true that the oppressed are always morally better than the oppressors, because the former are at least free from the crime of oppression; but, except Moses, few have had the sagacity to see this, and a still smaller number have had the courage to give utterance to this truth in the presence of the great and mighty of the earth.

Moses did not appear before Pharaoh with hypocrisy, as faint hearts have often done, saying, "We truly esteem and admire your ecclesiastical and secular institutions, your doctrines and laws; but nevertheless leave us our faith, and permit us the enjoyment of the inalienable human rights." Moses spoke in the name of God, of whom Pharaoh understood nothing, or pretended to understand nothing. In the name of God, therefore, he declared that all social institutions of the nations of the time were radically false and unjust; in the name of God he proclaimed one right and one law for all, equality before the law; while the whole pagan legislation was based upon a system of castes, immunities, and privileged classes and orders. Moses declared war against all statesmen and legislators of his age, and the whole host, and it was a struggle for life and death. As marvellous as that thought, which no one uttered before him, was the man who dared to oppose the whole world.

With equal determination he resolutely opposed the prevailing ethics, or rather immorality. He knew of no sons or favorites of the gods nor of any deified men; he knew only of men who are brethren, because they are descended from one and the same pair, and are created in the image of God. The guiding moral principle

among these brethren he designates Love, and he commands them in the name of God to love their neighbors, nay, even strangers, who were then everywhere, and especially in Egypt, considered as inferior. And from this position there flows from him quite a new system of morals alien to all his cotemporaries and predecessors; and he had the courage to elaborate the new system and to give it utterance, and to suppress unchastity with iron vigor, though homage was then paid to it in temple and palace.

Let us only consider for a moment what a mind and what courage it required in the face of the whole world, or in opposition to it, to call out, "Your gods are deceptions and delusions, ridiculous phantoms; your temples, altars, and statutes are an abomination in the sight of God; your priests and teachers are either deluded dupes or hypocrites, ministers of darkness and falsehood; and you, all of you, are thralls of illusion and deception." Let us only consider for a moment what would have been done half a century ago, and in Europe to this day, with such a man! How he would have been persecuted, imprisoned, burnt, or shut up in a madhouse! All that Moses did he did most emphatically, protesting against the whole pagan system—root, branch, leaves, and fruit. He dragged Fate, and with it the gods, from the Olympus, laid it waste, and placed reason as supreme ruler on its throne. Whence this idea? Whence this courage? One hardly knows what to admire most—the originality of the ideas which, in defiance to the existing order of things, organized a new world; the boldness with which he plainly and publicly gave them utterance; or the certainty wherewith he announced their universal victory. Each is an enigma, each a marvel!—*Jewish Chronicle*.

THE RESTORATION OF ISRAEL.

TO THE EDITOR OF THE JEWISH
CHRONICLE.

Sir,—Will you permit a Gentile

lover of Israel to address to the intelligent readers of your journal a few observations upon that remarkable

topic of interest at the present day, "the restoration of Israel to the land of Canaan?"

I am one of those who believe that "the Bible means what it says." I think that in a late number of the "Jewish Chronicle" you expressed the opinion that "the Jew is neither commanded nor able to do anything to accelerate the advent of his restoration." In reply, I suggest a careful study of the profound language of Moses, in Leviticus and Deuteronomy. From this language I gather—1st. That the restoration of the children of Israel to their own land is spoken of—i.e., not the restoration which was once effected under Ezra and Nehemiah from the Babylonish captivity, but even that restoration which is still future. 2nd. That this restoration is foretold hypothetically. 3. That the hypothesis is the fulfilling of a certain condition by the nation itself. 4th. That such condition is most clearly pointed out, and when fulfilled, will as certainly eventuate in the restoration of Israel to their native Palestine, as the rotation of the earth on her axis eventuates in the successive production of day and night.

First, then, the future restoration is pointed out, since it is to be a restoration not from one particular nation as the Babylonian, whither the tribes of Israel were formerly sent into captivity, but from "all nations." (Deut. xxviii, 64), "the lands of their enemies" (Lev. xxvi, 36). The Jews are now thus dispersed; and concerning the nation so dispersed, Moses clearly predicts that they shall be restored: "I will remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will

remember the land." (Lev. xxvi, 42).

Secondly, the future restoration is declared hypothetically. The word "if" is to be found at the commencement of the statements concerning their restoration made by Moses (Lev. xxvi, 40), and again by Solomon (1 Kings viii, 47).

Thirdly, the fulfilling of this condition is left to the nation itself. This I gather from a remarkable command to the Jewish nation, when scattered "as the four winds of heaven," in Zech. ii, 7: "Deliver thyself, O Zion."

Fourthly, this condition is "acknowledging their iniquity and the iniquity of their fathers" (Lev. xxvi, 40), saying, "we have sinned and have done perversely, we have committed wickedness" (1 Kings viii, 47).

I implicitly believe that when the Jews agree as one man to acknowledge this openly in the presence of all their enemies, and publicly humble themselves before the God of their fathers, then He will be entreated for them, and will at once open to them their land, and establish them there in wealth and renown, unrivalled and unequalled. Daniel fulfilled this condition on behalf of his own generation, and then deliverance followed as a direct consequence. Let but the nation, as now existing, follow in his steps, and the very truth of the word of God will not then be challenged; then both Israel and her persecutors and her friends shall know that there is a God who ruleth in the earth, and who will fulfil his conditional covenant and remember his ancient people Israel.

I remain, sir, your obedient servant,

LO-RUHAMAH.

Trowbridge, March 16, 1868.

NOVEL READING.

The power to read is in numberless instances, and if properly directed, might be in all, a source of almost infinite pleasure and profit to its possessors. There was a period in the history of our race when this power was

possessed by few but ecclesiastics; and in comparatively modern times, inability to read was the rule. But the application of steam to the printing press has so increased educational facilities, that the opposite is now the rule.

He who has a taste for reading, and the power to gratify that taste, possesses a key to the intellectual treasures of the world. The wisdom of ages is at his feet, in which he may revel until his soul is satisfied.

In the young, for whose benefit we especially aim to write at present, a taste for reading is a sign that promises good. Where this taste develops itself among the members of a rising family, and is properly directed, there is little room to fear that in after years they will swell the ranks of rowdiness. This taste should always be fostered and encouraged by parents, by whom it should always be guided and correctly cultivated. Where this is wanting, reading—great as its power is for good—is capable of becoming as potent for evil.

Children and young folks lack judgment to make a wise selection of reading matter, and as, in youth, reading is generally a mere matter of pastime or amusement, if it be not properly directed and cultivated, it is apt to prove anything but a blessing to its possessor. If the young, generally, were of a studious and strictly intellectual turn, the need for circumspection in the choice of books would be less urgent; but as such is not the case, if young folks are not looked after, and good books procured for them, they will soon find pleasure in reading bad ones.

In youth the mind is plastic, and impressions made then, whether good or evil, are almost ineffaceable; hence the necessity for this watchfulness and care on the part of parents as to the kind of reading matter placed in the hands of their children. If parents wish their children to become virtuous and good, they must remember to keep bad books out of their reach.

We do not mean by this that the young must ever be poring over religious books, to the exclusion of all others; but we mean, do not allow them free access, or any access at all, to the filthy cheap literature now so common throughout the civilized world. We do not say, even, that they should

never be allowed to read a novel, for there are many novels whose tone is healthy and pure, the perusal of which affords delightful recreation, but, of this, parents should be the judges.

Among the Latter-day Saints, whose mission is to overturn evil and to establish the kingdom of God, and who regard the rising generation as the future pillars of that kingdom—even the very hope of Israel, this matter cannot receive too much attention. In Europe and in America the minds of hundreds of thousands have been contaminated, their passions inflamed, their morals corrupted, and they inducted into a life of shame, through reading the filthy literature that, like a moral leprosy, everywhere abounds there.

Many of the young folks among us are too eager for reading of this kind, and a considerable amount is annually spent in its purchase. The pecuniary loss thus incurred is the least of the evils connected with it; for though indiscriminate novel reading may never be carried to the excess referred to above, nor even transcend its present bounds, yet it will still be productive of evil. When indulged in moderately by the adult, it may do little positive evil; but in all cases the young should shun it, for it will most assuredly weaken their thinking powers, and, if indulged in to excess, will render them corrupt in thought and feeling, diminish their happiness, decrease their usefulness, and lessen their chances of becoming good and useful members of society.

The vital importance of this subject cannot be fully set forth within the limits of a short article like the present. Some may think that we are making a mountain out of a molehill; but knowing the importance of the subject, we feel to earnestly urge this matter upon the attention of our readers. To parents we say, shun the habit yourselves, and discountenance it in your children, and their increased usefulness, goodness, and happiness, will be your reward.—*Deseret Evening News*.

A novel was a book
Three-volumed, and once read, and oft crammed full
Of poisonous error, blackening every page.—*Pollok*.

THE PROGRESS REQUIRED OF US.

It is an axiom which is sustained by the experience of ages, that no people can be truly happy who do not live in harmony with the laws of their being. These cannot be done violence to with impunity. No amount of civilization or enlightenment can save a people who persist in violating these laws. The penalty may be delayed for a while, but it will surely come. The fate of the nations of antiquity illustrates this, and the course which the moderns are taking will furnish us with additional examples of the same character. Whenever a people strictly observe the laws of their being, they must progress. Their tendency is upward. To this may be attributed the happiness, peace, and prosperity which have attended the Latter-day Saints. The Gospel which they have embraced is a perfect system, especially adapted to increase man's happiness and knowledge. When men live in obedience to its laws they are in harmony with themselves, and the results which are brought about are wonderful. We see these results all around us in this Territory; and as these laws become better understood, and are carried more widely into practice, they will become more marked and noticeable. The disposition which is being manifested at the present time among the people, to arrive at a knowledge of these laws, and to carry them into effect, is most gratifying. They evidently aim at progress, and are determined that no effort shall be wanting on their part to achieve it.

Very much depends upon the Latter-day Saints. They have a destiny to accomplish which will require qualities that have hitherto been viewed as beyond the reach of man. But there

is a height of development which can be reached by man under favorable circumstances, and with the aids which are now within his reach, of which the world has scarcely a conception. This height we must reach. It can be attained to by obeying the laws already revealed, and those which remain to be made known. The qualities exhibited by the people of this Territory have already excited surprise. Yet they have but barely commenced to progress. They are only commencing to understand the laws which have been taught for upwards of thirty years. The Word of Wisdom, for instance, is only beginning to receive a degree of attention on the part of the people that it should have had long years ago. So with other plain and simple laws. But the minds of the people are being awakened to the importance of these things, and an anxiety to live in strict conformity with every revealed law is manifesting itself on every hand. If this course be persevered in, as we have every reason to believe it will be, the people must take an immense stride in advance, and new laws, of which at the present we have but dim conceptions, will be revealed with plainness to the understanding of the people, and be incorporated in their practice.

It should be the unceasing effort of every man, woman, and child in this community, to live in accordance with the laws that have already been received, to obey them in fact, and to prepare themselves for those higher laws which we undoubtedly will be required to submit to before we accomplish the work the Lord expects of us.—*Deseret Evening News*.

ON HORSEBACK FROM MONTANA TO ARIZONA.

St. George, Utah, Jan 19, 1868.

From the now untenanted place of Grapevine Springs, we continue our descent, through heavy red sand and

slushy, thawing snow to Harrisburg, where about 100 families have built up another garden town. Grapes, cotton, sweet potatoes, pea-nuts, me-

lons, and other southern crops, mature from here southward along the waters of the Rio Virgin, which at present irrigate the lands of all of Dixie that is settled; but colonies are being moved down by order of Brigham Young, so that they are now extending into Arizona and California. As we leave the high altitude and light air that we have been in for two years, and begin to inhale the heavier atmosphere containing more oxygen, as we go down, down into Dixie, a heaviness possesses our lungs, and next morning we are tired and gasping, whereas, on our journey in the mountains, we would feel as fresh from day to day as when we started. A headache now pains our brows as we take up our line of march for Washington, another town of some 150 families, watered by some springs that put into the Rio Virgin about ten miles below Harrisburg. Three miles off to our left we passed Toquerville, a few miles above Harrisburg, and up on Ash creek to the right about 12 miles were two saw mills in the hollow of the Wasatch range; and these two mills, and another in Pine valley, supply the Utah portion of Dixie with lumber.

At Washington we were kindly received by Bishop Covington, and were reminded of our old Dixie home by a number of Alabamians, Mississippians, Texans, and Virginians, who called upon us. We were shown through the cotton manufactory here, which is the third one that we have seen south of Salt Lake. My sole companion—Dr. Boyd, from Louisiana—pronounces the quality of the cotton from good ordinary to middling. It is put in the gin here, and comes out as both white and colored cloth. It was amusing to see my portly bachelor friend looking around at the buxom girls, and mechanically nodding a "yes, yes," to the explanations of the sedate Bishop, as to the different processes of cleaning, rolling, spinning, twisting, and weaving. The manufactories and every other important thing among the Mormons, are kept under the general supervision of Brigham Young by telegraph.

The Dixie settlements were made during the war in the States, when it

became absolutely necessary for the Mormons to make their own cotton, molasses, &c. After 24 hours of pleasantries, we started for St. George, six miles distant, where we put up at the house of Mr. Crosby, who is now on a mission to distressed Alabama. His wife and children offer devout prayers before every meal for the blessing of the absent member, and I respond, God speed him in inducing southrons to immigrate to the desirable valleys of Arizona, where oak, ash, hickory, and pine timber is said to abound.

St. George is the most flourishing place south of Salt Lake. It is situated in the valley of the Rio Virgin, where a number of large springs burst out from the foot of the strange, variegated painted bluffs, and are trained through the gutters of the streets, along which green grass perpetually grows, and during summer the genuine cottonwood trees screen the pavement pedestrian from the heat of a tropical sun.

All the crops of the Southern States thrive here; and grape wine, peach brandy, sugar cane, saccharine whiskey, cotton yarns and cloths, are all manufactured here; while to the north about Salt Lake City and adjacent towns, four woollen manufactories will be in operation by spring.

This place, however, is not so large as Provo on Utah Lake, yet the nature of the climate and the lay of the agricultural lands about St. George, will make it the most prominent place in Dixie, until the country down the Colorado is opened; and a start is already being made on that great water line of the extreme southwest of the western United States.

Not far from the Salt Mountain (80 miles down the Rio Virgin) are the new settlements of St. Thomas and St. Joseph, in the rich valley of the Muddy, which stream rises in Pahranaagat valley, Nevada, as some springs that water the mines there run a few miles and sink, and after the third rising is called the Muddy, although it is as clear as crystal. The valley is in Arizona, and is very rich, producing as high as 800, and averaging 500 pounds of lint cotton, clear

of the seed, which my Louisiana friend pronounces as large a yield as the best lands of his State. Wheat is now one foot high, and harvest commences in May. The climate on the Muddy is thoroughly tropical; the thermometer rises to 115° Fahrenheit in summer, and snow is never known in winter. It is a poor grazing country, and timber is scarce. The settlements there are very prosperous; no sickness, except chills and fever with new comers; and as there is but little rain, these do not prevail to any considerable extent. The Utah Indians are friendly, and are used to herd stock, run errands, and work for the settlers as well as themselves.

The Mohave Indians, about Ft. Mohave, down near the contemplated crossing of the Southern Pacific Railroad, raise melons, crops, &c., and the Aztec Indians who live east of the Muddy in Arizona, right in the heart of the great Painted Desert, settle and farm just as the Mormons do here, except that the entrances to their stone houses are by ladders and through the tops of their roofs.

The Aztecs manufacture glazed pottery, and appear to belong to the race of South American aborigines, and according to the Book of Mormon are the Lamanites, of whom King Montezuma of Mexico was one, and that in the ruins of ancient cities, mounds containing specimens of pottery and other relics of the once mighty people who inhabited America, are to-day found in the remnant of the Aztec Indians, in the heart of the Painted Desert, where in the midst of God's strangest formation of the earth's surface, these hunted and persecuted people have found an asylum from their powerful enemies.

When Brigham Young was amongst the Utes distributing annuity goods, last spring, he counselled the chief to have his Indians live like Christians, whereupon the Ute chief—Teucheguberts—replied: "I cannot raise Christians from Indian squaws, but if you will swap us one white squaw for two of ours, I promise to raise good Christians."

LEGH.

—*Frontier Index.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, APRIL 18, 1868.

EXTRACTS FROM CORRESPONDENCE.

THE following brief summary of correspondence will give our readers some idea of the condition of the work and the feelings of the Saints in various parts of the British Mission.

Elder Heber Young, writing from London on the 5th March, says—"The Saints, generally speaking, are feeling well, and striving to build up the kingdom of God by their faith and works, also, as much as their limited means will admit of, and all are anxious to get out of Babylon. They look forward to the coming emigration with great anxiety. We still continue to baptize a few almost every Sunday, and the work of the Lord is progressing in this part of the vineyard."

Elder James Smith writes from Sunderland on the 13th March—"I am thankful to God that my labors, together with those of my brethren who are

with me, and the Elders who have labored here before, have not been entirely in vain, for I see by referring to the Statistical Report, that we baptized 93 during the year 1867, and 32 in the present year. There are also 20 or 25 more whom we shall baptize soon, as about that number have given in their names. Since my note to Elder Preston, we have succeeded in organizing a new Branch of 19 members at Jarrow, and 10 more have been added to the Branch since its organization. I feel satisfied that most of the Saints are trying to live their religion, and are doing all they can for their deliverance. The way appears to be opening up for the spread of truth. We have had a great many strangers at our meetings of late, and the spirit of inquiry after the principles of the Gospel seems to be on the increase generally. Where we could scarcely get to speak to persons on those principles a year ago, now many of them will ask us to come and converse with them, and partake of their hospitality. I am sure there would be hundreds and thousands of honest hearted people who would give heed to the Gospel, were it not for the iron hand of oppression that is held over the working class of this land by masters and hireling priests, who tell the poor that if they attend the meetings of the Latter-day Saints, they may seek their employment elsewhere."

Elder R. J. Davies, in a letter from Carmarthenshire, dated March 13th, says—"Since I wrote to you last month, we have added 12 to our number by baptism, and several are talking of being baptized soon. The adversary is troubled about the Saints leaving for Zion this summer. Some of his most faithful servants are pulling an awful long face over it. I am very thankful that I am able to state in truth that we are all one, feeling united together in the great cause."

Elder W. A. McMaster writes on the 24th March from Edinburgh—"Some of the largest families in this Conference have received word from their friends in Zion, that their emigration is paid for from Liverpool to Utah; this gives them great joy. We are baptizing some every week, and many are inquiring after the truth, and I expect quite a number will obey it before we leave."

Elder James McGaw, in a letter dated the 24th March, says—"Since the new year, there have been about 100 baptized in the Nottingham Conference; 10 were baptized last Saturday, and 4 last evening. There are about 20 in the Lincoln district who have given in their names for baptism. Some were to come forward last Sunday, and others next Sunday. I do not know for certain how many have been baptized in Leicestershire Conference, but think about 50, so that the baptisms in the District, since the beginning of the year, will number about 150; most of them new members; some have been in the Church before, and some were the children of the Saints. The work of the Lord is rolling forth more rapidly than it has at any time since I have been in England."

Elder Barry Wride writes from Monmouthshire March 28th—"At our Conference on the 22nd inst., the reports from the Branches showed that from 6 to 12 persons had been baptized in each Branch since the 1st January. We had an excellent Conference. Many strangers were present, who seemed to be much startled at the news about emigration. Many of them think it high time to go somewhere, but they can't say where for the best. Two of my cousins were baptized at the Swansea Conference."

Elder Edwin Walker, writing from Sheffield March 28th, says—"We have

baptized since our Conference between 40 and 50, and there are several more whom we expect to baptize soon. The tracts we received from you we have distributed around, and I think we shall do good with them; at anyrate, we shall be able to leave a good testimony with the people. The present movement in regard to emigration is waking up some that we could not formerly get to listen to us. I have had conversations with many of the wealthier class of men. They find no fault with our doctrines, but their position in life prevents them from embracing the truth. The Saints are all alive, and manifest a great desire to emigrate the present season, and many that are not Saints would like to go with them."

Elder Moses Thatcher, on the 28th March, reports from Birmingham—"We had a splendid Priesthood meeting at Walsall last Sunday. The Spirit of the Lord increases in the hearts of the honest and good. On Monday evening we baptized 8 more, 7 of whom were adults, and thus the work progresses. Since the 29th December, we have baptized altogether in this Conference between 115 and 120 persons."

Elder John Parry, President of the Welsh District, writes—"We baptized 4 at the Swansea Conference, and I do not have a meeting without confirming 2 or 3, which causes great talk among the people, and many confess that they have, in their ignorance, been opposing the Latter-day Saints, but that they now see that the Saints are in possession of knowledge that no other people have. The President of the Merthyr Branch tells me that he could baptize many hundreds if we could promise to take them to Utah. Indeed, the talk of the gathering is the most effectual sermon that has been sounded in the ears of this generation. It causes our halls, as a general thing, to be too small to hold the congregations. The Saints talk of emigrating *en masse*, and many outsiders are inquiring whether they may go with us, some to the States, and others to Utah."

Elder H. H. Cluff, writing on the 1st April from Glasgow, says—"we have baptized, since the new year, over 170 persons in the Glasgow Conference, and have a prospect for a considerable number more joining the Church soon."

Elder G. F. Gibbs reports that 13 more have been baptized into the Liverpool Branch, and that new life has sprung up among the Saints. Strangers are attending the meetings, and prospects are good.

The Statistical Report of the London Conference, on the 5th April, showed an increase of 132 by baptism during the previous six months.

Elder W. B. Preston has written several letters to us concerning his visits among the Saints in Southampton, Jersey, Portsmouth, Isle of Wight, Bridport, Devonport, &c. He reports the Elders as being "in excellent health and spirits, alive to their labors, observing the Word of Wisdom and the counsels of the Priesthood, and teaching the same to Saints and sinners. They did much out-door preaching last season, and now that the weather is getting fine, they are laying their plans to give a faithful warning to the inhabitants of this District, as it may be the last chance they may have to hear the voice of an Elder. The good Spirit is poured out upon the Saints, and they rejoice in anticipation of meeting friends and relations in other lands. I have endeavored in my instructions to the Priesthood, to show them the importance of placing ourselves, by a diligent observance of all the requirements of the Gos-

pel, in a position to be teachers of righteousness by example as well as precept, so that we can say to all, 'follow us as we follow Christ.'"

From the foregoing extracts it will be seen that the spirit of prejudice which has hindered the people from investigating our doctrines, is giving way before the testimony of the Saints, and the evidences of our prosperity and righteous intentions. The Lord is accompanying our feeble exertions by the influence of his holy Spirit, and we are filled with gratitude for his goodness. We have satisfactorily proved in our experience the truth of the ancient Apostle's saying, "Paul may plant, and Apollos may water, but God giveth the increase." It is exceedingly gratifying to us, and it must be to all our brethren in the ministry, to know that the Lord is crowning our efforts to spread the truth with success. It must be a great encouragement to the Elders in their labors, and should be a stimulant to further and continued exertion, so that while the door of mercy is still open, the Gospel may be sounded in power, and many more be brought into the kingdom and be gathered to Zion, before the vials of God's wrath are poured out upon the nations of the wicked. Let the Elders cry aloud and spare not, and let all the Saints rid their garments of the blood of this generation, by bearing a faithful testimony to the truth both by word and by a righteous course, so that they may go up to Zion feeling conscious of having done their duty. The last and greatest testimony that the Saints can bear to the world, is the testimony of flight. Their departure by thousands to the gathering place in the west, will produce a far greater effect upon the world, than all the sermons they can preach by word of mouth. And just as surely as the Lord takes his people from the midst of the wicked, so sure will he bear his testimony by the voice of earthquake, and famine, and war, and pestilence, till the haughty are bowed down, and the mighty ones of earth are brought low. In the midst of all the movements and changes of this eventful period, the Saint of God can abide the issue calmly, and say, "Thy will, O Lord, be done."

DEPARTURE.—Elder Francis A. Brown left this port on Tuesday, 7th inst., for New York, on board the steamship *Minnesota*.

Brother Brown was appointed on a mission to Europe at the Conference held in Salt Lake City, on the 6th April 1865. He arrived here on the 11th August following, and was sent to labor in Holland, under the Presidency of Elder Joseph Weiler. On the 21st March 1867, brother Weiler was released to return home, and brother Brown was appointed to succeed him in the Presidency of the Holland Mission. He filled this appointment honorably, giving his mind to the study of the Dutch language, and striving to spread the truths of the Gospel among the people of the Netherlands, until the 28th August last, when he was invited to spend a few weeks in England. He arrived in Liverpool on the 30th, and visited in the Liverpool, Bristol, and Herefordshire Conferences, until the 26th October, when he was released from the Presidency of the Holland Mission, and appointed to preside over the Nottingham Conference, which position he occupied until his departure.

Brother Brown is released at this early season, that he may have the opportunity of visiting his relatives and friends in the United States, on his way home to the valleys of the mountains. In bidding farewell to the Netherlands,

brother Brown says, "I have a conscience void of offence before God and all men, having done my duty to the best of my ability. I feel assured my garments are clear from the blood of that nation, and I return home perfectly satisfied with my labors, having done all in my power to extend the dominion of the Redeemer's kingdom, and I know I have the approving smiles of God my heavenly Father to accompany me upon my way, which fills my heart with joy unspeakable." We wish Elder Brown a pleasant and prosperous journey.

CORRESPONDENCE.

AMERICA.

Salt Lake City, March 3, 1868.

President F. D. Richards.

Dear Brother,—Efforts for improvement in our moral and spiritual culture are firmly pressed home by President Young. The entire action and elements of the age tend to force Israel to the accomplishment of the high destiny foreshadowed in the visions of Prophets, and immortalized in the record of God's word.

I presume you are too well acquainted with the political ferment of our nation, to need any posting from my humble pen; but I must say, only Americans can realize how humbled and mortified honorable Americans feel. Thousands striving to peer through the gloom, and finding no light in their own horizon, are casting their eyes to the standard of Zion for hope.

In the midst of all the distress of the nation, most munificent and extended are the realization of the promises of God to this people—"It is my business to provide for my Saints." Surely, no one knowing our history, can question the principle.

The extensive discoveries of gold and silver on our borders, is exercising a marked effect on the prices of all our Territorial products. Business is improving. Considerations of our hoped-for immense European emigration are lengthening the furrows of our ploughs and widening the breadth of our seedling.

Craving pardon for trespassing on your valuable time, permit me to unite with the thousands of prayers of this

people for the prosperity of yourself and fellow-laborers.

Respectfully, &c.,
C. V. SPENCER.

ENGLAND.

Leeds, March 19, 1868.

President F. D. Richards.

Dear Brother,—As it is some time since I wrote you, I thought it would be gratifying to hear of my improved health, and of the good feeling that prevails in this Conference. Brother Woodmansee and myself are constantly travelling from one Branch to another, cheering and instructing the Saints, and trying, by the help of the Lord, to convince the honest in heart of the truth of the Latter-day work, which, I am happy to say, has the desired effect of bringing many to a knowledge whereby they may be saved, for there has been, and soon will be, more to swell the number of the hundreds of thousands of those who are now rejoicing in the blessings of freedom in the beautiful valleys of Utah.

Many are now inquiring into this so-called "Mormonism," and are becoming fearful on account of the proclamation from the Lord through his servant President Young, telling his people to come out of Babylon, that they be not partakers of her sins and receive not of her plagues. This gathering is preaching loudly to all men—they can see that something is coming, although in darkness, and it causes them to fear for the things which are coming on the earth; but many are stiff-necked and proud, and nothing but the chastening hand of the Almighty will make them realise that he will be obeyed

and acknowledged, and then, perhaps, those that are left may see that God lives, and that he has again restored the Priesthood to the earth.

I feel to thank my God that I was sent on this mission, and that you sent me here to preach to my relatives and others, for the more I mingle with our people and try to convince the honest, the more I wish to. It is a grand high school for a Latter-day Saint. I thought I appreciated my mountain home before, and the blessings I enjoyed in the happy and peaceful vales of Deseret, but what I did then is nothing to what I do now, and I believe that no man can realize its blessings fully, unless he leaves it and comes to preach the Gospel and sees the difference, then he can see the light and darkness. Those that have been like me, living so many years in that happy, happy home, can fully appreciate them, and what is in store for all the faithful Saints. I have told my relatives and friends here, that I would not give my peaceful home in Utah, for all the luxury and wealth of this my native land. and God grant that I may ever feel so, and all who desire to serve him.

Brother Barker is giving lectures in different towns in this Conference, and they are listened to with great attention, as he is fully qualified to stand before any who may oppose him.

Please give my love to brothers Preston, Penrose, Steggell, Egan, and others, and accept the same from yours, in the Gospel of Christ,

JAMES NEEDHAM.

SCANDINAVIAN MISSION.

Copenhagen, April 6, 1868.
President F. D. Richards.

Dear Brother,—Your very kind note of the 28th ult. is duly received, and I have communicated to the Confe-

rences here to gather the names of those who have means enough to go through to Utah the ensuing season, and shall not fail to forward to you the list of names and means for teams, &c., as soon as collected.

The number of that class will not be large; but in case we are allowed to send such who have means to go to the terminus of the railroad on the Plains, in hopes to be forwarded through by the Church teams, we shall have quite a lot. I am therefore very anxious to receive your instructions upon this item in due time. [That is the intention, send them along.—Ed.]

With a thankful heart to the Lord for his mercy and goodness, I am glad to report to you that the laboring ministry have been prospered in their faithful endeavors to spread the Gospel; 204 members have been baptized in the past quarter, and we number at present 5001 in the Mission.

The most important news is, that the Diet now in session is debating a bill to control the emigration from here, not allowing any person to act as agent, without his having been a resident of the place for five years, being duly licensed by the Government, and giving bonds for the sum of £1000 or more. This bill will pass ere long and be a law for the future. It will have no other influence upon our emigration, only that we shall be obliged to use such an authorized agent. The number of emigrants from these lands increases every year, therefore the Government thinks it necessary to control this matter.

Always praying that the Lord may bless you in your high and holy calling, and all under your charge, I beg you to accept of our united love and respect, and please remember us to the brethren in your office.

Your brother in the Gospel of peace,
C. WIDERBORG.

HUMAN BEAUTY.

We should make the best use of everything we have; and so, being made in the likeness of God, we should

strive to carry out that likeness and show ourselves as perfect as we can. As Mr. Buckle says: "If a man sup-

presses part of himself, he becomes maimed and shorn. He who abstains from safe and moderate gratification of the senses, lets some of his essential faculties fall into abeyance, and must on that account be deemed imperfect and unfinished. Such a one is incomplete and crippled." So we have not reached the completion of our nature until we have made the utmost of our bodily as well as our spiritual powers. Ugly men are uncompleted. Deformed and crippled persons are lacking in other things besides beauty, for we still believe that beauty and goodness are surely associated. Is it a relic of the middle ages and that era of personal beauty that we still expect goodness and virtue where we see great beauty, and that we are somewhat amazed at finding that some hunchback or hideous-visaged man is kind and true, when we looked to find him malicious and wicked? Taking the average of humanity through, is it not true that the handsome are usually the best; and is it not truer that the best are usually handsome, more beautiful with every good deed, their faces radiant, their appearance exalted? Why this is not always true is, because many people suffer for the sins of others, and want and disease and wickedness in past generations have left their indelible mark upon the present. With many the greatest purity of life never quite transfigures the misshapen exterior, especially when little self-care is taken, as is apt to be the case with persons living in good deeds and care for others. True and complete beauty can be obtained only by effort and by some desire for it. Nothing is more fragile, and yet nothing with right conduct is more easily kept. The beauty that comes of nature, and health, and purity, will bear much hard work, and labor, and exposure. But mental anxiety and distress will injure it. There must be equanimity, peace of mind and soul, in the really beautiful—got in some by nature, in some by faith, in some by reason, and in some even by carelessness.

The cultivation of the mind is greatly and rightly insisted on. We take reasonable pride in our intellectual achievements. We send our boys to school and urge them to be first, to

get to the head of their class, to take the prizes. We approve what they have done, and praise them, and do rightly. We also show with some satisfaction our skill in physical sports and athletic exercise. We belong to rowing clubs and attend gymnasiums, and practise riding and walking. We thus aim to get strong and active, and improve our muscle. Why not also improve our beauty? Beauty, it may be said, is a gift, and we cannot wrest it from Him who has denied it to us. But we at least can improve our own advantages. We can make the best use of what gift has been given us, however meagre or scanty. Is there anything more to be ashamed of in having a shapely limb or a clear-cut brow or a fair and pure skin, than in being enduring or active or lithe; than in being quick of perception or logical in reasoning; than in being good and pure? When beauty is the result of this, certainly not. Beauty cannot be gained or kept by vice. The more vice the less beauty. The seeming examples to the contrary are easily explained. In some the form, like the mind, has been so richly endowed by nature, that it takes great wickedness to spoil it. And moral evil is sometimes, through a peculiar moral nature, less evil, and so less hurtful, to self than to others.

But if you will not thus cultivate your beauty to complete and perfect yourself, do it for others. Do it for beauty's sake alone. That is a sufficient reason in itself. We cannot well have too much beauty in this world, and everything beautiful is an emanation of the divine. "This is pure paganism," some one may say; "you are teaching sensuality of life and of thought." But this is not so. Beauty reached its highest development, indeed, in a pagan age; yet it was an age in some respects superior to this—an age of high ideal and of earnest effort after not always the best, but still after the good. Beauty is not inconsistent with Christianity as we believe it. The tendency of modern culture is to throw off all arbitrary and rashly-imposed shackles; and many things formerly regarded as harmful and wrong, are now no longer so. While Christians still, as ever, long

for moral and spiritual perfection, the truest and best of them are not averse from the highest education of the mind, and the free and full exercise of the powers of the body. Flesh is no longer opposed to spirit, but both work for one perfection. Pure Christian spirit will admit of physical as well as moral and mental beauty, and thus physical beauty will exercise no bad and deteriorating influence. The vices of Greece were owing to other causes than love of beauty. That in itself is not sensualizing or degrading, however it, like other good things, may be perverted.

Does some one say that, with the

present fashions and style of dress, there is no use for beautiful forms? But fashion is ephemeral. When beauty becomes common, costume will be used to show instead of to conceal it. When men wish to be handsome, they will easily find methods of displaying it. Till then we must be content to enjoy our own loveliness, if we cannot see that of others; but it is one power of beauty that, however hideous the disguise, it cannot be quite concealed. It displays itself in motion or posture, it shines out through the face, and becomes visible even in the fold and hang of the garments.—*New York Round Table*.

SUMMARY OF NEWS.

—o—

The number of wrecks reported last week was 46, making for the present year a total of 626.

A return issued on Saturday (April 4th) shows that the number of her Majesty's ships and vessels at the different stations over the world on March 31, 1867, was 276; the total complement of men, 44,245.

A larger number of emigrants to America never left the port of Bremen than now. More than 7000 Germans embarked during the last few days. They came from Saxony and Prussia; Bohemia, however, furnished the largest proportion.

A STEAM MAN.—Mr. Zadok Derrick, a Newark machinist, has invented a man; one that, moved by steam, will perform some of the most important functions of humanity; that will, standing upright, walk or run, as he is bid, in any direction and at almost any rate of speed, drawing after him a load whose weight would tax the strength of three stout draught horses. The man stands seven feet nine inches high, the other dimensions of the body being correctly proportioned, making him a second Daniel Lambert, by which name he is facetiously spoken of among the workmen. He weighs 500 lbs. Steam is generated in the body or trunk, which is nothing but a three-horse engine, like those used in our steam fire-engines. The legs which support it are complicated and wonderful. The steps are taken very naturally and quite easily. As the body is thrown forward upon the advanced foot, the other is lifted from the ground and thrown forward by the steam. Each step or pace advances the body two feet, and every revolution of the engine produces four paces. As the engine is capable of making more than a thousand revolutions a minute, it would get over the ground on this calculation at the rate of a little more than a mile a minute. The fellow is attached to a common Rockaway carriage, the shafts of which serve to support him in a vertical position. The whole affair is so firmly sustained by the shafts, and has so excellent a foothold, that two men are unable to push it over, or in any way throw it down. In order to enable it to stop quickly, it is provided with two appliances, one of which will, as before stated, throw it backward from the vertical, while the other bends the knees in a direction opposite to the natural position. The face is moulded into a cheerful countenance of white enamel, which contrasts well with the dark hair and moustache.—*Newcastle Daily Chronicle*.

DIED :

SALISBURY.—In G. S. L. City, March 12th, of heart disease, Ann, wife of William Salisbury, in her 49th year. Deceased was born in Birmingham, England, where she embraced the Gospel in 1841. She lived and died a faithful Saint.

STANFORD.—In Logan, Cache co., Utah, on the 17th ult., of liver complaint, Elizabeth Barnett, wife of Thomas Stanford, in her 63rd year. Deceased embraced the Gospel on the 8th of November, 1850, at Southwick, Sussex, England, emigrated to Utah in 1892, and lived and died in the faith of the Saints.

ROWELL.—At Logan, Cache county, Utah, Feb. 25th, of teething, Joseph Arthur, son of William and Mary Rowell, aged nine months.—SALT LAKE TELEGRAPH.

P O E T R Y .

S T A N Z A S .

If thou canst, thou canst.

Go, look at the ocean,
And wait by its side,
For the ebb and the flow
Of the restless tide :
Canst thou govern its motion,
Or direct its flow ;
Thou canst measure the depth
Of human woe.

Go, view the broad river.
When its surges lave
With the furious dash
Of a troubled wave :
Canst thou calm its billows
Or confine its source :
Thou canst stay the rough stream
Of misfortune's course

Go, watch the fierce tempest—
List, list to its sound,
While the withering blast
Is sweeping around :
Canst thou still its fury,
Or its wrath suppress :
Thou canst bind affliction,
And charm distress.

Go, climb the volcano,
With a cautious gaze,
When its crater emits
A terrific blaze :
Canst thou quench the lava
When its bold streams lave :
Thou canst bind, with a spell,
Persecution's wave.

Go, look at the forest,
Where its oaks remain
Uptorn by the sweep
Of the hurricane :
Canst thou restore the beauty
Of its stately pride :
Thou canst check the flow
Of corruption's tide.

Go to Andrew Johnson—
Go to Congress and see
If the *Ural Uyas*
Feeds a destiny :
Canst thou move the planets
With a clashing force :
Thou canst stop the nation
In its downward course.

DESERET EVENING NEWS.

E. R. S.

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AND BY ALL BOOK SELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"SEEK YE THE LORD, ALL YE MEER OF THE EARTH, WHICH HAVE WROUGHT HIS JUDGMENT
SEEK RIGHTEOUSNESS, SEEK MEERNESS: IT MAY BE YE SHALL BE HID IN THE DAY OF THE
LORD'S ANGER."—Zephaniah ii, 3.

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O B E D I E N C E .

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A few days ago, in one of our leaders, we briefly and hastily referred to the principle of Unity. To-day we purpose, in like manner, to advert to that which underlies all unity, namely, the principle of Obedience. The idea of obedience in our day, is as repugnant to the feelings of the masses of mankind, as unity of action is rare amongst them. The notions in relation to individual independence and liberty are so exaggerated, and have taken such deep root in the popular mind, that the masses, easily swayed into any extreme when they fancy their interests are at stake, are heaving and surging like the waves of the restless ocean, and the seeds of revolution are so widely spread and deeply sown, that the blaze of anarchy and revolution might be easily and generally kindled.

Resistance to the edicts and laws promulgated by tyrants and despots is perhaps sometimes necessary and commendable, and in many instances has proved of incalculable benefit to mankind. It was this that wrung from

King John the great charter of English liberties, and in later times led to the foundation of the mightiest republic the world has ever seen. But in neither of these memorable instances was resistance offered to wise and equitable legislation, but to tyranny and injustice.

The state of public feeling above referred to, has been fostered and intensified by the rabid fulminations of the newspaper press. This is especially true of Great Britain for the last twenty or thirty years, until the people there, noted for generations for their loyalty, and their disposition to observe the laws, are now almost ripe for revolution.

While few individuals who have carefully noted the spirit of the press for that lapse of time, can doubt that its teachings have had much to do in promoting the lawless and revolutionary tendencies of the people, the real source of such tendencies must be sought in a very different direction—namely, in the family circle, where every bias is given to the human mind,

and where the germ of every evil as of every good principle is planted and developed. Disregard of law and authority under the parental roof, leads inevitably to utter disregard and contempt for all law, authority, and restraint; and when was there an age in the whole history of the world more notorious for this one thing, than the present? It is one of the crying sins of the age! Why, the fifth commandment is almost entirely disregarded. It is decidedly unfashionable for children now-a-days, except of very tender years, to submit to parental restraint; and instead of being a blessing and an honor to parents, children too often are almost a life-long source of trouble and anxiety; and home, instead of being, as it ought to be, the very commencement and foundation of an eternal heaven, is, alas! in innumerable instances a scene of discord and turmoil, and an embryotic hell. This spirit and disposition influencing the home circle, affects communities in a corresponding ratio, and here is the real and only source and foundation of that spirit of lawlessness and defiance now so general.

Among the Latter-day Saints, whose aim and whose mission is to restore true principle, and re-establish the order of heaven through all the ramifications of human affairs, respect for

and obedience to all legitimate authority is the invariable rule. In their midst, and forming a part of their religious faith, the father is the Lord and head of his family, and implicit, unquestioning obedience to parental authority, when judiciously exercised, is strenuously insisted upon. We do not wish to be understood that this desirable consummation has been fully or nearly reached; but the foundation is laid. This is the end ever kept in view, and it will never be relinquished until obedience to parental authority even unto death, if necessary, as manifested of old by Abraham's son and Jephthah's daughter, will be willingly rendered.

This line of policy commenced in the family circle, as it most assuredly has been, its happifying influences will gradually unfold and develop themselves, until the whole community will eventually reap the inestimable blessings and benefits arising from its full consummation. Thus will the principles of true government be established, legitimate authority be unobtrusively and implicitly obeyed, until peace and concord become the rule, and finally the dreams of Prophets and poets will be realized in universal peace on earth and good will to men.—*Deseret Evening News.*

REVOLUTION AT WASHINGTON—A GOVERNMENT OUTSIDE THE CONSTITUTION.

(*New York Herald.*)

Revolution is going on everywhere. Through the whole Continent of Europe there is hardly a form or an institution that is even proximately definitive that can be counted upon to remain as it is for ten years to come. England is especially in the very tumult and uproar of change, and revolution has so successfully shaken the foundation of many ancient facts, that it only considers which to try next. But in all, the movement is in sympathy with the intellectual tendency of the age, and is toward the greater

freedom of the people. An ancient aristocracy relinquishes the stand it has ever taken against popular rights. Supreme culture and generous enthusiasm push equally toward the same goal, and too ardent advocates have the rein tightened on them only for fear that their precipitation should lose all, and indefinitely retard the emancipation of the people from repressive laws. On this side the Atlantic the revolutionary ferment is active also; but, strangely enough, the tendency and movement is quite in the

other direction. It is not toward the greater freedom of the people, but toward their enslavement—toward the crushing out of popular liberty, and the setting up in its place the rule of an oligarchy and despotism made manifest in military power. Here, in the very home and birthplace of modern freedom—here, where popular institutions had such success that the result of their working was what first disturbed Europe—here they are already tumbling to ruin, as if to give other nations a timely warning against modelling their institutions on the example of ours.

Never had a people such prosperity, such happiness, such absolute personal independence and command of their own destinies, such positive political freedom as we had. But we were not content. Not satisfied with being practically free and great, we listened to the gibes of our enemies, who, mad that we had gone so far, taunted us to go further, and pointed us for an ultimate goal to the wild theories of the Declaration of Independence. Lunatics in New England caught at the fancy, and worked with maniac energy to force it on the nation. Other lunatics in the South met these half way, and between the two the country was hurried into war. Four years the struggle raged with horrors that fortunately can never be recited—a war for greater freedom—and now it ends in the loss of all freedom for the people of ten States; a war originating in a sentimental sympathy with the oppressed, and resulting in the most terrible oppression ever known; a war begun because the negro was not free, and, behold, at its close, the white man is a slave! All that blood and treasure was given for freedom, as we are told, and the life of ten States is blotted out, and the terrible precedent of governing the people of the Union by military despotism remains. And this results from the fact that we are, as Mr. Stevens says, "outside the Constitution." On Saturday (March 28th), in Congress, this gentleman said—"I am often reminded by gentlemen around me, some very wise and some otherwise, that I have said more than once that all this is outside the Constitution. He is otherwise

who thinks that that assertion is not true." Here is the deliberately repeated declaration of the representative man of the republican party—the man who inspires its purpose and declares its will, as to the character of its acts—this typical republican scorns the puny thinkers who hold that the republican party is not outside the Constitution; for he knows that it is, and he is right. It began existence in wild theories and lives in them still. It is outside the Constitution, because inside the Constitution there is no room for despotism, no way by which the whole people of a sovereign State can be made subject to the whim and caprice of a dozen demagogues in Congress; and so we drive on in the full career of revolutionary fury; and since we are in absolute fact outside the Constitution, since the law is no longer a rule of action, since there is no President of the United States and no Supreme Court, and since a Jacobin club in Washington is all that remains of our government, who shall say where the revolution will leave us?

We may end anywhere. Thanks to the fact that we are "outside the Constitution," we are in that helpless and defenceless state when nations fall into the hands of the strongest. Our whole history just now is comprised in the struggle of eccentric forces. Three of these are personal—Johnson, Stevens, and Grant stand forward as if with more moral courage and fidelity, each to his own convictions, than all the other men in the country together. Johnson has been called obstinate and a fool; but he pursues with a grand moral heroism his own perception of what his duty demands. Stevens goes forward with vast energy, no doubt earnest in his own convictions—too sincere to pretend respect for the law when he does not feel it. Grant pursues a positive course also, from which nothing can swerve him—adherent to his own idea, as he was through the war—with something in his character of that silent majesty with which fate itself was clothed in the Greek poetry. And aside from these, social and economic elements strive for supremacy in the fabric of the future. Here are the banks working persistently for the concentration

of wealth in few hands ; the railroads striving toward the same end by another route ; the telegraph, as the absolute master of the interchange of thought, demanding recognition of its power in tangible shape. Who shall rule, and how shall all come out ? The democratic party, that once wielded the power of the people, is rotted

away and crumbles at a touch. Popular right has no apparent champion ; law is laughed at ; the revolution rages, and our future only depends upon how much of the national vitality shall be left when the war of personal leaders shall be closed, and government "outside the Constitution" shall have spent its force.

THE IMPEACHMENT OF PRESIDENT JOHNSON.

The government of the United States is engaged at the present time in strenuous efforts to commit suicide. For some time past it has exhibited indications of incipient madness, all tending toward self-destruction. These symptoms have now developed into a determined intention on the part of the poor, crazy patient to cut off its own head.

On Monday, February 24, 1868, the House of Representatives of the Congress of the United States resolved to impeach Andrew Johnson, President of the United States, of high crimes and misdemeanors, of which the Senate was apprised and arrangements were made for the trial. On Monday, 3rd of March, articles of impeachment were agreed upon by the House of Representatives, and on the 5th they were presented to the Senate by the managers on the part of the House, who were accompanied by the House, the grand inquest of the nation, as a Committee of the Whole on the state of the Union.

The articles of impeachment were eleven in number, but the charge contained in them may be summed up into four. First, that in violation of "an act regulating the tenure of certain civil offices," passed March 2, 1867, President Johnson on the 21st February, 1868, removed Edwin M. Stanton from the office of Secretary for the Department of War, and appointed Brevet Major-General Lorenzo Thomas, Secretary in his stead. The said act "providing that the Secretaries of State, of the Treasury, of War, of the Navy, and of the Interior, the Postmaster General and the Attor-

ney General, shall hold their offices respectively for and during the term of the President by whom they were appointed, and one month after, subject to removal by and with the advice and consent of the Senate." The President had previously suspended Mr. Stanton during the recess of the Senate, and had appointed General W. S. Grant Secretary of War *ad interim*, but on the 13th January 1868, the Senate refused to concur in the suspension, and Mr. Stanton resumed the functions of his office. Second, that on the 22nd February, President Johnson declared, and instructed Brevet Major-General William H. Emory, military commander in the department of Washington, that part of a law passed March 2, 1867, entitled "an act making appropriations for the support of the army for the year ending June 30, 1868, and for other purposes," was unconstitutional, and in contravention of General Emory's commission, with intent thereby to induce him to violate the provisions of the act. Third, that President Johnson on the 18th August, 1866, and at other times, made certain intemperate and scandalous public harangues, and uttered loud threats and bitter menaces against the Congress of the United States and the laws enacted thereby, with intent to bring the Congress into disgrace, ridicule, hatred, contempt, and reproach. And fourth, that in the city of Washington, on the 18th August, 1866, President Johnson declared and affirmed that "the Thirty-ninth Congress was not a Congress of the United States, authorized by the Constitution to ex-

ercise legislative power under the same, but was a Congress of only part of the States, thereby denying and intending to deny that the legislation of the said Congress was valid or obligatory upon him, except in so far as he saw fit to approve the same, and also thereby denying and intending to deny the power of the said Thirty-ninth Congress to propose amendments to the Constitution of the United States." And that by the committal of each of these several acts he was guilty of a high crime and misdemeanor in office.

The Court was organized on Thursday the 5th March, the Chief Justice of the Supreme Court of the United States presiding. The trial commenced on Friday, March 13th. Hon. John A. Bingham, of Ohio; George S. Boutwell, of Massachusetts; James F. Wilson, of Iowa; John A. Logan, of Illinois; Thomas Williams, of Pennsylvania; Benjamin F. Butler, of Massachusetts; and Thaddeus Stevens, of Pennsylvania, were managers on the part of the House of Representatives; and Hon. Henry Stanberry, B. R. Curtis, Jeremiah S. Black, William M. Ewarts, and Thomas A. R. Nelson, were counsel for the President, who applied for an allowance of forty days time to prepare an answer to the articles of impeachment. After a long debate, it was decided that the respondent file his answer on or before the 23rd day of March inst.

On that day the President's counsel, with the exception of Mr. Black, who afterwards retired from the defence, appeared and presented the answer, which was to the following effect. That President Johnson was not guilty of any crime or misdemeanor in office. That the removal of Edwin M. Stanton from the office of Secretary, and the appointment of his successor, were in accordance with the power always held by the President of the United States under the Constitution, and became absolutely necessary to the public interest, as the relations between the Secretary and the President were of a nature that no longer permitted the President to resort to the Secretary for advice, or to be safely responsible for his conduct of

the affairs of the Department of War. In regard to the "act regulating the tenure of certain civil offices," although he believed the first section of that act wholly inoperative and void, by reason of its conflict with the Constitution of the United States, yet as it had been enacted by the constitutional majority in each of the two Houses of Congress, he considered it to be proper to examine and decide whether the particular case of Stanton's removal was affected by the first section of the said act, and came to the conclusion that it was not. And that in the event of a disagreement between the legislative and the executive concerning one of the powers which had been considered by all branches of the government, during its entire history down to the year 1867, to have been confided by the Constitution to the President, he desired that a question of so much gravity and importance should be submitted to the judicial department of the government intrusted by the Constitution with the power to finally determine such matters. He denied that the order for the removal of Stanton, and that for the appointment of Thomas, were either of them in violation of the Constitution or of the "tenure of office act," or of any other law or of his oath of office.

In regard to his statement to General Emory, he replied that it was merely an expression of an opinion which he believed to be sound, and which was no more than he had expressed in his Message, which he had addressed and sent with the act to the House of Representatives, and that he did not request or order Emory to disobey or violate that or any other law. In regard to the speeches said to have been made by him, he denied that they were correctly reported, and challenged proof of their correctness, and denied that he had ever intended or designed to set aside the rightful authority or power of Congress, or attempted to bring any branch thereof into disgrace or contempt. And declared that he had at all times in his official acts as President, recognized the authority of the several Congresses of the United States as organized during his administration.

The order of procedure in this great trial, although special rules were adopted by the Senate, and re-adopted *pro forma* when the court was organized, is similar to that in ordinary criminal cases. The foregoing will give a general idea of the case to our brethren and sisters who have not time to enter into the details of this remarkable trial.

This is the first case on record where a nation has brought to trial its chief ruler under regulations provided by its Constitution. Monarchs and other rulers have been tried and condemned for high offences by the people, but such a procedure has been rather in opposition to, than in accordance with general constitutional principles. Such an anomaly would not now be agitating the world, were it not for the wicked and suicidal spirit which has taken possession of the American people, and which is more particularly manifesting itself in the Government. American statesmen seem bent upon hurrying the country headlong to destruction. It is with no love and respect for the Constitution, and no ardent desire for the welfare of the country, that they have brought Andrew Johnson to the bar of the nation. He is in their way; a stumbling block in the path to the goal of their personal ambition and mercenary desires.

It is a melancholy spectacle to see a nation once so highly favored of the Lord, forsaken of heaven and left to work out its own destruction. Blessed with a Constitution divinely inspired, with a land choice above all other lands, with resources diversified and inexhaustible, with prospects more extended and glorious than any nation since the world began, the United States, which bid fair to become the ruling power of the world, is now broken and cast down, shorn of the locks of its strength, and a shame and reproach before angels and men. Its guardian and guiding angel has gone, and the genius of destruction is stalking through the land, breathing into the people the spirit of madness and death.

But why has so great a change come over that nation in so short a time? A few years since her senators were wise and her statesmen incorruptible,

her Constitution was the boast and pride of her people, a sacred and undisputed standard of appeal. Now her legislators are the laughing stock of the world, her leading men are venal and corrupt, party ends and private schemes are the objects of their legislation, and the Constitution is regarded as old fashioned and behind the times, wherein it in anywise conflicts with their godless and unrighteous enactments. This change has come upon the nation because the people have rejected the message of heaven, and are stained with the blood of heaven's messengers. God raised up Joseph Smith for a leader to that people in things temporal as well as spiritual. But they not only rejected him and the truths which he proclaimed, but they persecuted his followers, and unlawfully put him and his brother Hyrum to death. In contravention of the Constitution which guaranteed religious liberty to all, they drove the Saints from their possessions, and deprived them of their just rights, while the government permitted mob law to rule, and finally joined in the spirit of hostility, and without the shadow of a just cause sought to entirely destroy the people of God. The nation is now suffering the consequences of its crimes.

The Lord is vexing the people in his sore displeasure. He is withdrawing his Spirit entirely from them, and they are running wild with the spirit of folly and madness. The nation is rent in twain, and will never be united until the Priesthood of God gathers up the fragments of the broken government, and brings into order the chaos of which we now only see the beginning. The whole country is threatened with anarchy, a war of races, a deadly conflict of parties, and a general breaking up of the bonds which hold society together, and in the midst of it all the nation seeks to deprive itself of a head. The question is now being raised, to use the words of General Butler, "Whether the Presidential office itself (if it has the prerogatives and powers claimed for it,) ought in fact to exist as a part of the constitutional government of a free people." What better evidence can we have that the United States is

seized with madness, and what greater assurance can we have of its ultimate destruction?

The Constitution is flung to the winds by an ungrateful people, who know not how to prize the choice favors of the Almighty; but the Saints of God will guard the precious instru-

ment as a heavenly boon, and in the fast coming day of their power and dominion, will extend its benefits from the Atlantic to the Pacific, and from Cape Horn to the icy regions of the Arctic Sea.

CHARLES W. PENROSE.

April 17th.

ON HORSEBACK FROM MONTANA TO ARIZONA.

[CONTINUED FROM PAGE 248.]

St. Thomas, Arizona,
January 27, 1868.

Before we left St. George, we were treated to a handsome concert, followed by a well-enacted after-piece, at the Town Hall, which is fitted up with scenery and stage for the amateur actors and actresses of the town. Mr. Kenner, of our typo and lightning fraternity, was forced to *encore* on capital songs, and an interesting and accomplished acquaintance of the week—Miss Caddie Ivins—brought down the house, when an *encore* was called from her, on pathetic songs. Every town of consequence amongst the Mormons is proud of its concert hall, where infinite amusements are made for the people, who are so situated that it is necessary for them to make their own fun, and thus render sociality the comfort of the desert.

Leaving St. George, we left the telegraph, with its corps of female operators, and crossing a little ridge, we come down on Clara creek, and pass through the pleasant village of Santa Clara; thence up the creek to a deserted cabin "in a sly little nook by the babbling brook," that nearly ruined the Clara settlements during the Christmas flood, that was general throughout the west. We got a Ute Indian to guard our animals while we prepared supper, fired at the little grey top-knotted partridges that whistled all around under the brush; and upon washing several pans of dirt, we found an unusual quantity of black sand and fools' gold—mica—but not "a color" of the kind that man is a slave to.

At St. George we left two inches of snow, thawing, while up the Clara

here, eight miles, we have a foot—but little feed besides grease-wood brush; and on up the mountain we found the depth of snow gradually grew deeper until we had upwards of two feet, and weather cold, with a slight sprinkling of snow falling as we neared the top. Now we reach the summit of the high divide between Clara and Beaver creeks, and looking away to the south, behold the land of perpetual summer, where the birds laugh all the year.

Freemansburg, Arizona,
January 30, 1868.

To-day we lay out and christen the town of Freemansburg, at the "head of navigation" on that mighty water-course, which is to supply the great Rocky Mountain region with Oregon imports in spite of the Union Pacific and the Southern Pacific Railroads. From here a railroad will, in a few years, unquestionably be built northward through the Mormon settlements of Utah and Idaho, already comprising one hundred and fifty thousand inhabitants, and to tap the Union Pacific at Ogden, Utah; thus tapping the "tender foot" Gentile population, of one hundred and fifty thousand more, that are coming on wheels, to wake up the denizens of these fastnesses, to the true understanding, that Mormonism means nothing more nor less than advancement, Masonry, and Democracy re-established upon a stronger and more united system than the world has ever known since the glowing and dazzling times of Solomon.

Mormonism, has for its purpose, the revolution of America and of the

world! and how? Why, gentlemen, I would ask of you, upon what basis does the world exist, and creation move? My answer, and the answer of Brigham Young, if frankly given, would be Masonry and Democracy dis-united. And would furthermore assert that peace, happiness, and grandeur, can be restored only by united Masonry and Democracy, the strengthening effects of which will give the States of America and all the world Freedom.

Your readers ask how long before these revolutionary schemes will have resulted in the predicted benefits? My reply is, that ere our auburn locks shall be silvered, America will rend her garments and put on the garment of light; and in the course of a few centuries, it stands to reason that the same system will govern the Universe.

Now, "if the court knows herself and she thinks she do," we will at this point—the confluence of the Virgin and Colorado rivers—establish the "*American Libertarian*," for the purpose of freeing the enslaved minions of the eastern world.

This part of Arizona is comparatively a desert of rocky and sandy mountains, with a few oases interspersed here and there; and these on the western tributaries of the Colorado, are settled and are being brought into a high state of cultivation by the despised Mormons; and the eastern tributaries above this place are being settled by the Aztec Indians, who fled from Mexico at the time Cortez was making the conquest of their country, destroying their Sun temples, and killing their great President Montezuma. One of the villages is named Zuni, a supposed abbreviation of Montezuma. This region was, until the cession to the United States, a part of Mexico, and when the Aztecs were guided to their present places of abode by their chief, he told them that if they would observe the rites of their religion, and till the soil of these oases of the Painted Desert, where they would be far from their old enemies, and out of reach of the Apaches, they should prosper. They have bands of horses, cattle, sheep, and goats, and raise cotton, sorghum, tobacco, rice, barley, oats, corn, and garden vegetables, be-

sides peaches, apples, and other fruits. They have stone houses, built on high bench lands, and up the perpendicular sides of such benches they have cut steps, and pack wood, water, and provisions, from their fields in the adjacent valleys. They enter their houses from the tops by ladder, and draw the ladder in after them. They are not really Indians, but a civil race of light complected and intelligent aborigines, such as were found in the cities of Vera Cruz, Mexico, and other parts of the Republic of Mexico, and throughout South America. They weave their own cotton and woollen cloths, make glazed pottery, &c.! And it is of these ancients that the "*Book of Mormon*" professes to be the history. The mode of settling, and desire to be left alone in peace, is very similar to that of the Mormons, who have invited them to join in and settle with them, believing that they will make a good class of citizens, as they are self-sustaining.

It is here, amongst these two strange races, that the *American Libertarian* shall have its origin, and proclaim the rights of these down-trodden people, who seek peace and to worship the divine Creator according to their beliefs, as the Constitution of the now *dis*-United States once guaranteed all denominations of religion. And it shall be our aim to induce the worthy people of Radicalism and Niggerdom to leave their present scenes of starvation, and colonize the richest portions of Arizona, New Mexico, Indian Territory, and Southern California, which is about to be traversed by the Southern Pacific Railroad, and has ample communication by steamers on the Arkansas, Red, and Colorado rivers, and the Pacific coast. That whole country is superior in grass, timber, water, grain, soil, climate, and seasonable rains, with the exception of required irrigation, which combined, makes it the most desirable part of America.

A dozen mining camps are promising well in Arizona, and the eyes of distant people are being drawn hither; and the point from which we date this letter will shortly become of foremost importance. The Mormons have flourishing settlements at Harrisburg, Washington, St. George, Santa Clara,

Rockville, Virgin City, Grafton, Adventure, Pine Valley, St. Joe, St. Thomas, and Millersburg. Parahna-gat silver mines are all directly contiguous to the waters of the Virgin, and the people are anxious to see the steamers, that are now building in San Francisco, begin to make their regular trips to Freemansburg. The steamer Esmeralda came up to within twenty miles of this place last season, towing two barges, and she was a poor, stern-wheel concern, not adapted to any navigation, yet she came to Callsville, sold her cargo at a big cash price, and returned below safe. The channel of the river from Callsville to this point, averages twenty feet of water. The

trade of the whole of the one hundred and fifty thousand Mormons, and the twenty thousand Arizonians, will be by this river in spite of railroads; for the steamers can put freight here at three cents per pound, as the people all have their own wagons and teams for the present, and a railroad will soon be commenced from this point northward, by an excellent route, directly through the line of the heavy settlements, tapping the Union Pacific road, and extending directly on to Idaho and Montana. The great Rocky Mountain trade must be to and from this point.

LEGH.

—*Frontier Index.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, APRIL 25, 1868.

"WISDOM IS JUSTIFIED OF HER CHILDREN."

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"WISDOM is the principal thing, therefore get wisdom; and with all thy getting, get understanding." So said Solomon many generations ago, and though in his old age he turned from the practice of his own precept, it is none the less good and profitable to others. It would seem that some people never attain to the possession of the precious gift of wisdom. No matter how much experience they may have, nor how many opportunities may be afforded them by extensive travel and constant instruction, they seem incapable of acquiring discretion. We are led to these reflections by the folly which is frequently exhibited in letters written by individuals in Utah to their friends in this country.

We make the following *verbatim* quotations from a letter recently sent by a brother in Utah to his son in England, as a specimen of the kind of epistles which are being forwarded in considerable numbers. "Come home if you can. You may say how can I get home? Well, I can tell you. You must enquire of your President or Pastor, and ask them if they cannot send you home through the Perpetual Fund." * * * "If you can get the chance to come home, I would give you a word of advice; that is, to bring all the tools belonging to a joiner you can; they are very useful. And bring me a good patent lever watch, if you have money to spare, and I will pay you, here, for it. Bring all the clothing you can buy, and pins and needles and thread, and everything you can honestly get which will be useful, because

such articles are so much better imported from England. Bring steel pens ; bring some shoemaker's awls, pegging awls, and stitching awls, and lasting pincers ; you could sell any quantity of them if you fetch them. Bring some of Colt's thread, and some crotchet hooks, and some stocking needles. Bring your mother some ribbon to put on her bonnet, and also for your sister. Bring a good pair of blankets or two. Bring some silk thread, and bring everything that will be useful. Now all these things will not cost much, but they will be very useful here ; bring some music paper, writing paper, &c." All this is from a man who is well to do ; for he says, "My wealth consists in stock ; that is to say, cattle (or oxen), horses, sheep, cows, pigs, chickens, houses and lands, wives and children." Now we have no objection to the exportation to Utah of all the various articles enumerated above, by those who have the means to purchase them and pay for their freight, as well as for their own passage to that country, and who choose to be burdened with the care and trouble of so much luggage. But we do decidedly object to see the means which have been collected at such great sacrifices to help the poor, expended to assist those who would spend money which should go towards their own emigration in buying anything but that which, judged by the spirit of the strictest economy, is absolutely necessary for their health and comfort on the journey. If people in Utah wish for the productions of other lands, they should send the necessary means for the purchase and freight of such things as they desire, but they would, in consideration of the present extensive effort for the gathering of the poor, be using their means in a much more praiseworthy manner if they expended it for the deliverance of some poor Saint who is lingering in poverty in Babylon. But to request individuals whom they expect to be helped out through the bounty of others, to bring articles for their use and benefit, thus expending means which such persons should use to emigrate themselves as far as possible, is not only extremely foolish, but very wicked.

Advice has also in some instances been sent to individuals who expect to be assisted, to keep what money they have, and "say nothing about it to the Elders." Now we wish the Saints to understand that all are expected to assist themselves to the utmost extent of their means. Common sense, a spirit of independence, and a proper regard for the welfare of others, will show the propriety of this. And we wish to impress upon their minds, that the Elders who are appointed to watch over them and their interests, are the proper persons to look to for counsel and advice, and that a selfish and deceptive spirit will secure no benefit nor advantage, but only lead to apostacy and disgrace.

We fear that some of the Saints who are expecting to be gathered this season will be terribly disappointed. Having received drafts for certain amounts towards their emigration, they have commenced to draw from their Individual Emigration Account, and expend what little sums they had been able to save, thinking that any deficiency in the amount necessary for their passages will be made up by the Church. We repeat that all are expected to assist themselves to the utmost extent of their means, and those who are so foolish as to take the course described, will perhaps find to their sorrow that they have destroyed their own prospects.

EXCESS OF LUGGAGE is a subject that has been treated upon every year, but notwithstanding all that has been said, it is very hard for some to learn wisdom in regard to it. Each adult passenger upon the American railways will

be allowed 100 lbs. of luggage free. Every pound in excess will be charged for. We are not able at present to give the rate. Neither are we able to say how much luggage will be taken for each passenger on the Plains by the teams. Those who emigrate by their own means will have to prepay here for the freight of all luggage in excess of 100 lbs. for each adult, for *all luggage will be weighed before being taken on board ship*. Those who will be assisted from the funds collected for emigration purposes, must understand that they cannot be allowed to take any luggage in excess of 100 lbs. for each adult, for if they are able to procure so much extra luggage and pay for its freight, they are able to use the amount which would be so expended towards their own emigration, and it is desirable that the benefit of the means collected shall be extended to the greatest possible number.

To save carrying so much useless wood at so great an expense, as well as for the convenience of removal, it is decided that strong waterproof bags be used instead of boxes. They should in *all* cases be waterproof. Clothing packed in bags that will not keep out rain and damp, will be liable to mildew and decay. For heavy tools, boxes may be required.

All Saints who emigrate should be careful to take with them authorized certificates of Church membership. We are happy to inform those who have means to pay their passage to the terminus of the Union Pacific Railroad, that all who reach that point will be able to go through to the Valley, for it is expected that a sufficient number of teams will be sent down to take in all that can reach that point.

We shall have more to say on the various topics connected with the emigration, when we are thoroughly posted as to ship fares, railway fare, cost of freight, prices of teams, &c.; but we hope that the foregoing will be of some benefit, and will cause our brethren and sisters to reflect and learn wisdom, for to quote Solomon again, "Wisdom is better than rubies, and all things that are to be desired are not to be compared with it," and "He that refuseth instruction despiseth his own soul, but he that heareth reproof getteth understanding."

CORRESPONDENCE.

ENGLAND.

Liverpool, April 9, 1868.

President F. D. Richards.

Dear Brother,—I take the liberty of addressing a few lines to you, to give you a brief account of my labors since I have been on my mission.

April 29, 1866, I was set apart for a mission to Europe, for the benefit of my health and to preach the Gospel, I having previously been in a consumption for two years and four months. Eighteen months of that time I lay in bed on my right side, and could not be raised upright, for in

doing so my breath would stop. My bones protruded through my skin in three places, and I could not be lifted from the bed except by the corners of the blankets, and it seemed an impossibility for me ever to get well; but with God it was not impossible, for he heard my prayers and those of my brethren, and healed me by his almighty power, and all who saw me at the time of my affliction cannot but acknowledge that it was a great miracle, and to all who did not see me at that time, I bear testimony to the great power of God that has been made

manifest in my behalf. When I left Salt Lake City, I had recovered so far as to be able to walk a mile without resting, and President Brigham Young told me to go in the name of the Lord, and that I should be all right by the time I arrived at the Missouri river. I had faith in the promise of God through his servant, and whilst travelling by the Sweetwater, I performed a journey of twenty-one miles on foot in one day.

I arrived in England on the 24th July, 1866, by steamship *Tripoli*, and was appointed to travel in the Leeds Conference, under the direction of brother John Barker, from whom I experienced much kindness. I also formed many pleasing acquaintances with the Saints, who are ever willing to listen to the counsel and instructions given to them by the Elders who labor amongst them, and I can say that I labored with much satisfaction to myself in that Conference.

April 3, 1867, I was released from that Conference, and appointed to succeed brother R. N. Russell in the Liverpool Conference, where I have labored ever since. I find that a large proportion of the Saints here have been in the Church over fifteen years, many of them over twenty, and have not yet been able to effect their deliverance, for their families have increased, and their way has been effectually blocked up. They have hoped against hope, and their eyes have failed with longing for the day of their deliverance. Some have informed me that they have taught their children, ever since they were able to lisp a prayer, to pray for their deliverance, but as they grew up in years, they have mixed with the world, and have followed its pernicious ways; some have married Gentile partners, and have forged chains of sorrow for themselves, which they despair of ever

being able to burst, although they have been repeatedly warned of the same by the Elders. Oh how fearful a thing it is to despise the counsel of God through his servants, for Jesus has said, "He that receiveth you receiveth me, and he that rejecteth you rejecteth me." In the Bible and Book of Mormon are recorded long lists of the consequences attending those who despised Prophets and men whom God inspired and sent amongst them to advise them for their good. The history of the past ought to be an admonition to all successive generations, that it is not to their interest to despise the counsel of God, or of those whom he sends among them.

There are at present in the Liverpool Conference 341 members, 43 of whom have been baptized this year, and 30 who were baptized in the last quarter of last year. The Tithing for the last quarter was £50 12s. 2d. There is £860 to the credit of individuals, for which they hold receipts from the office, besides £12 18s. 1½d. remaining to their credit on the Conference ledger, which has been paid in by small instalments.

There is a good spirit prevailing throughout the Conference, which is partly attributable to the good news from Utah. I pray God that the most sanguine expectations of the Saints may be realized with regard to the emigration.

Brother R. E. Egan has been laboring in this Conference since last July, and has been faithfully discharging his duties, visiting the Saints in their houses, and comforting and cheering them up with the words of eternal life.

May the blessings of God rest down upon you and all who labor for the good cause. I remain your brother in the covenant,

JONATHAN STEGGELL.

PHONETICS IN MORMONDOM.

I met with a newspaper item the other day which stated that Brigham Young, the famous Governor of Utah Territory, and the Moses and Aaron of the Mormons, (for he is both their leader and their high priest,) has di-

rected that the phonetic system is to be used in the Mormon institutions of learning.

There is more significance in this than might be supposed; indeed, I think it one of the strongest recommendations of the many that the system has so deservedly received.

Brigham Young has been called a charlatan, an imposter, a fanatic, an atheist; and perhaps in part justly, for he is the teacher of an absurd religion, and he practices hateful polygamy; yet he has proved himself a leader of men so able, and has achieved successes so wonderful, that it is doubtful whether there is his superior as a ruler in all the nations of modern times. Only twenty years ago, he and 142 others,—four of them females,—were driven from Nauvoo, Illinois, where their Prophet, Joseph Smith, had been killed. They travelled westward for months, crossed the wide, bitter, alkaline wastes of the Great American Desert, then encountered and crossed the Rocky Mountains, on which snow lies so deep in winter, that no road will ever be practicable unless covered over to tunnel the snow. Descending these, they entered the basin of the Great Salt Lake of Utah, with the snowy heights of the Sierra Nevada in front of them, barring the way on that side towards the Pacific. Here,—surrounded by the mountains, rising around them to a height of from four to ten thousand feet, black along the foot hills with pines, and dazzling white on the snowy summits, is a valley 300 miles wide and 600 miles long, its floor nearly a mile above the sea-level, apparently sterile, and more than a thousand miles from any steamboat or locomotive, so shut out from access that even to this day the universal rat has never reached them,—they stopped. On the same day, after prayers, they began to plough. An old trapper—the only white man within hundreds of miles—declared he would give a thousand dollars for any ear of corn they could grow there. Nevertheless they persevered, and aiding the scant rains by rills of water drawn from the river, which they named the Jordan, they raised crops of extraordinary luxuriance. Since that they have had summers altogether

rainless, have lost their crops by voracious multitudes of grasshoppers, have had to encounter the trials of an unknown and severe climate, and of new forms of diseases, hostile Indians around them, and scarcely less hostile whites, without roads, mills, or stores, and burdened with dogmas revolting to all but the ignorant and sensuous; and notwithstanding all this, they have become a numerous, prosperous, and in many respects a model community. Their schools, churches, and theatres are unsurpassed in the wealthiest cities on the rim of the ocean. In orderly conduct, economy, neatness, hospitality, peacefulness, and absence of litigation, they excel. They claim that there are no prostitutes and only four illegitimate children in the whole Territory. Their cattle cover the hills, and their chief city, Salt Lake, already contains 20,000 inhabitants, the population of the whole basin being nearly 200,000. Mines have been discovered in the mountains around, and Salt Lake is a great market, and bids fair to be a great metropolis. Flour sells at £2 per cwt., and one trading house has sold one million of dollars' worth of goods in a single season. Within two years the Great Pacific Railway, the first real girdle of the earth, a direct connection of the riches of the East with the skill of the West, will penetrate and cross this Mormon settlement.

The population has been gathered from among the poor, the ignorant, the restless, and the depraved of various countries, and their prophet and leader has moulded them into an industrious, productive, honest, contented, homogeneous community, living in the reasonable enjoyment of the comforts that most tend to make life happy. If he has skimmed some millions of dollars for himself, as it is said he has, he has done it without exciting ill feelings among any of his people, whom he rules with the most perfect ease, and who acknowledge him as the author of their prosperity. He looks himself as if he had never known a care;—portly, soft-skinned, and unwrinkled, although sixty-eight years of age, and possessor of about forty wives. He does not always speak grammatically, or spell or pronounce

orthodoxly, but if we set aside the mistakes or faults of polygamy, etc., which must soon die out, he seems to be gifted with the eye and the brain that always sees and leads right on to rapid and full success.

Such is the remarkable man who, from the heart of the American continent, has given an endorsement to the phonetic system.

W. G. W.

—*The Phonetic Journal.*

[The author of the foregoing has mixed up truth and error in the usual manner of writers upon the subject of the "Mormon" people. In order to give importance to President Young's adoption of the phonetic system, he has endeavored to show to some extent the ability of our leader by the success which has attended the Saints under his direction. But lest he should appear to be favorable to our principles, he has condescended to adopt some of the epithets in general use among our opponents. He thinks so much of Brigham Young, that he is "doubtful whether there is his superior as a ruler in all the nations of modern times," but he calls him "the teacher of an absurd religion." He praises the industry, order, morality, neatness, and hospitality of the Saints, and describes them as "a model community," yet he says they are "burdened with dogmas revolting to all but the ignorant and sensuous." Now we venture to assert that W. G. W. would be terribly puzzled to tell us what

these "revolting dogmas" are to which he refers, and wherein lies the "absurdity" of our religion. He is doubtless as ignorant of our principles as he is of our history. He speaks of the Saints numbering 143 persons being driven from Nauvoo twenty years ago. The number of the Saints who suffered the horrors of that expulsion was about 20,000, the individuals to whom he refers were the pioneers who went before the main body, led by President Young, to seek a location in the mountains. He describes Utah as a valley 300 miles wide and 600 miles long, with its floor nearly a mile above the sea level, whereas it is a succession of valleys of different dimensions and different altitudes, the largest—viz., Salt Lake Valley, being only about 80 miles long and 40 miles wide, and about 4500 feet above the level of the sea. Other errors might be pointed out in his little sketch, such as our means of irrigation, the price of flour, &c., but sufficient have been shown to prove the inaccuracy of his information. As to his remarks about the ungrammatical language of President Young, we remind him that the speeches of some of the greatest statesmen of this enlightened country are not altogether free from a similar reproach. And seeing that even the short article by W. G. W. is by no means a perfect specimen of literary composition, we quote for his consideration the old proverb, "those that live in glass houses should never throw stones."—C. W. P.]

SUMMARY OF NEWS.

A collision, by which about 20 persons were injured, occurred on Thursday (April 16th) between two trains at Leeds.

News.—The word "news" is not, as many imagine, derived from the adjective *new*. In former times, between the years 1595 and 1730, it was a prevalent practice to put over the periodical publications of the day the initial letters of the compass, thus—

N
E ÷ W
S

importing that these papers contained intelligence from the four quarters of the globe; and from this practice is derived the term "newspaper."—*Proof Sheet.*

Alexandria, April 12.—Intelligence from Japan announces that the Mekado has formally declared war against Stotsbashi.

CHEERFULNESS.—Let the air of cheerfulness ever pervade our every employment, for, like music, "it sweetens toil."

A chap who was told by a clergyman to "remember Lot's wife," replied that he had trouble enough with his own without remembering other men's wives.

From 1854 to 1865 we had ten good harvests, and only two below an average. A few years ago the quartern loaf of household bread was sold in London for 5½d.; it now cost 9d.

Few people look on any object as it really is; but regard it through some fantastic prism presented by their own prejudices, which invest it with a false color.

A REASON.—At one of the schools in Cornwall, the inspector asked the children if they could quote any text of Scripture which forbade a man having two wives. One of the children sagely quoted, in reply, the text, "No man can serve two masters!"

Oaths are vulgar, senseless, offensive, impious; like obscene words, they leave a noisome trail upon the lips, and a stamp of odium upon the soul. They are inexcusable. They gratify no sense, while they outrage taste and dignity.

A grocer at Albany had, for his virtues, obtained the name of the "Little Rascal." A stranger asked him why this appellation was given him. "To distinguish me from the rest of my trade," quoth he, "who are all great rascals."

A juror having applied to the judge to be excused from serving on account of deafness, the judge said, "Could you hear my charge to the jury, sir?"—"Yes, I hear your honor's charge," said the juror; "but I couldn't make any sense out of it." He was excused.

New York, March 26.—General Lopez, the betrayer of the late Emperor Maximilian, is in prison at Mexico. The Mexican judiciary courts have decided that the law under which Maximilian was executed was unconstitutional.

A telegram, dated March 23, has been received from the Commander-in-Chief of the Abyssinian expedition, announcing that the advanced column left Latt on that day. The main body and the reserve were marching in the order indicated in a previous telegram. The distance from the advanced camp to Magdala was 60 miles. King Theodore was said to be uneasy, but his intentions were uncertain.

A SUBSTITUTE FOR COTTON.—The Ramie fibre, which has a texture between that of cotton and silk, is being extensively experimented with in the South. The plant can be grown with less labor than cotton, and in more northern latitudes. The manufactured fabrics of this material are very much admired, and promise to supersede cotton for many purposes.—*United States Economist*.

CONFIRMATION ETIQUETTE.—In one of our Evangelical churches in Leeds recently, the incumbent gave notice that "the young ladies" who were candidates for confirmation were to meet at the parsonage, but that "the young women" were to assemble in the schoolroom! It is a question which of the two female sets was the most complimented—the ladies who were not considered women, or the women who were not, in a confirmation point of view, regarded as sufficiently lady-like to assemble at the parsonage.—*Leeds Express*.

EARTHQUAKE IN THE CHANNEL ISLANDS.—Jersey, April 4.—This morning, between the hours of one and two, there were felt here two distinct shocks of an earthquake, following each other in rapid succession. The sound that was heard and the motion produced, were very similar to what would be experienced by the dragging of a very heavy article over rough ground. Many of the inhabitants in the town of St. Helier were awakened by the noise and the peculiar sensation. Articles of furniture in several dwellings were heard to vibrate with great distinctness, and some persons looked out of their windows, thinking the cause was the passing by of a heavily-laden vehicle. The course of the vibration appeared to be from east to west.

P O E T R Y.

G L O O M O F A U T U M N .

(By the late Sister Fanny Murray.)

Hail ye sighing songs of sorrow,
 View with me the autumnal gloom,
 Learn from thence your fate to-morrow,—
 Dead, perhaps laid in the tomb!
 See all nature fading, dying,
 Silent, all things seem to mourn:
 Life from vegetation flying,
 Calls to mind the mouldering urn.

Nations die by dread Bellona,
 Through enraged tyrannic kings:
 Just as plants in pale Pomona,
 Fall, to rise in future springs,
 Mournful scenes when vegetation
 Dies by frosts, or worms devour.
 Doubly mournful when a nation,
 Falls by neighboring nations' power.

Death and war my mind oppresses,
 Autumn shows me my decay,
 Calls to mind my past distresses,
 Warns me of my dying day:
 Autumn gives me melancholy,
 Strikes dejection through my soul:
 While I mourn my former folly,
 Waves of sorrow o'er me roll.

Lo! I hear the air resounding.
 With expiring insects' cries:
 Ah! their mourn, to me how wounding,
 Emblems of my wretched sighs,—
 Hollow winds around me roaring:
 Noisy waters round me rise:
 While I sit my fate deploring:
 Tears fast streaming down my eyes.

What to me are autumn's treasures,
 Since I know no earthly joy!
 Long I've lost all youthful pleasures:
 Time must health and youth destroy.
 Pleasures once I fondly courted,
 Show'd each bless that youth bestows,
 But to see where once I sported,
 Now embitters all my woes.

Age and sorrow since have blasted
 Every youthful pleasing dream:
 Quivering age, and youth contrasted:
 O! how short the glories seem:
 As the annual frosts are cropping,
 Leaves and tendrils from the trees,
 So my friends are yearly dropping,
 Through old age and dire disease.

Former friends, O! how I've sought them,
 Just to cheer my drooping mind,
 But they've gone like leaves in autumn,
 Driv'n before the dreary wind.
 When a few more years are wasted,
 When a few more springs are ovr'
 When a few more griefs I've tasted,
 I shall fall to rise no more.

Fast my sun of life, declining,
 Soon will set in endless night:
 But my hopes, pure, and refining,
 Rise to future life and light!
 Cease this fearing, trembling, sighing,
 Death will break the sullen gloom:
 Soon my spirit, fluttering, flying,
 Must be borne beyond the tomb!

DESERET EVENING NEWS.

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FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30, FLORENCE STREET, ISLINGTON
 AND BY ALL BOOK SELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"SEEK YE THE LORD, ALL YE MECK OF THE EARTH, WHICH HAVE BROUGHT HIS JUDGMENT
SEEK RIGHTEOUSNESS, SEEK MECKNESS: IT MAY BE YE SHALL BE HID IN THE DAY OF THE
LORD'S ANGER."—Zephaniah ii, 3.

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UNWISE LETTERS TO GREAT BRITAIN—THEIR EFFECTS.

(Deseret Evening News, March 26th.)

From a letter which has been recently received by Bishop John Sharp from his son James, now on a mission to Great Britain, we learn that there is considerable excitement prevailing among the members of the church in that country, through hearing of the efforts which the people of this Territory are making to send for the poor Saints. The missionaries have to listen almost every day to letters which have been sent by people in this country to their friends there, telling them to prepare for emigration, for all are to be brought to Zion this year who wish to come, and the Elders are to be recalled and the mission to be broken up. These letters have the effect to greatly increase the labors of the Elders among the people, as they raise excitement and create wrong impressions; and disappointment and probable discouragement are sure to be the results in many instances. The Elders say they need a double portion of the Spirit of their calling to keep the people's enthusiasm and excitement within rea-

sonable bounds, over the, to them, good news.

The people say they never saw such hard times in that country as they are now experiencing. Many of the poorer classes, whose cases come under the personal observation of the missionaries, have not food enough to eat, much less sufficient clothing to supply their wants. Of course, where people are living in such circumstances, the prospect of a speedy deliverance therefrom, through the help extended by their co-religionists here, must be welcomed with rapturous delight. No particular harm would result from this feeling, if the people who entertained it were sure of deliverance in the way and at the time they expect. But if they should be disappointed, and their sanguine expectations be unfulfilled, then the reaction would be very injurious. They will sink from the summit of anticipation to the depth of despair. Another bad effect which the unwise letters written from this country produce is, that some of those who receive them sit down and su-

pinely await the help which they are assured they will receive, without putting forth a single exertion to help themselves. They feel as safe about emigrating as though they had received a through ticket, and had all their baggage checked for Zion.

If the truth were known, we expect that many of those who have written so encouragingly to their friends about getting ready to come, and assuring them that they would be brought, have done but little, if anything themselves, towards bringing them. The Elders would not be under the necessity of checking any enthusiasm which might be awakened in the breasts of those whose friends had written them about emigrating this season, if, with their letters, they had sent the needed means to bring them. Such enthusiasm would be quite legitimate, and have a reliable basis on which to rest. But it is positively wrong for persons to write from this country such letters as we understand have been written, unless, indeed, they themselves send the money to bring their friends to whom they write. It is very easy to make promises and hold out encourage-

ment which other people are expected to fulfil. But it is much more consistent to do ourselves than to talk about what other people are going to do. It would be wise, even now, for those who have written to their friends and excited such great hopes, to write again to them in a strain that will be calculated to moderate their anticipations, and bring their enthusiasm within reasonable bounds; or, do what would be still better—send them the money to bring them.

We hope there will be means enough contributed to help all who wish to come; but, if so, it will have to be subscribed in much larger amounts and much more freely the next few weeks than past payments would seem to warrant any one in expecting. And should there not be means sufficient to bring all who wish to emigrate, there will of necessity have to be discrimination exercised in the selection of those who shall come. Such a discrimination would, of course, disappoint numbers, if all have been led, by letters from their friends, to expect their certain deliverance through the help rendered from this country.

THE PREACHER.

What is Mormonism?

Why, bless you, don't you know? Mormonism is the resurrection of the old-fashioned doctrines taught long ago by Christ and his Apostles—repentance and baptism for the remission of sins, the laying on of hands for the gifts of the Holy Ghost and for the healing of the sick, and working other wonders under the administration of the Priesthood of the Son of God. Mormonism, besides these, embraces all science, all light, intelligence, improvement, arts and industry, in heaven, on earth, or in the capacity of man. It teaches us how to live and how to die; it provides us the means of living as we should, and the glory and power we desire beyond the grave. It raises man from a state of poverty to the summit of his ambition

—from ignorance to the intelligence of Gods.

Mormonism teaches industry, virtue, honesty, and integrity. It has no salaried preachers, expounders, missionaries, or L.L.D.'s to tell what the old Bible means—for it is Mormonism, just as it reads. It counts Abraham, Isaac, Jacob, and other Patriarchs and Prophets good men, and teaches to follow their heaven-taught examples.

Unlicensed intercourse between the sexes is a crime against Mormonism, and its doctrines teach us to avoid tea, coffee, tobacco, spirituous liquors, profanity, and much use of flesh. It gives men wives, and makes them honorable fathers to all their children, and legal husbands to all their wives. Mormonism makes its votaries honest

and intelligent, and teaches them to live by the golden rule. It makes of the deserts gardens of roses and fruitful fields; it brings water upon the

waste places. Jehovah is the Father and friend of Mormonism.—*Our Daily Times*.—Utah.

MINUTES OF THE LONDON CONFERENCE,

HELD IN THE HALL, STORE STREET, BEDFORD SQUARE, LONDON, ON SUNDAY EVENING, APRIL 5, 1868.

—O—

Present on the Stand — Elders Franklin D. Richards, President of the European Mission; Charles W. Penrose, from the MILLENNIAL STAR Office; James McGaw, President of the Nottingham District; Edwin Walker, Isaac A. Kimball, Ezra J. Clark, John E. Pace, Henry Barlow, and C. P. Liston, Presidents of Conferences; and Heber Young, Willard B. Richards, Platte Lyman, Zebulon Jacobs, H. Chariton Jacobs, William S. Grant, Joel Grover, Lewis W. Shurtliff, Levi W. Richards, Orson C. Holbrook, Richard Dye, Joseph H. Lee, John W. Lee, Travelling Elders.

11 a.m.

Meeting opened with singing. Prayer by Elder James McGaw. Singing.

Elder C. W. Penrose made a few introductory remarks, and explained that in consequence of the illness of Elder Griffith Roberts, it had fallen to his lot to conduct the meetings of the day. He then called upon the Travelling Elders in the Conference to give in their reports.

Elder Platte Lyman reported the Saints in his district as both feeling and doing well, the meetings were well attended, and prospects were good for the spread of the Gospel.

Elder Willard B. Richards said the Saints in his district were drawing nearer to the Lord, many of them keeping the Word of Wisdom, and living according to the light of the Spirit. The Branch Presidents had informed him that they never knew their Branches to be in such a good condition as at present.

Elder Heber Young said he was not able to tell how much good he was doing, but he desired to do all the

good in his power while in this land. All the Branches in his district were in good condition, the majority of the Saints were striving to do right, and the Branch Presidents were laboring faithfully and with good effect.

Elder C. W. Penrose said he only arrived in London on the previous Thursday evening in time to attend the Priesthood meeting, therefore he had not had much opportunity to examine into the condition of the Conference; but the spirit manifested by the Priesthood was a good criterion by which to judge the Saints, and from what he saw and felt at the Priesthood meeting, he concluded that the London Conference was in an excellent condition. Although Elder Roberts had not been able for some time to attend personally to the business of the Conference, he had been ably represented by the young brethren who were travelling under his directions, and who had labored faithfully and diligently. He found that "emigration" was the spirit of the times in London, as it was in every other part of the Mission which he had visited. This was as it should be; but he would caution the Saints not to be over anxious on this point, so that they might not be cast down if they were not all emigrated this season. He read the Statistical and Financial Reports for the half year. There had been 132 baptized in the past six months, and the total number in London Conference was 1172. He would not assert that all these were in first rate standing, but the majority were, and this would be the case in regard to the whole Church in these latter days. In all the changes and trials through which the Saints might

pass, the majority would be on the side of right and truth, and with that majority God would carry out his purposes, till his dominion was established over all the earth.

President F. D. Richards said he shared largely in the joy which was manifest by the Saints on this occasion. To-day the Saints in Zion would assemble from different parts of the Territory, and to-morrow they would commence their Conference. The Bishops would bring in money and reports of donations in aid of the Saints abroad, that they might be gathered home; there would be happy meetings and happy talkings, and letters would be afterwards sent to England which would bring joy to many a heart. He could not help thinking of the difference between Bishops in the Church of Christ and Bishops in the Church of England. Our Bishops were working men, and if there was a family in distress, you would see the Bishop going to them with provisions for their sustenance, if there were difficulties which brethren could not settle among themselves, the Bishop would be called on to settle them, and if there was any work to be accomplished for the good of the community, the Bishops were sure to be foremost in the business, laboring and directing the people. The people in Zion were really doing their best for the emigration, and they had felt a desire that all the Saints might be got away from England; but if so many people continued to come into the Church, instead of finishing up the work here, it would be more likely that a fresh body of Elders would have to come to attend to it. The President had instructed him to select for emigration the oldest members first, who had been faithful. He hoped that all would see the fairness and propriety of this counsel. Those who did not go this year must not be discouraged, but rather rejoice in the deliverance of those who were so favored. The people in Zion would continue the work. There was scarcely a settlement in Zion but contained people who had relatives in England, and scarcely a Branch in England but the members of it had relatives in Utah. These ties of relationship were in-

creasing, and the Saints were anxious to have all their friends with them in Zion. He then presented the various Authorities of the Church, who were all sustained in the usual manner. He wished the Saints in London not to expect brother Roberts to attend to business matters, but to excuse him from serious labors, and let the Travelling Elders attend to what was necessary to be done; and concluded by exhorting the Saints to a faithful observance of all their duties, that they might be prepared for all the changes that might await them through gathering to Zion.

Singing by the choir. Meeting dismissed with prayer by Elder Robert Dye.

2.30 p.m.

Meeting opened with singing. Prayer by Elder C. P. Liston. Singing.

Elder James McGaw said he never knew as good a spirit to prevail since he had been on this mission, as was now manifested among the Saints in the Nottingham District, where he had the privilege of laboring. There was also great interest manifested by strangers, and many who had formerly been in the Church, and who had tried, but were unable to drive the spirit of this work from their hearts, were now returning to the Church; the spirit of fault-finding was banished from them, and the spirit of the Gospel had taken its place. The Saints were anxiously looking for deliverance, and were desirous to know what was the will of God, and what they could do to forward the interests of the kingdom. The Latter-day Saints were not popular in the world, but the authorities of this land had no trouble with them. They did not figure in the police courts. They were not to be found in the beershops, nor brawling in the streets, quarrelling with their wives, nor driving their children out of doors, but were law-abiding citizens, and were striving to excel in every good work. He prayed that they might continue and increase in well doing, that they might with more assurance claim the promises of God.

Elder Robert Dye said it was now 20 years since he embraced the Gospel, and since the day of his baptism

until the present, he had seen and heard nothing but what had increased his faith in this work, which was designed by the Father for the benefit of the human family. He had travelled and preached the Gospel without purse or scrip, and had always been sustained of the Lord. He had been to Utah, and could testify that the Saints there were a good people. There was a great excitement among the people here on the subject of emigration, and he hoped none would join the Church solely for the purpose of being emigrated. The Saints had gained their present knowledge through living by the word of the Lord, and that was the only way to obtain His favor and blessings.

Elder Edwin Walker made a few remarks bearing testimony to the truth of the latter-day work, and expressing his joy at being called to take an active part in assisting to build it up, and assuring all present that every honest soul might obtain a similar testimony by obeying the Gospel.

Singing. Meeting closed with prayer by Elder Lewis W. Shurtleff.

6.30 p.m.

Meeting opened with singing. Prayer by Elder Ezra J. Clark. Singing.

Elder Charles W. Penrose addressed the congregation, showing that the Lord had commenced a "marvellous work and a wonder," in fulfilment of the prophecy of Isaiah 29th chap., 9 to 14 verses. Heavenly messengers had come to earth, and delivered to Joseph Smith the everlasting Gospel, and had also ordained him to the power and authority held by the ancient Apostles. The principles of this Church had not been taken from the Bible or any other book, and the authority we held had not been obtained from any religious body whatever, but our doctrines and authority had been received by direct revelation from heaven in the present age. Some might object to the idea of the Lord's calling an uneducated and uninfluential man like Joseph Smith to commence such a great work, but the Lord had declared that when it should come forth "the wisdom of the wise should perish, and the understanding of the prudent should be hid." He showed

that the condition of the world at the present time was exactly as described by Isaiah when God's work should be commenced, and pointed to the harmony, unity, peace, and good government existing in Utah, among a people once so diversified in their faith, language, interests, and national characteristics, as a truly marvellous work accomplished by apparently the most insignificant means. Bore testimony to the powerful influence wielded by President Young, and showed that there was no despotism in it, except the despotism of love, which was the most powerful of all. The Saints were not a class of people who could be oppressed. They had thrown off the trammels which bound the masses, had crossed seas, deserts, and mountains, because of their religious convictions, and now they obeyed their leader because they chose to do so, and they chose to do so because they knew him to be a Prophet of God raised up to accomplish His marvellous work. As Isaiah had predicted, "the meek were increasing their joy in the Lord, and the poor among men were rejoicing in the Holy One of Israel." The meek rejoiced in the blessings of the Gospel, and the poor were looking with a certain hope for that deliverance which would come for them out of Zion. The Saints would be gathered, the Lord's work would be consummated, and it would arise in the power and majesty of Jehovah, and sweep sin and misery from the face of the earth.

President F. D. Richards said, the Prophet Isaiah, speaking of the building up of Zion in the latter days, said, "Behold, I will lift up mine hand to the Gentiles, and my standard to the people, and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders." Paul also predicted that in the dispensation of the fulness of times all things should be gathered in one. The power by which this great work would be accomplished was the holy Priesthood, and this had been restored to the earth by the ministration of angels. If the person who occupied the chair in the Vatican were the representative of God, the Lord would not have appointed Joseph Smith to accomplish

His work ; but the Priesthood had not been upon the earth for many generations. If he were asked how he dared to say that Christendom was without this power, he would reply, Christendom was an answer in itself. Was ever the Church or the people of God in such a condition as Christendom was at the present day? If the Church of England were the Church of Christ, could seduction, prostitution, infanticide, and all kinds of evil exist in this land as they do now? He thanked God such things could not live in Utah. Twenty-eight years ago last June, President Heber C. Kimball landed in England. He came clothed with the power of the holy Priesthood, having received it from the first Elders, who obtained it from Peter, James, and John; and the Saints present were the fruits of his labors and the witnesses of his Apostleship. President Young also came bearing the same Priesthood, having received it in the same way, and there were some now in the meeting who had received the Priesthood only the third from heaven. It was by virtue of this Apostleship that President Young stood prominently forward in the latter-day work, and had led the Saints to their present position. The power to which they had attained in a marvellously short period, was manifested in the fact that they seriously contemplated the removal of several thousands of their scattered brethren a distance of 7000 miles in one season. And if they had attained to this position and accomplished so much in the past 30 years, what would they accomplish under the guidance of the Apostle Brigham in the next 30 years? The difference between the Priesthood

of God and the priestcraft of men might be seen by their fruits. The Priesthood of God preached the Gospel, gathered Israel, brought salvation, unity, and plenty to the poor, while priestcraft degraded and scattered mankind, and led to wickedness and death. Had not President Young proved by his works that he was an Apostle? He stood already as a savior upon Mount Zion. Some people considered he had too much power, but the speaker, in all his 30 years experience, had never known him to desire the injury of a single individual; but he had known him to help and bless thousands, and he considered that the more power such a man held the better. If the Bishops in this country had been men of God, would the people have perished for bread, as they had in the east end of London? If they had held the power of the Priesthood and exercised it, they would have made this whole island tremble before the poor should have perished with hunger. God held the rulers of the people responsible, and they would have to answer to him for the exercise of their power. He then counselled the Elders to be full of mercy to the repentant backsliders who, after being away from the Church for years, were now anxious to come back like the prodigal son to their Father's house. They had been punished enough already, and the Elders were called to be saviors of men. He concluded by exhorting all to faithfulness, that they might attain to exaltation in the kingdom of God.

Singing. Meeting closed with benediction by President F. D. Richards.

GEORGE C. FERGUSON, Clerk.

A SHORT HISTORY OF TITHES.

(Extract from a letter to the Liverpool Mercury.)

The first general law enforcing payment of tithes was made by Charles the Great, Emperor of France and Germany, in the year 779. This law of necessity applied to the Emperor's

own dominions only. Charles's example was followed by other Christian potentates, and by the close of the eighth century, the clergy's claim to tithes was firmly established and en-

forced in almost every Christian state.

In England there was no law enforcing payment of tithes till the year 855, when Ethelwolf, the King, a weak, monk-ridden prince, to appease the importunities and threats of the clergy, conferred on them the tithe of his domains. The grant was made at Westminster with great pomp and solemnity. The document commences by reciting that the King was moved to make the grant in atonement for his sins. It then goes on that, by advice of his bishops, the King granted, as an offering to God and the Blessed Virgin, a certain portion of his kingdom—to wit, a tenth part—to be held in perpetuity and free from all charges, for the benefit of his soul, and to be applied to the service of God alone. This is the foundation of the English tithe law.

On Ethelwolf's grant the claim to tithes on the ground that they are private property is founded. "King Ethelwolf," says Prideaux, "granted to the clergy of this land, by way of endowment, that legal, hereditary, and perpetual right and property in these tithes by which they have ever since held them, and whereby they are as fully vested in the tenth part as the owners themselves are in the other nine." This is strong assertion of the claim, but it is obnoxious to fatal objections.

The church was a trustee the tithes were assigned to for purposes defined by certain canons or church laws. They were: 1. For the maintenance of the poor, the widow, and the orphan; 2. For the repairing and building of churches; 3. For the maintenance of the clergy themselves, and for hospitality to the stranger. The first canon relating to tithes promulgated to the English Church was the Ecbert canon, which we may infer was a general law of the Christian Church at that period. It is called the Ecbert canon from supposition that it was introduced or affirmed in England by a bishop or archbishop of the name. The precise time of the promulgation is not known, but the genuineness of the canon is unquestioned. It ordains that the priests shall receive the tithes from the people, and keep a written account thereof; and that they shall

divide them according to canonical authority—the first part for repairing or ornamenting the churches; the second part for the use of the poor and the stranger, to be dispensed by the priests with their own hands, in mercy and with all humility.

Ethelwolf's grant was not a grant of tithe on the land of his entire kingdom, though the language of the deed seems by implication that it was. It was simply an assignment of the tenth of the produce of lands belonging to or held under the Crown. Ethelwolf was not absolute over-lord of all the land in the country. The grant was good within the limit of the King's power of assignment, but no further.

The general claim to tithes based on Ethelwolf's grant is therefore bad. But add to it, and admit the validity of all private grants and usurpations: they held no longer than the implied terms of the grants were observed. "Applied to the service of God" involved the terms of the canon cited. Between the periods of Ethelwolf and Henry VIII., the terms of the tithes-grants were flagrantly violated. Henry, therefore, seized the tithes on justifiable grounds; and the seizure put an end to all existing rights or assumed rights to them.

A new era in the history of tithes began with Henry. He was vested by his Parliament in all the ecclesiastical property in the kingdom, with power to dispose it as he willed. More than a third part of the real property of the country was thus assigned to the King. Henry could not appropriate all the tithes to secular purposes without destroying the church, root and branch: but he took great portions and bestowed them on laymen, originating lay tithes or lay impropriations. No portion was specially and by deed, or by act of Parliament, made over to the clergy, for they were no longer in bodies corporate, and the church corporate existed in the King's person only. But a sufficiency was left to maintain the parochial clergy and the church edifices. The obligation to maintain the church edifices yet attaches to tithes: it is but in abeyance.

Previous to the Reformation, the clergy, or the church, had prescriptive

claim to tithes, resting on distinct grants; but the Reformation annulled the claim, and it has not been re-established. The ecclesiastical tithes are really yet vested in the Crown. If the Queen's headship of the English Established Church were abolished, the ecclesiastical tithes and everything else ecclesiastical would necessarily merge into the hands of Parliament, to be dealt with at will. In short, the claim to tithe is so little a "vested right," that surrender to Parliament by the Queen of the rights invested in Henry VIII., to which she is successor, would annul it; for the church's "right" to enjoyment of tithes has actually no firmer foundation than the passive acquiescence of the Crown.

It is different with the lay improprators. The lay improprators have parliamentary title to their share of the spoil of the old church. Payment of tithes to lay persons was violently resisted. The tithe to them was no better than the King's deed of gift without power of enforcement, and it was resisted. Parliament was then resorted to. Two acts were passed in Henry's reign, and one in his successor's, giving the lay holders of tithe appropriations power to enforce their claims, which was tantamount to direct enforcement.

Since the tithes and all other ecclesiastical property were vested in the Crown, the Government of England has not in any way relaxed in its right to deal with the tithes as it deemed fit. Two or three instances of the exercise of the right must suffice. There is the statute 3 William and Mary, entitled "An act for the better ascertaining the tithes on hemp and flax." The act was limited to seven years' duration, but it was renewed at the limiting period for seven years more. The object of the statute was to encourage cultivators of hemp by compelling the clergy to accept a determined sum, or modus, in lieu of tithe. A bill for the same purpose was brought forward for Ireland; but what Lord Stanley has oddly named the "United Church in Ireland" put on a front of opposition so threatening in appearance, that the bill was dropped. The act 31 Geo. II. had a similar intention, but related to the

growth and cultivation of madder. Swift reckoned the tithe of an average acre of flax at 12s. The bill reduced it to 4s. With prescriptive right to tithe, with the same right that a man has to rent from house and land, existent in the church, such a bill would never have been projected. Parliament has not only reduced tithes, but has put tithes on in the face of special legal exemption. Day laborers were by an act of Edward VI. exempted from personal tithe—that is, from tithe on their wages. In the reign of William III. the clergy were apparently in straits with the small tithes. Parliament was applied to, and it enacted a law for the more easy recovery of small tithes, and meshed the persons exempted by the act of Edward. The act was as iniquitous as the law impropriations under Henry VIII.; but it serves well in proof that Parliament, and Parliament only, has power to impose tithes; and, taking with it the exempting act of Edward VI. and the acts of William and Mary and George II., we have proof weighty enough that Parliament can do what it may deem fit with tithes—to abolish, reduce, or regulate. We, however, need no more proof of the absolute power of Parliament over the revenues of the Established Churches of England and Ireland, than the acts abolishing church rates and commuting the several kinds of tithe—predial, of agistment, personal, mixed—for fixed money payments give us.

The "United Church in Ireland," if Lord Stanley will have it so, has even less show of claim to the tithes than the church in England has. That church was not the creation of changed theological ideas in the Irish, as it may be affirmed the English church was. Ireland was placed under the church against the inclination of the people, and by force of conquest. Antecedent to James I. the alien establishment had barely firm footing in Ireland. Sequestered ecclesiastical property of great extent was in possession of Catholic religious orders, unquestioned, till James discovered the fact; and Ulster had no Anglican bishops till the same pious and pedantic monarch filled the sees of Derry, Clogher, and Raphos. The Irish church is a

creation of the English Government. As it was made it may be destroyed, without "sin before God" or "injustice to man."

The clamour of "confiscation" raised against Mr. Gladstone has no foundation of fact to sustain it. Church property and tithes are neither personal nor corporate property. The Church of England, with its Irish offshoot, is not a corporation. It is an establishment created by act of Parliament, 2 and 3 Edward VI., cap. 1, and consequently can be disestablished by the same power; but the church lands and revenues would fall to the crown, unless the disestablishing act provided against it by re-assigning them to specific purposes.

Sir G. C. Lewis's assumption that

tithe is a reserved rent is absurd in fact and expression. Tithe is a tax, as distinctly as the land tax—a tax virtually, if not actually, imposed by act of Parliament.

Such is the brief of a voluminous history—a history rank of blood and unholiness; and such are the main grounds of justification of Mr. Gladstone's propositions. The expediency of disendowment of the "United Irish Church" needs no discussion here; but the day that dawns on Ireland disclosing a disendowment act, will be the first day of new vigorous life to Protestantism in that bewildered land, and the day from which the decline of ultra-Catholicism will date.

B. D.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MAY 2, 1868.

GROUNDLESS EXPECTATIONS.

THE article from the *DESERT EVENING NEWS*, which we publish in this number of the *STAR*, is most timely and appropriate. Letters have been sent from various parts of Utah to different parts of England, conveying the intelligence that all the Saints are to be gathered this season, the Elders to be called home, and the British Mission to be broken up. These letters, coupled with the fact that President Young was really making strenuous exertions to assist the scattered poor by raising a donation for their deliverance, have, we fear, raised hopes in the bosoms of many which are extremely likely to be disappointed.

We have issued instructions to the Saints from time to time in regard to the important subject of emigration, and have expressed our pleasure at the brightening prospects of those who have been long looking for deliverance. We have also exhorted them to make every effort in their power to obtain the means necessary for their own emigration during the present season. But we have in no instance given them any reason to think that the whole Mission was to be cleared out in a single year, nor to expect that every person who wished to go to Zion was to be picked up *gratis*, and set down in Salt Lake City. We have learned from various sources of the enthusiasm and excitement prevailing in different parts of the Mission, and though we have no

desire to cool the ardor of the Saints upon the subject of emigration, when it is governed by wisdom, yet it is needful that the wild-fire of folly should be extinguished, and that hopes built on a reasonless foundation should be removed, lest by their certain downfall they bring trouble, sorrow, and destruction.

The following remarks were made by us in an Editorial entitled "Counsel and Caution," published on the 7th December, 1867. The Elders should "exert a calm and discreet influence over the minds of the Saints, that they may not run wild with hopes that may not be realized, nor settle down quietly into an attitude of inactive waiting for deliverance. The manner and extent of the assistance to be rendered is not yet known, therefore they should not make promises, and raise hopes that may not be fulfilled, but, as far as possible, bring the people and their business affairs into a state of preparation, so that deliverance may not come unawares, and that a further continuance of present conditions may not bring disappointment, distress, or confusion." * * * "Get all things in readiness for emigration, but in such a condition that if you should remain, you will not be seriously inconvenienced."

From the foregoing it will be seen that we anticipated the excitement which would follow the promulgation of the news concerning the earnest desires and efforts of the Saints in Utah to gather the poor. We knew that the old saying "Give them an inch and they'll take an ell," was true of some of the Saints as well as other folk, that they would take as certain to be done that which was desired to be done, and therefore we gave the "Counsel and Caution" from which we have quoted.

Some may ask, "have our friends who have written to us wilfully deceived us in this matter?" We reply, not at all. It is perfectly true that President Young desires in his heart to gather all the poor Saints who wish to go to Zion, and that he has called upon the people in Utah to make extensive donations for this purpose. It is also true that large subscriptions have been raised with this object in view. But it is one thing to desire and another thing to obtain; one thing to design and another thing to accomplish. President Young in the largeness of his soul wishes to gather all the poor Saints from these lands, but nothing except the cash will pay for their passage. Cash at the present time is unusually scarce in Utah, where it is seldom very plentiful, but the people have responded with praiseworthy liberality. The philosopher's stone has, however, not yet been discovered in Utah, nor any other wonderful means of transmuting the baser metals into gold. It is extremely difficult at present to turn cattle and grain into the shining coin, or even into the shifting currency popularly known as greenbacks, at justifiable figures; therefore, unless some at present unknown sources shall develop the required cash, the work desired to be done cannot at this time be fully accomplished. We beg to assure our readers, however, that the wheels of time are not likely to stop on the 31st December, in the year of our Lord 1868, neither will the desire to gather the poor die out as the present year departs, but efforts now commenced will be continued as circumstances will permit, so that, as President Young intimates in his letter published in this number of the STAR, the gathering shall at any rate keep pace with the increase of the Mission. That which cannot now be advantageously disposed of, may in another year bring double its present market value.

The Saints need not, then, be cast down to the depths of despair, if the hopes which many of them have unreasonably indulged in are not fulfilled the present season. And that no serious consequences may ensue from undue anticipations, we most emphatically exhort our brethren and sisters to exercise that wisdom and discretion which should govern the actions of every true Saint of God. Take no stand and make no steps, except upon sure ground. Unless you are certain by reason of having a sufficient amount in the Fund, or drafts from Utah for the necessary sum, that you can go to the terminus of the railway, do not break up your homes or give notice to leave your employment, or put yourselves in any position that will, if you are not gathered this season, bring you into distress and grief.

Some persons have received drafts for small sums from Utah, and have been encouraged by their friends to think that the balance will be made up by the Church. This is a great mistake, and may lead to great disappointment. The Church is not a gold mine, and we cannot accomplish impossibilities. Others have been led to think that because their names have been forwarded to Liverpool on the lists which have been furnished us of those who have been in the Church 15 years and upwards, that their emigration is sure. This is also a delusion; and we wish every one to understand distinctly, that they must not calculate with any certainty upon emigrating this season, unless they are notified from this office; without they have the full amount of means at their disposal to pay their passage from Liverpool to the terminus of the railway.

We shall adhere strictly to the counsel of President Young in regard to the means which will be at our disposal for the emigration. The oldest faithful members will be assisted as far as the means will extend, and those who have to remain, instead of being overwhelmed with disappointment and vexation, should rather rejoice in the blessings bestowed upon others, looking forward in faith to be similarly favored in the good time of the Lord.

Letters from enthusiastic, but unwise friends in Utah, are no guide for the Latter-day Saints in anything. If the Saints could be guided and counselled in that manner, there would be no necessity to send Elders to this country from year to year, at so much trouble and expense. The Priesthood of God is placed in the Church for "the perfecting of the Saints, and the edifying of the body of Christ," and if the people will hearken to those who hold the authority, and who are appointed to counsel them, they will be saved from much regret and disappointment. Their word, when guided by the holy Spirit, is the counsel of the Lord. They should not run beyond that counsel, nor add to it according to their own notions and desires, nor suffer themselves to be swayed from it by the foolish advice of friends, whose only authority is that they have reached the land of Zion a little sooner than they have to whom they write. We have seen letters from Utah which should be despised by those who received them, and redden with shame the cheeks of those who sent them. Zion is not yet "purified with the spirit of judgment and the spirit of burning," and we hope, for the sake of a few who are there, that the day of separation may be postponed for a season, that they may have time to repent of their follies, and thus be better prepared for that which is to come.

Let the Saints learn to be wise in all things, continue their exertions to obtain the means for their own emigration, exercise faith in the Lord that their way may be speedily opened, and be guided and counselled by the men ap-

pointed, and all will be well with them. "There are many devices in a man's heart, but the counsel of the Lord that shall stand."

CORRECTION.—Through the kindness of a friend, our attention has been called to the poetry entitled "Gloom of Autumn," published in No. 99 of the *EVENING NEWS*,* as the production of the late sister Fanny Murray. The piece was a great favorite with sister Murray, and through a misunderstanding she was incorrectly credited with the authorship. We do not know the author's name.—*Deseret Evening News*. [* Also in *STAR* No. 17.]

C O R R E S P O N D E N C E .

AMERICA.

Salt Lake City, March 28, 1868.
Elder Franklin D. Richards.

Dear Brother,—Your welcome favor of Feb. 26th is at hand, with inclosed slip concerning drafts, and the contents noted.

* * * *

In reply to those who have means to pay their own expenses through, you can inform them that we have estimated the expenses of an adult from Liverpool to the terminus of the railroad at \$65 in greenbacks, or an equivalent in coin. When they reach the terminus, they can either hire their passage in the trains that will be sent from here, or probably, if they prefer, buy wagons and teams of those who go down with the trains; in either case they will need to provide their provisions on the frontier to last them through, for we do not expect to send provisions from here except for those who are assisted from the amount donated for gathering the poor, for which reason both those who are able to pay their way through, and those whose relatives or friends have sent for them, must supply their own provisions.

The Bishops are now busily engaged in raising 500 four-yoke teams to start for the terminus in time to reach there about the middle of July, with flour, dried fruit, beans, &c., sufficient for those who are assisted by the Fund or donations. It is expected that these teams will be able to transport all who can reach the terminus this season. Such would have been the case

had money been more plenty, for the spirit for assisting the poor is very great, and the donations are marvelous under the great scarcity of money. Many cattle have been donated, and many more are ready to be, but as yet we have no money offers for them that meet our views; should we have in time, which is rather doubtful, many more will be enabled to rejoice in deliverance this season. Nothing but the want of money prevents our emigrating this year all who wish to come.

I have advised brothers Clawson and Staines, as also yourself in a former letter, to keep their expenditure in behalf of the emigration strictly within the amounts furnished for that purpose, and not incur one cent of indebtedness for me to pay, for money is too scarce and uncertain for me to permit any other course, except some emergency should arise in which I expressly warrant it. This instruction does not touch our customary business of deposits and their corresponding drafts, but solely pertains to expenditures for the emigration.

And you need not worry your mind about those able to pay their way through, but you can inform them, in addition to what I have already written in this letter, that they of course have full liberty to organize and travel with the others, which will be best, provided they will listen to such counsels and instructions as may be given them by you and brothers Clawson and Staines, and observe the regulations for the welfare and good conduct of all throughout the entire journey.

It is gratifying to learn that baptisms are again becoming quite frequent, and we will endeavor to have the gathering at least keep pace with them, which we trust will enable the Saints to leave Babylon before any become weary in well doing, or discouraged by oppression and wicked surroundings.

On the 26th inst. I returned from a short visit to Provo, during which I located the site for the new bridge over Provo river, near where the old one was, and in company with brother Kimball, my brother Joseph, Mayor Smoot, Alderman Sheets, and a large number of citizens, with teams, labored one day in hauling brush and gravel to make good the approaches to the bridge, which work will be continued at the rate of one day in each week until the job is completed. Brother A. Gardner has taken the contract to build the new bridge, 250 feet long by 20 feet wide, on piling, for \$7000. The brethren at Provo, and throughout Utah county, seem to have been imbued with increased zeal and energy in good works, and are very cheerful and energetic in carrying out every requirement for their welfare.

As the weather becomes more propitious, out-door labors are being prosecuted with increasing diligence, but business or trade continues very dull. Whether the Sweetwater mines or the railroad, or both, will materially enliven our money market this season, is not as yet known, but cannot, probably, to any great extent until harvest, for we have little or no surplus products to spare, except beef.

* * * * *

Your family, relatives, and friends, are all well, so far as I am advised, as are also the people generally.

Ever praying that all needed blessings may constantly attend you, and those associated with you in your important labors, as also all the faithful of the Israel of our God, I remain your brother in the Gospel,

BRIGHAM YOUNG.

— SCOTLAND.

Glasgow; April 10, 1868.

President F. D. Richards.

Dear Brother, — Having returned late last night from Galloway, I now

hasten to report progress according to promise.

On the 2nd ult, I jumped on board the steamer *Albion*, for Stranraer, which left Glasgow at 9 o'clock a.m. The day being pleasant, I enjoyed the sail very much, and admired the beautiful scenery presented on either side of the Firth of Clyde. Arrived in Stranraer in the evening about 8 o'clock, and remained all night at the George Hotel. The following day I took train to Kirkcowan, where I met brother Robert Crawford, and from thence walked to his house at Tearhouse Mill. In Kirkcowan we called in to see an old sister who has been in the Church for a long time, and found she was still enjoying a spark of "Mormonism." I remained at brother Crawford's until Saturday evening, 8 o'clock, and then walked to Crutown, a little village at the head of Wigton Bay, a distance of seven miles, where I arrived about 10 o'clock. I spent Sunday conversing with individuals upon the principles of the Gospel, and feeling impressed to hold a meeting, I did so; obtained a private house for the purpose, which was filled with strangers. I preached to them about an hour upon the first principles of the Gospel. They all thanked me very kindly, and wished me success. The next day a young man called in to see me, and said he was much delighted with the principles I spoke upon, and felt as though he should embrace them. I anticipate there will be three or four baptized in this place soon.

On Monday I returned to brother Crawford's, and baptized old sister Saunders and her daughter. The old lady is the one I mentioned as being in Kirkcowan, and had expressed a desire to be re-baptized. I held a little meeting and confirmed the two, and administered the sacrament to those present. All felt as though they had received a refreshing shower from the Lord. I showed them the advancement of the Latter-day kingdom, and that "Mormonism" was not dead, but continuing its progress, and soon the Lord would complete, for a season, the gathering of the honest from this country. I also urged upon them the importance of saving their surplus

means to assist in the great work.

Those who I expect to join the Church at Crutown will, I believe, have means to take them through to the terminus of the Pacific railroad.

I returned to Glasgow *via* Stranraer, Girvin, Ayr, Kilmarnock, and Paisley, and held a meeting at the latter place.

The only Saints that I could get any knowledge of residing in Galloway, were brother Crawford, wife, and four children, sister Saunders

and two daughters, one of whom is married and has four children.

I believe my visit will result in good. There are a few strangers down there who wish some of our works, and who will pay brother Crawford, then he will arrange with me to get them. One old gentleman has quite a number of the Church tracts nicely filed away.

I remain your humble servant,
H. H. CLUFF.

THE COST OF EUROPEAN ARMAMENTS.

Dr. Larroque, of Paris, author of a prize essay on the Standing Armaments of Europe, has just published the following statement, from carefully prepared statistics, of the excessive expenditure involved in what Mr. Disraeli has most correctly termed the "bloated armaments" of modern Christendom.

Annual amount of the naval and military budgets of Europe, £119,392,665.

Loss of labor involved by the withdrawal of so many men from productive industry, £132,174,892.

Interest of capital invested in military and naval establishments, £30,440,000.

This makes a total of more than £280,000,000 taken every year from the people for the maintenance of military establishments.

Mr. H. Richard, referring, in an essay recently published by the Social Science Association, to these statistics, remarks as follows:—"The first effect of this is that the finances of nearly all European states are in a condition of normal embarrassment.

In Russia there has been an excess of expenditure over income ever since 1832; and in 1865 it amounted to nearly £7,000,000.

In Austria there has not been a year, from 1789 to the present, in which the revenue of the state has come up to the expenditure. The accumulated deficits from 1851 to 1866 exceed 130 millions.

In France the public debt has been growing at an enormous rate. The funded debt has increased in 13 years, from 1851 to 1864, from 213 millions sterling to 492 millions, and the whole of its debt now amounts to 539 millions.

The new kingdom of Italy is reeling beneath the burden of its vast expenditure to such a degree, that its best friends begin to have grave apprehensions whether it can stand. Official returns state the annual deficits, from 1860 to 1866, to amount to 114 millions sterling.

Many of the smaller states of Europe, such as Turkey, Spain, and Portugal, are in a similar condition.

It is a melancholy reflection that, admirable as are the enterprise, invention, skill, and laborious industry of the toiling millions of producing classes in Europe, they are deprived of so large a proportion of the fruits of their labors by the perpetual drain made upon them to sustain this armed rivalry kept up by their rulers." And, considering such a prodigious annual tax upon the masses of Europe, it is not to be wondered at that we hear of famine and starvation in so many even of her fertile provinces—in France and Germany, in Poland, Finland, and Italy.

M. Legoyt, the secretary of the Statistical Society of Paris, writes—"Let us for a moment suppose that, by an understanding with the great Powers, a disarming in the proportion of one-

half was effected. Immediately two millions of men, from 20 to 35 years of age, constituting the flower of the population of that age, are restored to labors of peace, and at once an annual saving of £64,000,000 is effected on the totality of European budgets."

The same author further shows that this reduction of only one-half of the armies would afford funds for the com-

pletion of the entire network of railways throughout Europe, and for the erection of a primary school in every parish and commune; or, on the other hand, it would enable all the national debts of Europe to be paid off in less than 40 years, thus occasioning an immense alleviation of popular burdens and an incalculable stimulus to business.

SUMMARY OF NEWS.

The roe of a cod contains 6,878,000 eggs, of a herring 117,000, of a perch 155,000, and of a salmon 19,000.

CHINESE GAMBLING HOUSES.—Writing of the licensed gambling houses at Hong Kong, the correspondent of the *Times* says—"Every Chinaman who has money—and I wonder who has not, is busy punting at them. These places continue to be the topic of conversation, and much interest is evinced at what the British Parliament will do on the vexed question of their licenses. Whatever the effect of their legal sanction on the native population may be, there can be no doubt that it has done immense harm to the Europeans of the colony. Many a young man will have to lay his taste for play, and consequent ruin, at the door of the Hong Kong gambling houses." According to a parliamentary paper lately published, these iniquitous establishments only exist at the will of the Colonial Minister—that no lease or other engagement justifies their further existence for a single day either in Hong Kong or Heligoland, and as soon as the Duke of Buckingham feels thoroughly ashamed that the British flag should be sullied by the sanction and protection it extends to licensed gambling, a single stroke of his pen will overturn the gambling tables at once and forever.

THE FAMINE IN RUSSIA.—The *Morning Post* traces the present famine in Russia to the emancipation of the serfs. About 20,000,000 of agricultural laborers have been suddenly freed from compulsory toil, and by far the greater majority have refused to work at all. Many have emigrated from the rural districts to cities, where wages are high and employments easy and numerous. They have become porters, night watchmen, droschky drivers, and eagerly embraced any occupation which freed them from their old hard work behind the plough. Some, a very few, have remained in the rural districts, and vegetated on their acquired land. The famine, at first apparently only partial, is now spreading far and wide. It is said that more than two millions sterling are required to save the lives of starving people, and of this only £7000 has been subscribed, although a committee, presided over by the heir apparent, has been formed to receive subscriptions to rescue the remaining sufferers. This is a sad proof of the universal poverty now existing throughout Russia, and also of the want of confidence felt throughout the empire, both in the Court and the Government. Meantime, the spring rains are coming on, and all communication with the afflicted districts will be tedious and uncertain, owing to bog and morass, and rivers bridgeless and unfordable. It thus seems not improbable that the famine now raging may be followed by a pestilence, the dark shadow which so often follows hunger. These are awful evils, and it must be remembered that they have been produced by misgovernment, and every possible abuse of absolute and irresponsible authority; so it is not impossible that they may be the sad-faced heralds of a coming and glorious change from despotism to liberty.

LIST OF DEBTS DUE FOR BOOKS, STARS, &c., BY THE SEVERAL CONFERENCES
FOR THE QUARTER ENDING MARCH 31, 1868.
(THIS ACCOUNT IS MADE UP TO NO. 13 INCLUSIVE, VOL. 30.)

CONFERENCE.	AGENT.	AMOUNT.	CONFERENCE.	AGENT.	AMOUNT.
		£ s. d.			£ s. d.
Bristol ...	F. C. Anderson ...	14 19 4½	Lands End ...	Brot. fwd.	77 0 11
Dundee ...	A. N. Macfarlane ...	16 5 10½	Nottingham ...	Almon Robison ...	0 12 10
Edinburgh ...	W. A. McMaster ...	1 19 3½	Staffordshire ...	Francis A. Brown ...	1 0 1
Glasgow ...	(old account)	43 11 5	New York ...	Isaac Alldredge ...	12 11 0
Hull ...	...	0 4 11½		W. H. Miles ...	18 17 6
Carried forward ...		...£77 0 11	Total ...		...£110 2 4

CREDITS.

CONFERENCE.	AGENT.	AMOUNT.
		£ s. d.
Birmingham ...	Moses Thatcher ...	5 3 1
Bedfordshire ...	John E. Pace ...	0 0 5
Belfast ...	John Reid ...	0 0 0
Cheltenham ...	Edward A. Noble ...	0 0 0
Carmarthen ...	R. J. Davies ...	0 0 2½
Channel Islands ...	Edgar Dalrymple ...	0 0 0
Durham and Newcastle ...	James Smith ...	1 0 1½
Dublin ...	Robert Brown ...	0 0 0
Essex ...	C. P. Liston ...	2 14 11
Glamorgan ...	James Boden ...	0 3 0½
Glasgow (new account) ...	H. H. Cluff ...	11 8 8½
Herefordshire ...	Joseph Lawson ...	0 0 10½
Kent ...	Ezra J. Clark ...	0 1 4½
London ...	Griffith Roberts ...	0 0 0
Liverpool ...	Jonathan Steggell ...	0 11 0½
Leeds ...	John Barker ...	0 0 7½
Leicestershire ...	Isaac A. Kimball ...	0 11 2½
Manchester ...	Aurelius. Miner ...	0 10 3½
Monmouthshire ...	Barry Wride ...	0 3 1
Norwich ...	S. Southwick ...	0 3 8
North Wales ...	Thomas P. Green ...	0 5 8½
Pembrokeshire ...	William White ...	0 1 4
Preston ...	Richard Benson ...	0 0 0
Reading ...	Henry Barlow ...	0 3 10
Southampton ...	Marius Ensign ...	0 12 0½
Sheffield ...	Edwin Walker ...	0 3 4½
Swansea ...	John D. Rees ...	0 13 5½
Warwickshire ...	George Hunter ...	0 1 9

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LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30, FLORENCE STREET, ISLINGTON
AND BY ALL BOOK SELLERS.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"SEEK YE THE LORD, ALL YE MEERK OF THE EARTH, WHICH HAVE WROUGHT HIS JUDGMENT
SEEK RIGHTEOUSNESS, SEEK MECKNESS: IT MAY BE YE SHALL BE HID IN THE DAY OF THE
LORD'S ANGER."—Zephaniah ii, 3.

No. 19. Vol. XXX.

Saturday, May 9, 1868.

Price One Penny.

ANOTHER SOCIAL REVOLUTION.

(By *Elizabeth Oakes Smith.*)

The sexes are fully equal in intellect, in moral sense, and even in *physique* (admitting that women were designed to be more delicately organized), taking the standpoint from the best models, which is the true criterion, all others being exceptional—therefore there is a propriety in admitting that a woman has a right to choose her husband, just as much as for a man to choose a wife; and the only pretext for denying this is based upon the inferior one of sex only.

In saying this I shall have the whole innumerable army of romance writers and readers, as well as the imbeciles of both sexes, crying out against me; nevertheless, I stand to the point, and nail my colors to the mast in defence of it—that it is right, proper, and delicate for a woman to choose her husband; and the man thus distinguished by her choice will feel himself ennobled and sanctified, and will reward such a woman with tenfold tenderness and reverence.

I am by no means willing to have

it understood that I counsel women to go about "popping the question" to men here and there, like an army of granadiers; far from it.

A man rarely "pops the question" till he is pretty well assured in his own mind as to the kind of response he will receive; and in all cases a refined woman prevents a lover from explaining himself where she is bent upon a denial of his suit.

Literature is full of heroines who are practising after the fashion of the Spartan boy, and follow them through innumerable pages of vapid sentiment, where they are living and acting myriads of lies in order to uphold a theory false in fact and false to nature.

The two sexes are one in a scientific point of view, and there is no merit in a woman who lays her heart on the altar of pride merely for the sake of pride. It is no worse for a woman to be rejected than for a man to be so; if men and women were high and true, they would each regard the other in

so pure and so holy a light, that these goings forth of the heart would be too sacred ever to be revealed; they would be too solemn for jest, too deeply real for gossip. They would be laid away, shrouded like many a human hope, dead, but beautiful, in the lone chambers of the soul, to be looked upon reverently, just as so many of us garner in some secret receptacle a leaf, a bud, a lock of hair, whose history is known only to us and the angels.

Let our women be free, not only to reject, but to choose, also. Men and women are likely to do this without any great expenditure of language, for the vocabulary of love is more expressive than words.

I have known several women of refinement and intellect, who owned that their husbands were rather sought after by them than otherwise, and these matches were certainly among the happiest I have ever known. Perhaps if a woman deludes a man in this way into marriage, she feels bound to make his condition a happy one.

When I was a child, one of my mother's friends was a tall, very reverend, but most elegant woman, who rarely went from home, and was far from entertaining company there, as was the custom in that hospitable part of New England. She belonged to the highest rank in point of wealth and birth, was handsome and highly intellectual, and yet, with all these advantages, she wrecked more than one life for lack of nerve to go through with what she began in fine spirit.

There were two brothers in the same town in which she lived, very different in character and inferior to herself in rank, but both very estimable men. The elder was plain, plodding, dull, and pains-taking, but an honest and church-going man, whom no one could say a word against, nor would go out of the way to praise. His name was William. Now this worthy man had hardly ever appeared in any society till his brother George, who was in the navy, came home on a long furlough.

George had the peculiar dash inseparable from the navy—was manly, generous, brave, and accomplished. He might not have been a model

man, as dull people accounted his brother, but he was above censure or reproach of any kind, and the lady of whom I speak at first admired and then loved him. She had good reason for believing the sentiment to be mutual; but, as her family was rich, haughty, and exclusive, she was well convinced that he would not dare to make any advances, and she resolved, being old enough to have a right to think for herself, to write him in a way not to be misunderstood.

Accordingly she did so; but, unfortunately, she had been misinformed as to the name of her lover, and addressed her letter to William instead of George. Nothing could exceed the surprise and delight of the little man upon receiving this letter. He prepared himself in the most seductive manner to call upon the lady, letter in hand.

She was aghast! Recovering herself as best she could, she faltered out:

"Your name is William, then?"

The poor innocent was not penetrating. He was full of unexpected rapture, and she—she, too proud to explain—caught, as she believed, in the snare of her own folly, forbore to do so. She married him.

George, indignant, and yet more in sorrow than in anger, joined his ship, and never saw her again. He perished at sea.

The lady took up her self-imposed burden with a strong, brave spirit. She made poor William a faithful, dutiful, but certainly rather haughty wife, whom he never ceased to admire and boast about. She kept her secret buried in her own breast till he had gone the way of all the earth, and then, finding her own end approaching, she revealed it, in a fit of weak confidence, to her eldest daughter.

Now here was a woman living a life-long lie, but incapable of dying with it upon her conscience. How much nobler, how much better worthy of a true woman it had been, to have owned to the truth bravely, and so abide the issue?

In choosing a husband, it is easier to say what a woman should not choose than to say what she should; for the best must and will depend on charac-

teristics best known to herself.

If she is a strong woman, she may venture to marry a weak man ; but if weak herself, let her beware of this, for she will put her own life out at last, and ten to one do the same ungracious office for her husband ; while a woman of nobler proportions will be more forbearing, and make up, also, for some of his deficiencies.

Let not any woman marry a man with insane blood in his veins.

Let her not marry one deformed at birth ; the disasters and accidental destruction of any members by war or otherwise, may excite her compassion, and be no impediment to deep affection, but a congenital defect becomes hereditary, and by the laws of our being will be repugnant to a wholesome-minded woman.

She cannot and will not marry a drunkard.

She should not marry a diseased, sickly man.

The true idea of marriage is a thorough completeness of spiritual, mental, and physical life ; and everything short of this is all but nauseous to a sympathetic, penetrative mind, as a violation of immutable laws.

She will not marry a man younger than herself, not simply for the reason so often advanced, that a woman grows old sooner than a man, which is true only because of the abuses of society ; for a woman of sound health and cheerful mind, unswerved by the vulgar and wicked passions of envy, jealousy, and malice, carries in her own breast a fountain of perpetual youth and beauty. Let her be temperate in all things ; preserve her person fresh as a rose ; her mind undwarfed by prejudice or idleness ; her soul, with all its affections and impulses, pure and loving, and she may go onward to her eighty, ninety, or a hundred years, generally beautiful to the last, fit for reverence and admiration, and worthy to sit for one of Michael Angelo's Sibyls.

Moral obliquities of many kinds are so intangible that, unless carried to that excess which shows the best part of manhood utterly corrupt and depraved, a woman is not likely to know of them, and she would be unwilling to listen to common scandal ; she must

not trust to any spy or informer, but rely upon his truth and her own intuitions.

If she expects to find Chevalier Bayards, and Admirable Crichtons, and immaculate Josephs ready for her asking, she will most likely remain without a husband. She can only hope for an approximation to the ideal ; but if she is true-hearted, sincere to the core, unselfish, and lovely in her own life, she will be sure to make the dear one whom she allows to be the head of the republic at home, not only a happy man, but a progressively good man, growing into spiritual insight, advancing in dignity and manly worth, for she will be his helpmate in building this house.

This is plain talk, but the subject demands it, and the world is altogether too squeamish in regard to it, and so madness, deformity, drunkenness, and disease go on accumulating, with all their mental and moral and physical obliquities, till the earth is a lazar-house and pestilent with crime.

This is, much of it, due to that false estimate of women in the world which regards her almost exclusively in the nature of sex instead of as God's best and purest gift to man, to be his help, his comfort, and his inspiration.

It is the woman that builds the house, and therefore she should take heed how she builds. When the world grows wiser, it will accept her in her higher aspect of wisdom and forecast—moving like a queen in the midst of her household, her husband known in the gates where he sitteth, with the elders, known as the husband honored, beloved, and exalted by a wife whose price is above rubies.

In the time to come it will be enough to cause the cheek to tingle with shame to see a discordant marriage ; for then woman will choose as well as be chosen, and she will not lend herself to any relation other than the true and holy, and man will find his manhood augmented by marriage, and the beautiful and holy relations which it involves.

Like a true woman, she will look for a right manly man, who will be handsome in her eyes, and represent as nearly as possible her ideas of masculine perfection—good sense, mental,

moral, and physical health; and, above all, the certain fore-rest and protectiveness, always attractive in the eyes of a woman.

SHOULD WOMEN PROPOSE?

(*New York Home Journal.*)

In the past, this question has always been decided, as is well known, in the negative.

The question has been raised quite frequently of late, and the increased attention which the discussion of social principles now receives, and the rapid progress of the movement for the enfranchisement and elevation of women, promise to bring the subject into still greater prominence, and press it to a practical settlement.

Of the recent indications of this kind, a very noticeable one is the declaration of principles—published in the *Home Journal*—from the pen of a greatly admired and distinguished American author, Mrs. Elizabeth Oakes Smith. Her words deserve more than ordinary consideration. Her matured experience as a matron, her refined taste as a poet, her knowledge of character and insight into the human heart, deepened and developed as they have been by her duties as a novelist and citizen of the world, clearly remove her utterances from the pale of giddy-headed and over-zealous fanaticism. When, therefore, the author of "The Sinless Child" asserts that women may rightfully and properly declare love and propose marriage to the other sex, the world cannot break the authority of the dictum by any plea of a lack of true refinement, delicacy, and elevated sentiment on the part of the author. Clearly the issue is not to be met by appeals to old associations, nor by sneers, however strongly fortified in social prejudice and conventionalism.

The advocates of this innovation do not, of course, dream of denying that the old custom had in its origin, and has still, a strong reason for its existence. If women hold an acknowledged inferior rank, prized as beautiful playthings, the helpless objects of matri-

monial barter, or even the mute, all-suffering, all-forgiving, know-nothing incarnations of mock modesty and negative virtue, proposals of marriage from them to the "lords of creation" must partake largely of the ridiculous. While the purse and the sword retain their ascendancy in the affairs of the world, and while they remain for the most part in the hands of men, proposals to share their power and advantages can come with good grace only from their proud possessors. It is for the sovereign to invite, and the subject to accept or decline the invitation to power and companionship. This is the law that regulates, throughout all human society, the intimacies of ranks. Matrimonial alliances partake, to a great extent, of this nature, and form no exception to the rule. The sex that holds the sceptre of the world, and possesses the great prizes of life, may offer to share them, and whether the proposal be accepted or declined, the act only illustrates the plenitude of the power and generosity of the possessor. But the sex which is destitute of these advantages, manifestly cannot make such proposals without assuming the attitude of a mendicant, or at least incurring the suspicion of mercenary motives. This is the *rationale* of this custom of masculine precedence. In its origin, and in its perpetuation down to the present time, the rule is of the nature of an arbitrary conventionalism, a product of material conditions, the offspring of the accidental supremacy of brute force, wealth, and rank. In no sense, as a general law, does it express the essential relations of independent beings, or of one sex toward the other.

That sex is not the determining element in this matter is partially illustrated even by the etiquette which at present prevails in the highest grade

of society, in princely and royal circles. There, where the limits and degrees of power and precedence are perfectly defined, instead of following, as elsewhere, vague and irrelevant generalizations, women enjoy equally with men the prerogatives of their position. A queen takes, by the same custom as a king, the precedence in declaring love and proposing marriage to one in the princely, noble, or lower ranks. Thus Queen Victoria, holding the throne and sceptre of a great kingdom, offers with perfect propriety, and with no sacrifice of womanly delicacy or dignity, her hand and love to the prince whom she prefers. In royal life this order of procedure seems right even to the common people. Could they recognize a corresponding superiority in women generally, how quickly would the same rule be extended into ordinary life? But while this royal and noble etiquette illustrates the supremacy of rank as a determining element, does it not also confute the vulgar notion that it is essentially unwomanly to make a declaration and

proposal? Are not the noble and aristocratic classes of a country as good exponents of true refinement and delicacy, as are the ranks which are absorbed in a desperate struggle for subsistence and wealth? If the former tolerate and approve a custom, have we not at least a presumption in favor of its essential propriety?

An additional illustration of this point is furnished in the histories of the divinities, the mythological gods and goddesses of the ancient world. We need but cite the well-known example of Diana, who, from her high sphere, condescended to bestow her love "unasked, unsought," upon the mortal Endymion: or that of Venus, the fabled soul and source of love, who, true to her high nature, honored and blessed her beloved by the truly feminine right of precedence and sovereignty. These are, indeed, fictions of the poets; but then the poets are the fore-seers of truth and divine order, and often their dim imaginings are the principles upon which future societies and worlds are to be founded.

MINUTES OF THE WELSH DISTRICT CONFERENCE,

HELD IN THE TEMPERANCE HALL, MERTHYR TYDFIL, ON SUNDAY, APRIL 19, 1863.

—o—

Present on the Stand — Elders Franklin D. Richards, President of the European Mission; Charles W. Penrose, from the MILLENNIAL STAR Office; John Parry, President of the Welsh District; Elias Morris, J. D. Rees, R. J. Davies, B. Wride, W. White, and J. Lawson, Presidents of Conferences; D. Rees, J. Boden, J. S. Lewis, Nephi Pratt, and W. Park, Travelling Elders; also the Merthyr and Cardiff choirs.

11 a.m.

Meeting opened with singing by the Merthyr choir. Prayer by Elder E. Morris. Singing by the choir.

Elder J. Parry said the morning meeting would be principally occupied in business, and called on the Presidents of Conferences to report their fields of labor.

Elder W. White said the Pembroke-shire Saints were feeling well, and willing to obey the requirements of the Priesthood, and conform their lives to the law of the Gospel. He then read the Statistical and Financial Reports of that Conference.

Elder R. J. Davies said he had been in Carmarthenshire Conference two years, and during that time he had found the people willing to sustain the Priesthood, and, as a general thing, they highly esteemed the Authorities of the Church. He thought the people of the world had at present a higher estimation of the Church than in years past, and that some of them desired to go with our people to the West.

Elder J. D. Rees said the Saints in the Swansea Conference felt well, and very anxious about their emigration

to the land of Zion, and were making many inquiries concerning it. The meetings were well attended, and even crowded at times, and many were embracing the Gospel. The Saints as a body highly esteemed their brethren who were placed over them in the Lord, and were anxious to sustain them as far as laid in their power.

Elder B. Wride reported the Saints in Monmouthshire Conference in good standing as a general thing, and many had been added to their numbers by baptism in the beginning of the present year. Their present movements were quite an annoyance to some of the world, who were at a loss to know why we made such efforts to leave this country; yet there were many among them who were willing to go with us if they could, in consequence of the dull times and the wretched condition of things in that part of the country. In some parts the Saints were scattered, but they retained the Spirit of the Gospel, and were not forsaken by the Lord as long as they kept their covenants sacred.

Elder J. S. Lewis said that he had been absent from North Wales Conference for some time, but while he had travelled there he had found the Saints to be a good people; they were only few in number, but they enjoyed the Spirit of the Gospel, and had been born into the kingdom. He testified that the Saints enjoyed the same spirit in all parts where he had travelled, felt that he enjoyed the spirit of his mission, and was thankful for his present experience in the ministry.

Elder E. Morris, in representing the Glamorganshire Conference, said that his feelings were good in the work of God, and spoke of the faithfulness of the Travelling Elders, and the good feeling that existed among the Saints; they were increasing in good works, which was manifest from the fact that he had but little trouble to settle and arrange matters among them. They were very desirous for their deliverance from Babylon, and were doing their best to accomplish this, but circumstances prevented them from doing much. Many were leaving off their bad habits, and were observing the Word of Wisdom. Many of the world were feeling more favorable to-

wards the principles of the Gospel than in times past, and some were desirous of going away with the Saints, because they were beginning to taste of the sorrows and troubles which were coming on the world.

Elder J. Parry reported the Welsh District, comprising the Conferences which had been represented. He stated his desire to render assistance to the poor that were destitute. He was fully satisfied with the labors of the brethren, and the feelings of the Priesthood generally; they were doing the best they could under the circumstances for the interest of the kingdom. He stated that we ought to and could possibly sell more Nos. of the STAR among our friends. The feelings of the Saints in relation to gathering to Zion were as those of one man, wherever he had travelled throughout the District. All the old debts for books, &c., had been cleared off during the past year, and the District was now free from debt and in good condition every way. He then read the Statistical Report of the Welsh District for the year ending March 31, 1868, as follows:—43 Branches, 278 Elders, 57 Priests, 31 Teachers, 46 Deacons, 98 excommunicated, 26 dead, 65 emigrated, 580 baptized: total, including officers, 1887.

President F. D. Richards said although the work was in such a good condition in Wales, there was still room for improvement, and it was the privilege of the Saints to go on from grace to grace. He was aware of their anxiety on the subject of emigration. The Lord was about to make manifest to the nations that their ways were leading them to destruction, and had made known to his servants in Zion that it was high time for the Saints to gather home. They should therefore make every lawful effort to accomplish that object, for the calamities that were coming upon the world were beyond all human calculation. President Young's heart was filled with a desire to gather all the scattered Saints, but he had never positively said that he would gather them all in a single year. When it was fully ascertained what could be done, President Young would inform him upon the matter, and all the assistance possible would

be rendered. He cautioned the Saints against being cast down and discouraged if they were left behind, for there would be another year after '68, and those who could not go this season, should rejoice in the blessing conferred upon others. He then showed that many of the world who did not choose to obey the Gospel, but yet desired peace and the benefits of a good government, would gather with the Saints, and be citizens of the kingdom if not members of the Church; likened the Church and kingdom to a nut; the kernel, which contained the life and most precious part of the nut represented the Church, and the shell, which was a protection to the kernel, and was yet a necessary part of the nut, represented the kingdom. He then spoke of the labors of the First Presidency, the Apostleship and Bishopric, in building the Church and kingdom of God, and presented the Authorities of the Church for the acceptance of the Conference, who were all unanimously sustained by uplifted hand.

Singing by the Merthyr choir.
Prayer by Elder C. W. Penrose.

2.30 p.m.

Opened with singing by the Cardiff choir. Prayer by Elder Barry Wride. Singing by the Merthyr choir.

Elder Charles W. Penrose said, in whatever country he visited the Saints, he found them enjoying the same spirit. They were no longer influenced by a feeling of nationality, they were neither Welsh nor English, Danish nor American, but were all one as citizens of the kingdom of God. The Elders of this Church came forth to preach to the world by virtue of authority which had been received direct from heaven. When Peter, James, and John were removed from the earth through the wickedness of men, they took with them the keys of the holy Apostleship which the Savior had committed to them, and these same personages had returned again to earth, and ordained Joseph Smith to the authority which they held. This might appear very singular to strangers, but it was no more singular than the visit of Moses and Elias to Jesus on the mount of transfiguration, nor

the visit of one of the ancient Prophets as a ministering spirit to John on the Isle of Patmos. The proof of the restoration of this authority lay in the fact that through the administration of the Elders of this Church the Holy Ghost was imparted. In every country where the people received their testimony, repenting and being baptized for the remission of their sins, God had witnessed to them, by the power of the Holy Ghost, that they had embraced the truth. Impostors might profess to have divine authority, but they could not impart the holy Spirit. That gift could come from God alone, and as He had given that Spirit to thousands in various nations, through the laying on of the hands of the Elders of this Church, it was conclusive evidence that they held authority from God. The Gospel preached by Joseph Smith was the same Gospel that was preached by Christ and his Apostles; but though men had read about their teachings in the Scriptures, they did not discover the sublime truths of the Gospel. But when they were revealed again from heaven, those who embraced them could see that they were the same principles which were taught anciently. Power had been conferred on the servants of the Lord not only to preach the Gospel and administer its ordinances, but also to gather Israel, to build up God's kingdom, and to regulate all things social, religious, and political. He bore testimony that he knew "Mormonism" to be the work of God, and that it was destined to work a revolution in the earth—a mighty though a bloodless one—gathering the upright and truth-loving from all nations, and organizing them into the government of God, which would eventually have power and dominion over all the earth. Bore testimony to the divine authority of President Young, and that his power over the people lay in their love for him and for the truth.

President F. D. Richards bore testimony to the remarks made by Elder Penrose. He was aware that the people felt astonished when the truths of this great work were presented before them, but the world was always astonished when the Lord commenced a

work upon the earth. The Gospel was always startling to the human family in its nature and effects. The testimony of the Apostles concerning the resurrection of Christ was so startling that the people would not believe it, but concocted the story that while the guard were asleep the disciples stole his body away. It was astonishing that holy men who once held the Apostleship on earth should come again to restore that Apostleship, but it was no more wonderful than true. It was also a wonderful thing that such a multitude of people gathered from different nations, and speaking about 15 different languages, should be brought into such unity, order, and peace, as existed in Utah; but it was a fact, and was both wonderful and true, that they were making a grand and united effort to gather in the rest of their brethren and sisters from all the world. This work had to do not only with one little corner of the earth, but with the whole face of the globe. There never was a time when the world had made such progress in science and art as they were doing now, and never a time when they had strayed so far from God, and it was time that God should interfere. He had set up His government, and while it was increasing in the earth, the wisdom of statesmen would leave them, and their power would fail, and this would be manifest before all people. He was sorry to see the United States, his native country, in such a miserable condition, to which it had been brought by shedding the innocent blood of Joseph Smith.

As the blood of Jesus was upon the Jews when they were destroyed by the Romans, so the blood of Joseph Smith was now upon the United States. The Lord was beginning to give the earth to his people, and his blessing was upon the barren land, making it to blossom as the rose, and he would increase their inheritance as they increased in faithfulness. The potency of the kingdom of God did not consist in numbers, but in the righteousness of its citizens. President Young was not striving to obtain authority for his own purposes, but was striving to lead the people to the unity of the faith, that they might be prepared for the work which lay before them. The world was governed too much. President Young taught the Saints correct principles, and they governed themselves. In opposition to the false reports which had been circulated concerning Brigham Young, he testified that he was actuated by the most liberal feelings towards people of every faith, and desired the well-being of the whole human family. Although not a man of scholastic acquirements, he was in favor of education, was promoting it throughout the Territory, and wished to extend its benefits to all, and exercised the power of his Apostleship for the good of the people, feeling perfectly regardless of the influence of those who belied him. He concluded by counselling the Saints not to gather to the west for temporal advantages, but to serve the Lord and work out their salvation. Singing by the Merthyr choir. Prayer by Elder J. D. Rees.

[CONTINUED ON PAGE 300.]

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MAY 9, 1868.

PRICE OF TEAMS—FARES TO THE TERMINUS, ETC.

It is now time that we receive some definite information in regard to the number of wagons, teams, &c., which will be required by those of our brethren and sisters who contemplate going through to the Valley this season by their

own means. It is also time that we learn, as nearly as possible, the number of those who are able to raise sufficient means to go as far as the terminus of the Union Pacific Railroad, that proper arrangements may be made for their passages, and that negotiations may be entered into for the purchase of the wagons, &c., which may be required. We therefore address ourselves this week more particularly to the Saints who contemplate emigrating this season by their own resources, at the same time calling the attention of District and Conference Presidents to our remarks, that they may take measures to forward to us with all possible despatch the required information.

WAGONS, TEAMS, &c.—We are not able to state with positive certainty what will be the cost of an outfit for the Plains, for prices vary with the seasons and with the demand on the markets, but as an approximate figure, we will state it is expected that the sum of £75 will cover the expense for a good Chicago wagon with bows and cover, and two yokes of oxen, to be delivered at the terminus of the railway. It is estimated that the probable cost of provisions necessary from the terminus of the railway to Salt Lake City, will be about £3 per head. It must be distinctly understood that we do not pledge ourselves to these figures, for it is possible that a little more may be required, or that a small sum may be returned; but those who wish the Church agent to purchase their wagons and teams, should forward to this office, immediately, the amount we have named with their orders, so that the Agent may be prepared with means to make judicious purchases, and that there may be no delay when the Saints reach the point of outfit.

Those who do not wish, or have not sufficient means, to purchase a team and wagon, can hire their passage to the Valley by the teams which will meet them at the terminus. We would again strongly advise intending emigrants not to overburden themselves with luggage, but to be prudent and wise in their selection of articles which they desire to take with them, remembering that the journey is a long one, that the rate of extra freight will be high, both on the rail and on the Plains, and even if they have a good team and a strong wagon of their own, the lighter load they have the more easily they will travel, and so much the better will be the condition and value of their team when they arrive at their destination.

FARES TO THE TERMINUS. We have in former articles announced that it is expected that all who can reach the terminus of the railway this season will be able to go through to the Valley. It will be seen by reference to the letter from President Young, published in the last number of the STAR, that 500 four-yoke teams are to be sent from the Valley this spring to meet the emigration. Fixed arrangements have not yet been entered into with the Railway Companies, therefore we cannot say positively what will be the exact fare to the terminus; but as it is necessary that some approximate sum shall be determined upon, so that the Saints may know whether they will be able to emigrate this season or not, we have concluded that the sum of £10 will in all probability be sufficient to pay their passage hence to the terminus. This will not, of course, include the cost of provisions necessary between the sea-board and the terminus. Passengers should have sufficient money in their possession upon their arrival in America to furnish themselves with provisions for at least ten days. Railway Companies do not find provisions for their passen-

gers, and we must not expect food to drop from the clouds when there is plenty on the earth to be had for the purchasing, and no one should depend on others for the necessities of life when they are able to provide for themselves. To avoid suffering, then, let it be borne in mind that each passenger on the railway should have sufficient means to provide food for at least ten days.

We require immediately the names and ages of all those who have sufficient means, and wish to go this season to the terminus of the railway, and we desire the Presidents of Conferences to make out a list of the names and ages of such persons, and forward the same to this office without delay. Let us see how prompt our brethren can be in this matter; whether they are business men, wide awake and alive with the spirit of the times, or slumbering at their posts and slow to be moved. Let them make out and forward to us, forthwith, a list of the names and ages of those who have or can raise sufficient means, and intend to go to the terminus this season; and if any of the individuals named intend purchasing their own teams, or paying their passage from the terminus to the Valley, it can be mentioned opposite their names in the margin.

We say to all those who have the means to go to the Valley, God has commanded his Saints to come out of Babylon, lest they be overtaken by the judgments which are about to fall upon her, and to hasten to Zion, that they may be taught in the ways of the Lord and prepared for his coming. This is a favorable season for gathering. The Lord is holding back the nations from war, and his wrath from the heads of the wicked, that his people may have time to escape. He is also moving upon his Saints mightily to exert themselves for the gathering of the poor, all of which indicate that it will be wise for those who can to separate themselves from the world without delay, and throw themselves heart and soul, body and spirit, with all their interests, into the great latter-day work, by gathering to the bosom of the Church.

It is also the duty of all who have more than sufficient wherewith to gather themselves, to stretch out a helping hand for the deliverance of the poor. They will find this the most profitable investment of their money that they could make. "He that giveth to the poor lendeth to the Lord," and the Lord will repay the loan with a far higher rate of interest than any earthly bank can offer. The joy and satisfaction that will be experienced by those who assist in delivering the Lord's poor from bondage, will amply repay them even if they reaped no other reward for their well-doing. The consciousness of having well performed a sacred duty brings peace to the soul, and strengthens our faith when we have to call upon the Lord for the assistance we need.

We trust the above information and counsel will meet present requirements, and answer many inquiries which are doubtless often made of the Elders, and assist, in some degree, in forwarding the work of the present season's emigration.

APPOINTMENT.—Elder Alonzo E. Hyde is released from travelling in the Manchester Conference, and appointed to preside over the Hull Conference.

CORRESPONDENCE.

ENGLAND.

Nottingham, April 18, 1868.

President F. D. Richards.

Dear Brother,—I returned yesterday from my visit to the London Conference, having been gone two weeks. I took the opportunity of accompanying brother J. E. Pace into a part of the Bedford Conference, where I had labored previous to my coming to Nottingham.

We went to Hemel Hempstead on Saturday the 11th, where we met brother Fowler from London, and brother John W. Lee, Travelling Elder of that District. On Sunday, 12th, brother Joseph H. Lee, Travelling Elder of another District of the Bedfordshire Conference, and many Saints from Studham and Kinsworth came over, and they, with the Saints of the Hemel Hempstead Branch, all meeting together, with many strangers, crowded our chapel, and we had three good meetings during the day and evening, in which the Lord blessed us much with his Spirit in speaking and bearing testimony of the truth. The Saints rejoiced, and some of the strangers afterwards bore testimony that they had been deceived with regard to our people and doctrines, as they had been led to believe we were of the low and ignorant, but were surprised to hear such truths and eloquence.

On Monday afternoon we had a tea-party, and a concert at night, conducted by brother Fowler. All appeared to enjoy themselves, and there appears to be a prospect for a good work in that place. On Tuesday the two brothers Lee, brother Pace, and myself, went to Studham, and held meeting at night. The house was full, and many listeners out door. The Spirit of the Lord was abundantly poured out, and all the Saints rejoiced exceedingly.

On Wednesday we went to Kinsworth, and held meeting at night, and if anything, there appeared to be more interest taken in the work at this place than in the other two; there were many people out doors who could not get in, but were anxious to hear. If my memory serves me, there have been about twenty added to that Branch lately, and two were baptized that night.

On the morning of the 16th brother Pace and myself parted with the two brothers Lee, they going to their fields of labor feeling like giants refreshed with new wine, and blessed through the company of their brethren. They expressed themselves satisfied and thankful for the opportunity of being missionaries, and anxious to remain until they were called home.

Brother Pace and myself went to Northampton, and held meeting on the night of the 16th, where we found quite a revival in the feelings of the Saints, though not so much waked up as at the other places where we had visited, but all faces brightened with the hope of emigration.

I returned to Nottingham yesterday, finding brothers Shurtliff and J. S. Richards waiting my arrival, both well. I have had much pleasure on this my farewell visit, as I call it, in bearing as it were my last testimony to these villages, that the kingdom of heaven has come, and that God has sent his messengers with tidings from Zion: they have not run before they were sent.

I will close this, hoping you will not consider me intruding upon your time unwisely, for I felt I would like to let you know what a good time I have had. The Lord bless you.

J. McGAW.

Laziness grows upon people; it begins in cobwebs and ends in chains.

The best thing to give to your enemy is forgiveness; to your opponent, tolerance; to a friend, your heart; to your child, a good example; to a father, deference; to your mother, conduct that will make her proud of you; to yourself, respect; to all men, charity.

MINUTES OF THE WELSH DISTRICT CONFERENCE.

[CONTINUED FROM PAGE 296.]

6 p.m.

Opened with singing by the Merthyr choir. Prayer by Elder R. J. Davies.

Elder Elias Morris addressed the meeting in the Welsh language, showing that the kingdom of God was now being established upon the earth as predicted in the 2nd chap. of Daniel. Showed the succession of kingdoms which had arisen as represented in the great image which Nebuchadnezzar saw in his vision, and the mistake which modern divines had made in supposing that the stone spoken of in the vision typified the work accomplished by Christ when he was upon the earth; proved that it represented the kingdom which was being established in these latter days; briefly related his experience in connection with the kingdom of God during the past 20 years, and exhorted the people to obey the Gospel.

Elder Charles W. Penrose quoted the first six verses of the 3rd chapter of Malachi, and showed that the predictions therein had reference to the second coming of Christ, and not to his advent as the babe of Bethlehem. A messenger was to be sent to prepare the way before his second coming, as there was before his first. This was fulfilled in the Prophet Joseph Smith, who performed a similar mission to that of John the Baptist, Christ's first forerunner. They both came to prepare the way before the Savior, both laid the axe at the root of the trees planted by the hand of man, both preached repentance and baptism for the remission of sins, and both sealed their testimony with their blood. But Joseph's mission was greater than John's, for while John the Baptist only received the Aaronic Priesthood, and had to direct those whom he baptized to Jesus, that they might receive the Holy Ghost, Joseph Smith received power and authority to lay on hands for the gift of the Holy Ghost, and to administer every ordinance pertaining to salvation. Before Christ came, a temple was to be built, for the Lord was to "come suddenly to his

temple." It was written that "the Redeemer should come to Zion." The Saints were gathering to Zion and would build the house of the Lord, for the cry was now raised, "behold the Bridegroom cometh, go ye out to meet him," and the wise virgins were trimming their lamps, and preparing for the great Bridegroom. Exhorted all to arise from their slumbers and obtain the oil of the Spirit, that they might have light to see the things of God.

President F. D. Richards said, just previous to the first coming of Christ, a general impression went forth that something remarkable was about to take place, all the sects in Judea were looking for some notable personage to make his appearance; so it was just about the commencement of the latter-day work, there was a great excitement in regard to the second coming of Christ, and many false predictions were given concerning the day and the hour of his appearance. Joseph Smith, in his youth, felt that something was at hand, and took the right course to find out what it was. He inquired of the Lord, and as had already been testified, received visitations from heavenly messengers. He was ordained first to the Aaronic Priesthood, in company with Oliver Cowdery, by John the Baptist, and afterwards to the Melchisedec Priesthood by Peter, James, and John. Other personages had also visited the earth. It was written in the prophecy of Malachi, "Behold, I will send you Elijah the Prophet before the coming of the dreadful day of the Lord, and he shall turn the heart of the fathers to the children, and the heart of the children to the fathers, lest I come and smite the earth with a curse." God had sent Elijah the Prophet with the keys of this power, which was of immense importance. The earliest form of government was Patriarchal, but the people had gone astray from the ancient plan, and all things were in confusion. Parents and children in these days seemed to be "without

natural affection," all social bonds seemed to be severing, and marriage vows were broken as trifling things. The holy Priesthood had power to take these matters in hand and regulate society, as well as to attend to what was generally understood as religious affairs. The world were astonished that President Young should presume to interfere in family matters; but it was in the nature of his calling to encourage virtue and oppose iniquity, and to direct all matters pertaining to the welfare of mankind in every condition of life, and he would lead this people on to greatness, honor, and victory, if they would hearken to his counsel. If the Saints in this country would unite with President Young and the people in Zion in the work now going forward, a great gathering would be accomplished, and the people of God would progress in every good work, till they would be prepared to associate with the ancients

and all the just and holy. He concluded by calling upon the people who had not obeyed the Gospel, in the name of Jesus Christ, to repent and be baptized for the remission of their sins, that they might receive the Holy Ghost, and walk in the ways of truth and holiness.

Some disturbance occurred while Elder Richards was speaking, caused by a rag filled with cayenne pepper having been set on fire by some evil-disposed person, and dropped in the hall, which was densely crowded, about 1000 persons being present, hundreds having been unable to obtain admittance. A cry of "fire" was raised, many persons rushed to the doors, and every body was seized with a violent cough. Order, however, was restored, and the meeting continued and ended in peace.

Singing by the Merthyr choir.

Benediction by Elder Charles W. Penrose.

BABIES IN FRANCE.

Is all social organization better in France than in England? The reports of the *Société Protectrice de l'Enfance*, founded three years ago, seem to say "No," for, bad as is our baby farming, it is but a clumsy imitation, on a very small scale, of arrangements which the Parisians have long reduced to a system. Besides, we must not forget that, while a large discount is always to be taken off the evil which we say of ourselves, owing to our inveterate habit of self-depreciation, the French are never likely to say more than the truth about their shortcomings. The reports disclose a heartless indifference to, and carelessness of, human life in the arrangements for new-born infants which is almost incredible. The excuses for Parisian matrons, for it is they who are the chief support of those *pensions*, the quaint "sign" of which, representing the midwife and her charge, so astonishes the newly-arrived visitor in Paris, are—first, the enormous rents which keep *proletaire* families so crowd-

ed that there is really no room "at home" for mamma and baby; next, the fact that in the working class the wives are mostly out at work all day, while among the bourgeois they are helping their husbands in the shops, and among the higher orders they want all their time for "society." Hence a very general use of *maisons de maternité*, and hence the almost universal custom of handing the baby over to a nurse. This is no new evil. Rousseau declaimed against it; some have sought to connect it with the old Celtic custom of fosterage. Bad as it is in a moral point of view, for it demoralizes the rural districts by making a girl who has had "a misfortune" sure of a far better place as wet-nurse than she could obtain in ordinary domestic service, this unwillingness on the part of mothers to act as nurses, which is spreading through every class in France, is a gigantic national evil, considered physically. Rich people can get wet-nurses; but middling people have to trust to *menuses*, baby

farmers of the worst kind, regraters of babies, in fact, who keep the poor little creatures at their own houses on food which either kills them or produces chronic gastric disorders, until they can make a good bargain with some neighboring nurses. Of the 53,400 children yearly born in Paris, 18,000 are put out to nurse in the provinces, more than two-thirds through the instrumentality of the "agency offices." The mortality among these nurslings is 90 per cent. in the Loire Inférieure, 87 per cent. in the Seine, 69 in the Seine et Oise, and so on. No wonder the population of France takes 198 years to double, while ours doubles in rather more than 50 years. The evils of both systems are immense; besides the actual mortality, there is uncertainty of all kinds. Dishonest nurses change babies, and the honest nurses often suffer by the neglect of parents who forget to go on paying. The French are fond of talking about *Ma Mere*; it is their stock-bit of sentiment when they are accused of being rather lax as to the seventh commandment; but what a farce it must be for a man to apostrophize his mother, when the only mother he ever knew was a course

paysanne, in whose rough ways he was savagely brought up. The other plan of *nourrices sur lieux* is, we regret to see by remarks in medical papers, getting more and more into fashion in many parts of England. It ruins homes, not only by putting a premium on frailty, but by "spoiling" the laborer's wife for the hardships she must put up with at home. Her own child, too, is sacrificed while she is "out nursing." Doctors can check the practice; they are often too ready to encourage it. We have no desire to be alarmists; but recent disclosures, calmly set forth in accredited medical papers, show the existence of similar evils among us; and the decay of the French population shows us to what such evils inevitably tend. We say nothing about the matter of *creches*, to the establishment of which Lady Petre has just given us such an impetus. They are necessary; and under proper regulations they do good and not harm. But *creches* are not baby farmers, and the visitors of St. Vincent de Paul are neither *meneuses* nor *nourrices sur lieux*. So long as we imitate them we shall not be going wrong in copying French arrangements.—*The Imperial Review*.

SUMMARY OF NEWS.

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Last year no fewer than 63,042 persons were taken into custody in London.

Mr. Home, the celebrated *medium*, stated in his evidence under oath in the late trial of Lyon v. Home, that there are upwards of eleven millions of believers in "spiritualism" in the United States, besides a great number in different parts of Europe.

In a certain district in the Highlands, the bellman one day made the following proclamation:—"O yes, O yes, and O yes; and that's three times! You'll all pe take notice, that there will pe no Lord's-day here next Sabbath, because the laird's wife wants the kirk to dry her clothes in!"

In Vienna the law on civil marriage has been finally passed by a considerable majority. The rupture is complete between the Austrian Government and the clerical party. Cardinal Rauscher and the other prelates who are members of the House of Lords, in consternation at their defeat, have signified their intention of not again taking part in the deliberations. If we reflect that the law is not obligatory, as with us, that it does not enforce the civil marriage, and is confined to authorizing it by the side of religious marriage, one will understand how far the pretensions of Ultramontanists go. The people of Vienna trouble themselves very little about the attitude of the Princes of the Church and the leaders of the feudal section, and only all the more ardently applaud this brilliant victory of modern ideas.

The total eclipse of the sun which is to take place on the 18th of August next will present such a long duration of darkness that astronomers are anticipating it with unusual interest. From near Aden the central line of the eclipse extends to the southern coast of New Guinea, crossing Hindostan, the Bay of Bengal, the Malayan peninsula, and the Gulf of Siam on the way; and at certain places on this line the duration of total darkness will be 6 minutes 46 seconds. At the date in question the moon will be not more than six hours from its perigee, while the sun will not be far from its apogee; a twofold condition which increases the apparent diameter of the moon, and shows the apparent diameter of the sun nearly at its smallest. Hence the prolonged darkness. Such a chance occurs, says the *Athenæum*, but rarely, and we cannot wonder that a strong desire exists to make the most of it in endeavors to solve certain highly important questions in physical science. Unluckily, the south-west monsoon will be in full blast on the 18th of August, which, with its heavy clouds, will render observations either uncertain or impossible, except on the eastern side of mountain ranges.

Commenting upon the attempted assassination of Prince Alfred by the Fenian O'Farrell on the 12th March, the *Medical Press and Circular* says—If the telegraphic information respecting the character of the injury received by his Royal Highness the Duke of Edinburgh can be depended on, the nation has to be thankful that the life of the prince has been saved by one of the most extraordinary escapes which has ever been recorded in the history of gunshot wounds. If the ball—which, we are told, entered the back half an inch from the spine, and in a downward direction—had taken the course which in 999 cases out of every 1000 it would have taken, it could not have failed to pierce the heart and great vessels, the lung, diaphragm, and intestines, or liver, such an injury to any of these viscera being almost certainly fatal. That it should have traversed a distance of twelve and a half inches on the outside of the ninth rib, and lodged under the skin of the abdomen, without even touching the peritoneum, is all but incredible, and the fact, if true, will add another to the few extraordinary cases in which balls have glanced from their natural direction and taken a totally unexpected course. Cases are on record in which a ball entering the hip came out at the heel, where it entered the temple and passing over the bones of the head lodged at the opposite side. Mr. Lawson narrates a case in which a grain of shot striking the eye passed from side to side under the conjunctiva; and a case was communicated to the Surgical Society of Ireland about a year ago, in which a bullet was removed from the heart of a man who received it in the battle of Salamanca 33 years previously.

EFFECTS OF FROST ON LARVÆ.—A paper addressed to the French Academy of Sciences, by M. Reiset, contained a statement that the general belief held by farmers, viz., that a severe frost kills noxious insects and larvæ which grub in the earth is a fallacy. Emile Blanchard, after complimenting Reiset for his researches, said the fact was well known to naturalists that larvæ feeding on roots remained near the surface of the soil during mild weather, and descended to greater depths as the cold became more intense, so as always to escape the effects of frost. M. Chevreul said that Reiset had done good service in ascertaining, by precise experiments, at what depths, according to temperature, larvæ would be found in the soil. While the thermometer stood at 15° C. below the freezing point, and the ground was covered with snow, the soil at a depth of fifty centimeters (nearly twenty inches) was not influenced by frost. After these experiments, M. Reiset had told agriculturists that they were utterly mistaken, if they trusted to frosts for the preservation of their crops from insects, and that they must exert themselves if they wished to escape the impending scourge. Knowing that last autumn the white worm was still near the surface, he caused a field to be slightly plowed and harrowed; and two persons following the harrows gathered 344 kilogrammes of worms, at a cost of 12 francs per hectare (2½ acres). This field produced an excellent crop, while that next to it, from which no worms were gathered, produced nothing.

INFORMATION WANTED.—Of Joseph, Elizabeth, Sarah, Elizabeth Ann, Mary and Emma, Owens, formerly of Manchester. Any information of their whereabouts, will be thankfully received by Thomas P. Green, Smith, Wern Colliery, Bagillt, Flintshire, Wales.—**DESERET NEWS**, and **DAILY TELEGRAPH**, please copy.

BIRTH.—This afternoon (March 26th), the wife of Mr. S. W. Sears, of a daughter.—**SALT LAKE TELEGRAPH**.

DIED:

EASTWOOD.—At Seaham Harbor, February 6th, 1868, Elder James Eastwood, aged 45 years, late of Bexhill, Sussex, England.—**DESERET NEWS**, please copy.

SAWYER.—At Petersburg, Corn Creek, February 7th, 1868, Roseann, wife of Levi Sawyer, aged 32 years.

HALL.—In Bountiful, North Canyon Ward, Davis Co., U. T. February 7th, 1868, Esther Hall, wife of Wm. Hall, aged 70 years formerly of Manchester, England.

HELM.—In Union, South Cottonwood Ward, February, 25th, 1868, John Abraham, son of John Helm, and Emily Verry, his wife late of Hereford, England, aged 6 months and 26 days.—**DESERET EVENING NEWS**.

P O E T R Y.

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P R A Y.

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BY C. H. A. BUCKLEY.

Pray—If thou wouldst, midst darkening hours,

Escape the grasp of stern despair :

Demoniac spirits flee in fear

The voice miraculous of prayer.

Pray—If thou wouldst keep from the field

All seed of weed and choking tare ;

To winnow life's pure grain from these,

The angel-wing from God is prayer.

Pray—If thou wouldst within thee see

Rich fruits thy barren fig tree bear :

The blighting curse for fruitless leaves

Is silenced by the voice of prayer.

Pray—If thou wouldst, with thirsty soul.

Find crystal streams to quench thy care :

The desert-rock of sorrow ope's

Touched by the wondrous rod of prayer.

Pray—If thou wouldst, with hopefulness

Life's Marsh-streams to drink prepare :

Woe's bitterest waters thou mayst quaff

Changed by the sweetening branch of prayer.

Pray—If thou wouldst on this earth's wild

Of manna taste—that angel fare ;

The tree of promise drops its fruits

When shaken by the hand of prayer.

Pray—If thou wouldst thy Savior see

And all His risen glories share ;

The seal and stone of Death's dark tomb

Yield to the angel-touch of prayer.

Pray—If thou wouldst to Heaven ascend,

And dwell with saints and angels there :

Who oft, to bear us up, descend

The ladder built by faithful prayer.

ATCHISON FREE PRESS.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"SEEK YE THE LORD, ALL YE MEER OF THE EARTH, WHICH HAVE WROUGHT HIS JUDGMENT
SEEK RIGHTEOUSNESS, SEEK MEENESS: IT MAY BE YE SHALL BE HID IN THE DAY OF THE
LORD'S ANGER."—Zephaniah ii, 3.

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FAMILY GOVERNMENT.

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The topic of family relations, and especially the relations between the sexes, has for some time past attracted unusual attention in the world. Never was there a time when the subject more needed careful and universal consideration. Society is gradually asserting its freedom from the laws and restraints which once bound it, and shaking itself loose from the old fashioned "proprieties" which formerly regulated and kept it within certain limits. Parental and marital authority are both dethroned, and family government has become democratic instead of patriarchal.

The spirit of personal liberty is running to such excess, that all restraint is getting irksome, and obedience is esteemed a mark of weakness. Young people—mere boys and girls—consult their own inclinations without regard to the wishes of their parents. The "governor" and "the old lady" are considered "old fogies," to be hoodwinked and cajoled, or laughed at and defied. Connections with the opposite sex are formed in this spirit, which

continues in the marriage relation,—the wife resisting all authority in the husband, it is reproduced with increased influence in the offspring, and manifested widely in rebellion against all regulations and restrictions, whether of the family, the Church, or the State.

No nation can continue in a condition of prosperity whose family relations are in disorder, for nations are made up of families, and if the constituent parts of a community are in discord, there can be no harmony in the State. Excess of independence leads to licentiousness, and licentiousness to weakness and destruction. When, as a rule, parental authority is despised and family ties are disregarded, we may look for rebellion against the government, and the ultimate downfall of the nation. These evils are widespread, and are obtaining greater hold of the hearts of the people every year. The records of the Divorce Courts in England and America would reveal a disregard of parental authority and matrimonial cove-

nants so extensive and determined, as to fill us with wonder and disgust, and their disclosures are only straws to show us which way the wind is blowing.

The world needs regulating, and the work, if done at all, must commence at the foundation of society. Proper family relations must be established—the fountain must be made clean before the stream can be purified. Prophets foresaw the establishment upon earth of a divine form of government which should secure to mankind the benefits of universal peace, union, order, and happiness. God has commenced to build up that which he showed them in vision. The world has become too corrupt for a regeneration to take place among them. The spirit of rebellion has taken too firm a hold on their hearts, to permit them to render that perfect obedience to him which is necessary for the establishment of his government among them. He has therefore begun the work by calling together in one place all those who are sufficiently humble to yield themselves to his will. These he is beginning to organize into family governments; placing man and woman in their proper relative positions, regulating the power to be exercised by parents over children, compatible with that freedom and agency which every human being should exercise and enjoy, and thus preparing the people to unite upon principles of order and good government, as a perfectly free, yet thoroughly disciplined community. Their leaders in Church and State will be of God's appointment, and the people's united endorsement and acceptance. Those who do not choose to conform to this institution of heaven, will be left to the natural results of their own foolish and evil course, which will end in the downfall and dissolution of all human governments.

The earliest form of government was Patriarchal. Every father stood at the head of his family, and was revered and obeyed as its chief. And as men in those days lived to a respectable old age, instead of dropping down into the grave, as now, just as they began to learn how to enjoy life and be useful in the earth, they ruled over many generations springing from

their own loins, and wielded power which increased with their experience.

That is the order of God. He rules over the inhabitants of this planet, and claims their obedience by right of parentage. He is the father of the spirits of all men, and they are his offspring. If we "have had fathers of our flesh who corrected us, and we gave them reverence, shall we not much rather be in subjection to the father of spirits?"

Disobedience to parents, now so common, was in the ancient times accounted a great crime. Men and women did not then consider themselves free of all parental control at the age of 21 years, but paid respect to the wishes of their father and Patriarch down to his latest days. Marriages were not contracted without his sanction either by son or daughter. Woman had her place in the family assigned her by the Lord in the beginning, and it was her pride to fulfil her calling as a helpmate to her husband, without attempting to oppose or control him. Sexual intercourse outside the marriage relations was a crime punishable with death. Children were counted as gifts from the Lord, and the childless woman mourned over her barrenness as one of the heaviest misfortunes. What a change has come upon the world since mankind began to depart from the ways of the Lord! The desire and love for offspring, and the affection and obedience to parents, once the most common and yet heavenly virtues, are dying out of the human heart, and selfishness, callousness, and rebellion, are springing up in their place.

The importance of a return to the ancient patriarchal principles of family government cannot be over estimated. And herein is one of the many evidences of divinity in "Mormonism." The axe is laid at the root of social evils, and the work of building up a new kingdom is commenced at the foundation of society, by a proper regulation of family relations. Already the good results appear, in the absence of those foul fruits of modern civilization which grow so rank and abundant on the tree of so-called Christianity, in the order, tranquility, and rapid growth of the community, and in the

physical improvement of the race. The plan is Godlike, its execution divine, and its effects heavenly.

In a properly regulated family the man stands at the head of the house as prophet, priest, and king. Not as a despot, ruling with stern and unyielding tyranny, but as a servant of God, controlling those whom the Lord has entrusted to him, in a spirit of affection and earnest solicitude for their welfare. His mind and spirit should permeate the whole household, and nothing should be done without his sanction. The strength of his government should be the power of love and the force of good example. To control his household well, he must well control himself. Standing between God and his family, he should be a medium of light, a channel of instruction, an instrument of blessings both for time and eternity. One with the family, understanding and participating in all its joys and sorrows,—great or small, in perfect sympathy and affinity with all its members, he should yet be its leader, even as the head guides the body of which it forms a part.

Every government and society must have a chief. If it have not, there is no security for its union and continuance. Every family is *imperium in imperio*, and the man is its chief, fitted by nature and appointed by Jehovah to the post. The wife, though made "bone of his bone and flesh of his flesh" by the sacred ordinance of matrimony, is both by nature and revelation placed in a subordinate position to her husband. Woman is not formed to rule, and God has said to her, "thy desire shall be unto thine husband, and he shall rule over thee."

Much as it has been disputed by agitators for "woman's rights," man, as a sex, by reason of greater physical and mental strength, is placed by nature above woman in the scale of being. And Scripture says, "Man is the head of the woman, even as Christ is the head of the Church, and he is the savior of the body." When the wife rules the husband, as is too frequently the case in the world,—the man submitting, as he thinks, for the sake of peace, or through not assuming

his proper position at the first,—the order of nature and of God is overturned, man is degraded, and the whole household is hindered from receiving the full blessings of heaven, and from progressing to that exalted position that the Great Father has designed for those who live according to the true principles of family government.

Woman may assist, advise, comfort, and encourage her partner in life, but she is out of place when she seeks to govern and control him. Her sphere is a sufficiently glorious one without her striving to step beyond its proper limits. If not the sovereign of the little kingdom, she is his close companion, his counsellor, and the sharer of all his influence, honor, and power, on earth and in heaven. She is "the glory of the man." As the mother of his children, she is to him a fountain of life, the builder of the family, and the channel of increase wherein is glory and dominion that reaches into eternity. She can mould the minds of her infant offspring to virtue and integrity, and train them up to thoughts and acts that will shed brightness on their path, and crown her days with praise and pleasure. What joy, what comfort, what peace she can dispense! Her smiles are as the sunshine of heaven, her consolations sweet as the reviving dew upon the drooping flowers, and her presence is as an angel of peace bearing a foretaste of the pleasures of paradise. She can be to her husband and her children a very treasury of blessings. She can wield an influence peculiar to herself upon all around her, and knowing that she is essential to the happiness and perfection of man, let woman fill her holy and important mission with contentment, rejoicing in her power, and using it for that which is her greatest good,—the glory of her husband and the prosperity of her children.

Woman was made for man. Every woman living single and apart from man is in an unnatural position. God has designed the sexes to unite. Nature proclaims this with universal voice, and in tones that will not be stilled. Every woman should have the opportunity to be married, and that to a man who, her whole nature,

physical, mental, and spiritual, tells her, is a suitable partner.

In many places there are more women than men, therefore if two or more women love the same man, feeling that he alone is the man of their choice, nature and common sense would say, if all parties are agreed, let them be united. If the numbers of the sexes were equal, still every woman should have the privilege of choice, and not be compelled to unite in the closest and holiest relationships with one whom she does not with her whole heart desire, or be compelled to violate the law of nature and of heaven by remaining single. There are men who have so brutalized themselves by vicious courses, that they are unfit to be trusted with the care of such a precious jewel as a virtuous woman. And if the foolish and unnatural restrictions which human laws impose were removed, and the ancient customs of patriarchal times restored, such wretches as now figure in the police courts for wife-beating, would not obtain wives at all, for a woman true to the refined instincts of her nature would shrink from the companionship of such a being, and prefer to share the affections of an honorable and virtuous man with a score of others, rather than be the only wife of a ruffian and a brute.

Plural marriage may seem repugnant to many minds, and they may therefore conclude that it is in opposition to nature, but a little reflection and a few facts will show that this is a mistake. By far the great majority of the human race practise polygamy. It was an ancient order established and directed by the Almighty himself, as we can learn from the Bible, and it is practised by individuals in the present day from religious convictions, whose feelings once revolted against it, and they have proved that it was only tradition and not nature that cried out against it. It has been demonstrated that a man can regard all his wives with equal affection, and maintain in his relations with them all the refined and sensitive sympathies created by a perfect union between a single pair. Nature has not changed, God has not changed; and in the patriarchal times both God

and nature sanctioned and inculcated the union of more than one woman with one man. Patriarchal institutions are being restored, and they prove to be as well adapted to the exigencies of the nineteenth century as to the necessities of more primitive times.

Parental authority should regulate the union of the sexes. Children that grow up under the influence of parents who occupy their proper relative positions, and who control their children without abusing them, will have a natural and well grounded respect for the head of the family. When they arrive at a marriageable age, they will feel the effects of the directing power which has wisely guided them from infancy, and naturally expect to receive and hearken to the counsel of their parents in the most important step which they can take in life. The strong aversion which young people feel against parental restraint, is attributable to the bad example frequently set by the mother in her resistance to the will of her husband, and to the absence of proper control over the children in their infant days. The little ones are suffered to be supreme in the house till they begin to grow older, and are then abused by ineffectual efforts to whip them into obedience. Favors also are surreptitiously bestowed by fond mothers who instruct the children "not to tell father," and the germs of deceptive habits are planted in their bosoms, which spring up in riper years, and bring forth bitter fruit for the hands of the planter.

Foolish indulgence and harsh severity are two extremes which parents should avoid. Parental authority must be maintained, but each little child is a living, independent existence, whose wants and desires claim consideration, and who will keep in memory the kindness or cruelty experienced in childhood, when years of experience shall bring reflection and judgment. The impressions of childhood are the most vivid that make their mark upon us through life, and therefore the saying of Solomon is true in a general sense, "train up a child in the way he should go, and when he is old he will not depart from it."

Judicious control in infancy and childhood will go far towards inducing obedience in riper years. The matured judgment of parents is necessary to the guidance of the young in their selections of a partner for life. For life? Nay! marriage when properly contracted is a union for all eternity! Binding through time, indissoluble by death, and lasting as duration. How much care and judgment should then be exercised on so important a matter. And surely children should be anxious to obtain the benefit of the wisdom which their parents have gained by experience. Mere whims and fancies should guide neither party. If parents object to the choice of their children, their objection should be reasonable, and be explained in a reasonable manner. The feelings and preferences of the parties most concerned must be considered, before mere likes or dislikes on the part of the parents. The reasonless *dictum* of a parent in matters where the heart is so deeply affected is not sufficient, and is likely to provoke rebellion, and lead to consequences that may be forever deplored. Parents should guard the virtue of their children with a jealous care, and defend it even unto death, for the wealth of a world will not compensate for its violation.

In all these family relations, as in every other condition of life, the power of the Spirit of truth is necessary to enlighten and direct. Left alone, man errs continually, but with the Holy Ghost for his constant companion, his course will be in the path of wisdom and safety. Hence the

necessity of family prayer. He who neglects this need not expect peace in his house, unity in his family, nor the obedience which he desires.

The foundation of man's glory in eternity is laid in time. His heavenly kingdom must be commenced on earth. That kingdom and the glory thereof are comprehended in his family. Therein is the beginning of his dominion as a king and a priest unto God. If the foundation is laid aright, who can tell the extent and magnificence of the superstructure? With wives sealed to him for time and eternity, by the most holy authority of that Priesthood which is "without beginning of days or end of life," with children who, by virtue of his marriage blessings, are legitimate heirs to that Priesthood in its fulness, nothing but unfaithfulness to his sacred covenants can stop the everlasting multiplicity of his generations and increase of his government, and thrones, principalities, and crowns of immortality are within his reach, raising him to the majesty and fellowship of the Gods.

This all-important subject is merely broached in this brief article. It pertains to the present and the future. It commences at the fireside of our humble homes, but it carries us forward to the glories of eternity, opening up the past and future creation, peopling and redemption of worlds innumerable, till the great universe of God crowds itself upon our gaze, and the language of mortals fail to express its immensity and infinitude.

CHARLES W. PENROSE.

THIRTY-EIGHTH GENERAL CONFERENCE.

(*Deseret Evening News*, April 6, 1868.)

To-day is the thirty-eighth anniversary of the organization of the Church of Jesus Christ of Latter-day Saints. Much as the Church has been called to pass through during those thirty-eight years; bitter and cruel as have been the persecutions that

have been heaped upon us; relentless the animosity with which, during long and suffering years, wicked and malignant sectaries followed our weary and broken footsteps, we can, to-day, look around at the condition of the world, and be stirred with lively emo-

tions of gratitude at our condition as a people. We enjoy peace, while the commotion which shakes nations and kingdoms, is looked upon by the wisest statesmen of the day as but the prelude to renewed, bitter, and deadly war, which will shake the civilized world from centre to circumference.

As we assemble together in our meetings at this General Conference, the feelings of union and confidence in each other and in our leaders, which pervade the thousands who thus come together, are confined—in anything like such extent—to these valleys and this people alone. The Lord, who led us by his servants, and preserved us in our journeyings and wanderings, has blessed us abundantly in these mountains; and we have much reason to be filled with gratitude to him for his abundant mercies.

Though the thirty-eighth General Conference of the Church convened this morning at 10 o'clock, the meetings yesterday were held in the New Tabernacle, were largely attended and very interesting, hence we append a brief synopsis of the discourses with the regular Conference Minutes.

Sunday, April 5, 1868.

10 a.m.

Singing by the Tabernacle choir, "Sing to the Great Jehovah's praise." Prayer by Elder W. W. Phelps. Singing, "Behold the Mountain of the Lord."

Elder Joseph F. Smith rejoiced in the truth, and rejoiced that he had a testimony of it to bear to the children of men. He knew the Gospel, of which he is a minister, to be true, and that it would bring blessings to all the human family who will obey its principles. Every one who engages in the work of God, shares a portion of the responsibility of building up his kingdom. It is the duty of all such, equally with their brethren, to seek to extend truth and salvation among the children of men. We must cling close to the Lord in prayer, lean upon and seek aid from him, and he will strengthen and sustain us; we will be able to see his hand in all things, and have power to do his will. But if we neglect to call upon his name, we will be weak and powerless, left to wander

in darkness, knowing not God nor his ways.

Elder Wilford Woodruff spoke of the work to be performed in this dispensation by the people of God, and the privileges bestowed upon them, compared with the labors required of, and the privileges bestowed upon the people of preceding dispensations. Seeing the greatness of the work to be performed, the question which every Latter-day Saint should ask himself is, "What can I do to advance the purposes of God?" The Lord has declared by his Prophets in all preceding dispensations, that in this one he will redeem the earth from the power of Satan, and set up his kingdom never more to be thrown down. We are engaged in that work, and we should seek diligently to perform our duties in connection therewith, and fulfil the purposes of the Lord.

Elder Joseph W. Young stated that he had just returned with Elder Erastus Snow from the southern settlements, and gave a brief description of his trip, and the condition of matters south. The brethren who had gone from this part of the Territory last Fall, are generally doing pretty well, laboring to make themselves homes. A few had gone up the Muddy a distance, to make a new settlement, without due consideration, which had operated somewhat against their progress for a time; but now they are acting according to good counsel given them by President E. Snow, and their prospects are brightening. He treated on the principles of faith, and the works that had been accomplished by this people through faith, urging that in the south and in the north, and wherever we have to live and labor, we must possess faith to accomplish that which is required of us; and we must be humble and obedient, to learn wisdom and be truly united.

Singing by the choir. Prayer by Elder John Taylor.

2 p.m.

Singing, "Happy the man who finds the grace," by the choir. Prayer by Bishop E. D. Woolley. Singing, "Creation speaks with awful voice."

President B. Young inquired of per-

sons in different parts of the house whether they could hear, and being answered in the affirmative from a number of points, he said one fact was very apparent, that we have never been able to get a hall sufficiently large in which the people could convene at General Conference. This was proved last October Conference, when many were precluded from hearing and obtaining seats, because of the lack of room. The design is to put a gallery in the New Tabernacle, that more space may thus be obtained for seating a still larger number of people.

The Gospel which we have received, and which we wish brought to the hearing of all the men and women on the earth, comprises within it every blessing pertaining to time or to eternity. Everything that is desirable, that pertains to life, that will make mankind happy in this life or in the eternal worlds, is to be found within the religion we have embraced, the Gospel that has been revealed for the salvation of man. We have scarcely commenced to learn the first lesson concerning our exaltation. There is an eternity of knowledge before us; and as our understandings are opened to comprehend in part the works of God around us, we see the visible hand of Providence in all, and realize a little how vast the amount of knowledge is that has to be acquired before we are exalted in the presence of our Father and God. What do the philosophers of the world know of death, its operations, and the existence beyond the tomb! Death is an active, living thing. What do they know of life, or its causes? Of the human mind, its power and workings? They speculate and theorize, but what real knowledge have they? All who have received any knowledge of these things, have received it through revelation.

Our religion is practical. Its observance is not confined to any one day, but to all of our lives. He was satisfied even before he had heard the Gospel, or had seen the Prophet Joseph, that the sects of the age were powerless to bring salvation to any soul. But the Gospel comes with power to those who receive it; and if they live so as to possess the holy Spirit and have the revelations of

heaven, light and intelligence and truth and understanding will increase with them continually. He exhorted the people to live close to God; instructed them that it is not the performance of some particular duty, such as preaching the Gospel, that is alone acceptable with God; but the faithful discharging of every duty required of us is pleasing in his sight. If we wish to be useful, let us be useful here. And let us learn to prolong our lives upon the earth, live so as to give healthy organizations to our offspring, and good health to ourselves, by exercising wisdom in the food we use, in our labors, and in properly caring for the bodies which have been given us. And let us live so that the power of God may be with us to rebuke the destroyer, and cast him out from our tabernacles and our families.

Elder George A. Smith touched upon the wickedness that characterized the generations of men from the earliest days, and the frustration thereby of the means employed by the Lord at various times to bring salvation to the human family. He referred to the history of the Nephites recorded in the Book of Mormon, to show that the lives of men were prolonged under the reign of righteousness among that people. The Lord has commenced a reign of righteousness in this age, and he has gathered a few people here to these valleys to instruct them, to change their habits and customs, and make of them a people who will fear his laws and obey his commandments, and we should learn to hearken to the instruction given us, that we may be prepared to aid in accomplishing the purposes of the Almighty.

Singing, "Daughter of Zion."
Prayer by Elder George Q. Cannon.

Monday morning, April 6.

Conference convened pursuant to adjournment from the 9th of last October, and was called to order at 10 o'clock, by President B. Young.

There were present: In the stand of the First Presidency, Presidents Brigham Young, Heber C. Kimball, and Daniel H. Wells, and John Young, President of the High Priests' Quorum.

In the Apostles' stand, Orson Hyde,

Orson Pratt, John Taylor, Wilford Woodruff, George A. Smith, Ezra T. Benson, Lorenzo Snow, Erastus Snow, George Q. Cannon, and Joseph F. Smith, of the Quorum of the Twelve.

In the stand of the Presidency of this Stake of Zion, Daniel Spencer, George B. Wallace, and Joseph W. Young, the Presidency of the Stake, John Smith, Patriarch, E. D. Woolley and Samuel W. Richards, of the Presidency of the High Priests' Quorum, and Levi W. Hancock of the Presidency of the Seventies.

In the Bishop's stand, Bishop Edward Hunter, his Counsellors Leonard W. Hardy and Jesse C. Little, Bishop N. Davis, Elders J. D. T. McAllister and George Goddard.

On the general stand were a large number of Bishops, High Priests, and Elders, from this Stake of Zion, and from other parts of the Territory.

At the Reporter's table were George D. Watt, David W. Evans, T. B. H. Stenhouse, and Edward L. Sloan.

Singing by the choir, "Praise ye the Lord, 'tis good to praise." Prayer by President Heber C. Kimball. Singing, anthem, "The Lord is King."

President B. Young stated the objects of the Conference, and intimated that the time would be occupied in speaking to the people, presenting the Authorities of the Church for their acceptance or rejection, and attending to such other matters as might be deemed necessary.

President H. C. Kimball reasoned on the principles of unity, its growth among the Saints, and the course to be pursued by them—the obedience, faithfulness, and diligence necessary to reach that condition of unity required of us. We look forward with anticipation to building up the centre stake of Zion; and many are anxious for it, and will expect to be included among those called to go to Jackson County, who realize but little of the progress they have to make before they are prepared to do so. We have to become much more united, to put away evil from us, to shun evil speaking, and realize the full meaning of the injunction, "Touch not mine anointed, and do my prophets no harm." If we do wrong we must make restitution, cease all wickedness,

shun iniquity of every kind, and live to so possess the Spirit of God that it will guide and direct us. The angels and holy beings in the eternal worlds are interested in the work of God in which we are engaged; they watch its progress, and they exercise care over those who are laboring to spread truth and righteousness.

Brother Kimball referred to incidents in his own experience, of the ministration of beings from the eternal world, and exhorted the people to continued and increasing righteousness.

President D. H. Wells treated on the completeness of the Gospel, the perfection of the government of God, and the fulness of the blessings which are brought to all those who embrace and live according to the principles of truth. He referred to the statement of President Young, made yesterday, that the individuals who have obeyed the Word of Wisdom during the past year, have enjoyed far better health than those who have not done so; and reasoned that our obedience to this requirement would not only directly conduce to our health, but would increase our faith and confidence in God, and his power would be with and attend us to a far greater extent; and when sickness would seize upon us or our families, we could call upon the Elders with confidence, and their administrations would be owned and blessed by the Lord. The Church and kingdom of God is growing rapidly, and the purposes of the Almighty are being accomplished, and it devolves upon us to grow in faith and in knowledge, in power and in understanding, proportionate therewith. The Gospel will teach us to make farms, build houses and cities, and develop the resources of the earth where we reside. It will bring the down-trodden myriads of the world from the poverty-stricken homes where they are tyrannized over, to a land of freedom, and teach them how to live in comfort, and lead them onward and upwards to salvation. He urged wisdom in our work, in our eating and drinking, and in all that appertains to life, showing that the laws of heaven are the laws of life, and will prolong our lives and make us happy if we

obey them. He advocated the cultivation of a breadth of land which can be well and thoroughly labored, the caring properly for stock and domestic animals, and the hearkening to the counsels given with regard to home

manufactures, and the means to be used to become truly independent.

Singing, "Israel, Israel, God is calling." Prayer by Elder George Q. Cannon.

[TO BE CONTINUED.]

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MAY 16, 1868.

OUT DOOR PREACHING.

THERE is a time for all things. It would be a good thing for the world if all things were done in their time. If we wish to do a thing well, we need not only to learn how to do it, but when to do it. Seeds must be sown in their proper season, or disappointment will be reaped in place of increase. As there are times for sowing each kind of natural seed, so there are seasons adapted for the sowing of spiritual seed, that is, the word of life.

There are times when the Spirit of the Lord seems to be working upon the minds of the people specially, preparing them for the reception of the Gospel, even as the husbandman prepares the ground for the reception of the seed. They are the times when the Elders should go to, with their might, and scatter the seeds of life. They should seek to know the times and the seasons, they should watch the workings of the Lord among the children of men, and wherever and whenever they see the indications of his work of preparation, should turn their efforts in the same direction.

Various causes have tended lately, under the overruling hand of our heavenly Father, to attract the attention of the people, in an inquiring manner, towards the work in which we are engaged. Many persons who once would feel insulted if any effort were made to enlighten them upon the subject of "Mormonism," are now anxious to obtain information upon this remarkable system, and are willing to listen, with a comparatively unprejudiced mind, to the doctrines which the Lord has commanded us to teach. There are also many others who, though anxious to learn something concerning our social and religious principles, are, for different reasons, ashamed to come forward as inquirers and investigate our faith. It is the business of the Elders to carry the Gospel to both these classes of individuals, for they are sent forth as the Lord's "fishers and hunters," to gather in and hunt out the honest and upright, and all who are searching after truth. And while the Spirit of the Lord is striving with them, and directing their minds to the truth, now is the time for the servants of God to use their exertions, that they may work with the Lord, and have joy in their labors and in the fruits thereof.

The return of warm and pleasant weather affords opportunity for the renewal of out-door preaching. Now is the time for publishing the Gospel in the open air. The season of the year and the movements of Providence are both favorable to the undertaking. Let the Elders, both travelling and local, engage in the good work, wherever opportunities present themselves, and in every place where law will not prevent or wisdom dictate to the contrary. Every presiding Elder should consider it his duty to see that the Gospel is preached in the field of labor placed under his watchcare, and in the region round about. Let prudent men be chosen for the work. Men who will preach the Gospel in plainness, and not strive to proclaim their own opinions and speculations. Men who will declare the principles of the Church of Christ, and leave other people's doctrines alone. Let them go forth in the name of the Lord, trusting in his power, and he will make their simple testimony powerful and convincing to the inquirer after truth.

It is not wise for our brethren who are afflicted with weak lungs to engage extensively in out-door preaching. Every man should endeavor to perform his duty faithfully, but his duty does not require him to destroy himself in efforts to do that for which he is physically disqualified. Out-door meetings should be short; and in-door meetings are not usually any better for being protracted to inordinate length. The brethren will find that speaking with the face turned towards a high building, will be much easier than when directed towards an open space; for the sound, striking against the building, will reverberate, and considerable exertion will be saved. Care should be taken, however, not to interfere with the religious worship of others, for, though we may consider their views and manner of worship untrue and inconsistent, we have no right, and should have no desire to interrupt them.

Discussion should be avoided. Not because the principles we advocate will not bear investigation, for it is investigation that we desire and invite; but discussion, especially in the open air, very seldom leads to investigation. It only promotes contention. People too frequently argue and dispute merely for the sake of victory. Vanquishing an opponent, and not the exhibition of truth, is what those persons delight in, who make it their custom to raise a dispute upon every possible occasion. And those who congregate to listen, generally exhibit much the same feelings as they would in seeing a pugilistic encounter. We therefore say to the Elders, proclaim the truth in plainness, and leave those who hear to judge for themselves, but never condescend to jangle and dispute.

Preach that which you understand. Never attempt to explain anything which is mysterious and doubtful to yourselves. The first simple principles of the Gospel are what the people need, and what you are sent to proclaim. Repentance is what is specially required to be preached to this generation. The people have departed from the Lord, and have corrupted their ways; but if they will return unto him he will return unto them; but if they will not repent, he will arise in his anger and pour out his judgments, until they are utterly consumed and wasted away. Therefore, brethren, lift up your voices and call upon all people to repent and be baptized for the remission of their sins, that they may find favor with God and escape his indignation.

Some may not see any good in out-door preaching, but it is the only way of warning many persons who would never enter our meeting places or read our

publications. This is a day of warning. The wicked must be warned as well as the righteous gathered. The Gospel must be preached though all the world should reject it, that all may be without excuse in the great day of accounts. The fruits of our labors may not at once appear, but the day will come when we shall find that none of our efforts were in vain, if we work under the guidance and blessing of the Spirit of truth.

Testify to the world of the restoration of the Gospel and the authority of the holy Priesthood, and God will bear witness to your testimony in the hearts of your hearers who are honest, and though years may elapse before the seed you plant shall germinate, it will surely come forth and bear fruit to God's glory and your joy and satisfaction.

CORRESPONDENCE.

SCOTLAND.

Dundee, April 25, 1868.

President F. D. Richards.

Dear Brother,—As the time draws near when I shall have the privilege of gathering with the Saints to Zion, perhaps a few words regarding the past and present condition of the work of God in this Conference might not be out of place.

Over twenty-one years ago I yielded obedience to the requirements of the Gospel, and being at that time a youth of seventeen, partook of all the ardor and zeal manifested by most of those who have been laboring in the Lord's vineyard at, as well as since that period.

At the time of which I write, what is now known as the Dundee Conference was a District of that of Edinburgh, which was at that time ably presided over by Elder William Gibson. The Dundee District was under the care of Elder Hugh Findlay, a man whose name is still a household word in many families of the Saints. His zeal has been seldom equalled, and never surpassed by any of the numerous Elders who have since that time succeeded him, although in their turn they have faithfully discharged the important duties of their calling.

There are others still here besides your humble servant, who can remember with much warmth the terror which would sometimes seize upon some hireling priest, as member after member of his flock would drop off one

after another, through the efforts put forth by that faithful soldier of the cross. "The tailor chappie," as one of his reverend opponents contemptuously designated him, was far too much for such as choose to take up arms against the work of God. In those days, A. F. McDonald (now of Provo) also took a lively part in wakening up the stern sons of the North, and with the help that *lesser* lights could give him, warned the people that the kingdom of God was at hand, while more southern parts were favored with the labors of such able ministers of truth as W. C. Dunbar, W. A. McMaster, D. O. Calder, and many others.

After the settlement of what is now called Utah, many faithful Elders took an active part in declaring good tidings among the people in this neighborhood, and worked with much zeal for the welfare of the Saints. We have seen many exciting times, and many have embraced the Gospel who are now in Zion partaking of the blessings of a gathered people. With many others of my brethren, I have taken pleasure in helping the Elders who have presided here to advance the interests of truth among the sons of men, and have found delight in all my labors, knowing that my reward was sure.

On the departure of Elder J. K. Whitney, in 1866, I was appointed by President B. Young, jun., to preside over the Dundee Conference, and

since that time have labored with very great pleasure, and have ever felt a desire to impart instruction and counsel when it was required. I am very happy to say, that during the period named, the brethren in the Priesthood have labored with me without a single jar, as a result of which the Saints have felt blest, and as a rule have desired to advance with the rapid progress of the work they were engaged in. Elder Cluff has watched over us with a fatherly care, and his visits have been looked forward to, and back upon, with pleasure by all the Saints. Elders Gillies and Stevenson have worked in a very becoming manner, and have been supported by the brethren connected with them in the Branches.

At present we have better meetings, and more of the genuine enthusiasm of the Gospel, than we have had for some time past. About 30 have been baptized within the last four weeks, many of whom were members of the Church before, who, from different causes, lost the spirit of the work, but are now awakened to the importance of the times they live in.

I shall leave this place with a satisfaction of having done my best to bless my fellow-men, and am in the hopes that many of those who have labored with me will also be among the favored ones who will swell the numbers of the great gathering of 1868.

Yours most sincerely in the Gospel,
A. N. MACFARLANE.

LISLE LESTER AT A MORMON BALL.

EDITOR DAILY TELEGRAPH.

Having received a polite invitation to attend the Leap Year Party held in the 13th Ward Assembly Rooms last Friday evening, I forthwith engaged my gentleman attendant, and at the early hour of 8 o'clock joined the Leap Yearites at the hall. This being the first party I had the honor of attending among the Mormon people, it was only natural if I possessed a little of that article left us by mother Eve—namely, *curiosity*. The hall was crowded, when we arrived, with old and young. Although this party was not intended to represent the *recherche* gathering they are accustomed to having now and then at the Social Hall, we were quite happily entertained for a while in looking at the tasteful dress and habits, and the general happiness, that seemed such a relief to our formal staid gatherings, where too often the polite forms of society are so badly over acted, that they assume the absurd and ridiculous.

Miss Zina Young, the floor manager, particularly attracted our attention, not only for the responsible position she maintained, but for herself, her dignified manner and amiable, winning qualities that were evident in her

address and movements. Few ladies could grace such a position better than this dignified daughter of the President.

It has been our good fortune to participate in the dancing of nearly every nation in the world—Spanish, German, French, Russian, English, American, and Hawaiian, and we find the Mormons are not inferior to any in graceful carriage and good dancing—true, the waltz, that favorite of the German, the round dances, so beloved by the Spanish and Russian, are left out of the general order here, but it by no means marred the enjoyment of the dances, on the contrary, weariness was almost a stranger in the crowd—having none of those tiresome whirls which wear heavily upon all who participate in them.

The Hornpipe dance of two of the President's daughters formed a very pleasant feature of the evening, and was loudly applauded—they danced with great ease and grace, and we fancied we could trace a copy of a few of Miss Alexander's graceful steps in their lively feet. It became evident to me that people go to parties here for the sole purpose of enjoying themselves in both body and spirit.

The stiff formalities of "polite society," as it is termed among the Gentile world, give place to comfort, freedom, and happiness. The most remarkable feature of the evening was the absence of gossip. I did not hear any woman picked to pieces, or any one's history investigated with the curious wonder of "who are they," "what's their business," "where are they from," and "why do they do this," or "what calls them here?" I was perfectly surprised to find gossip was so foully alighted. Pardon me, brother Editor, but I should like to ask what is the *modus operandi* of treatment here that puts a quietus upon this custom and trait of human nature? If you have a recipe good for female character and sure cure of the disease, you would be doing a great kindness to pass it

around among the outside masses—mark it "glass—right side up with care," for it is invaluable, if it affects them as pleasantly, and gives rise to so healthy a condition of society in this particular as it has here.

That Leap Year Party is among many of the pleasant places to be remembered of our visit among the Mormon people, by whom we have been so generously and politely treated during our stay. May others who follow in our footsteps be as willing to acknowledge the gratitude for polite attention, and may it be their good fortune to attend as pleasant a gathering, and enjoy it as much as,

Yours truly,
LISLE LESTER.

Salt Lake City, April 6, 1868.

THE PREACHING EXPEDITIONS OF BRIGHAM YOUNG.

(*New York Herald.*)

The Mormons of Utah have in Brigham Young a wonderfully sagacious and industrious leader and ruler, temporal and spiritual. He superintends their politics, their business and social and family affairs, their religious obligations and observances, their charitable enterprises, their amusements, and nothing escapes him. Under his remarkably efficient management every available valley, every little oasis in the deserts of Utah has its prosperous settlement of thrifty Mormons, and they have literally in these settlements among the plains and mountain valleys made "the desert blossom like the rose." It is his practice, among other things, to make frequent excursions or preaching expeditions among these settlements, from two days' to six or eight weeks' duration, and always to the advantage of the settlements visited, and especially conducive to their material prosperity, in telling his people what to do and how to do it, from the excavation of an irrigating canal to the enclosing of corn or cotton fields, or the

opening of a mine, or the building of a factory.

His latest reported preaching visit was to a two days' religious festival of the Saints at the town of Provo. He generally goes in state, accompanied by a large body of elders, apostles, etc., and at most of his church meetings on such occasions there are several speakers who prepare the way for the great event of the reunion—a familiar talk from President Young, as they affectionately call him. In this manner, with a round of discourses two or three times a day, this two days' meeting at Provo (Saturday and Sunday) was conducted, and on Monday morning the municipal election came off, when, there being but one ticket in the field, it was unanimously elected. The religious exercises of Saturday were diversified in the evening by the attendance of the President and party at the theatre. The programme was "Aurora Floyd," with "Jemima" as the afterpiece. The reporter of the Salt Lake *Evening News* says "the

theatre is very convenient, the scenery very tasteful, and the want of skill in the playing was made up in the universal good humor of the people." Where they have no theatre for these grand occasions they have a ball, and what with their plurality of wives and their amusements, to the men of Mormonism, at least, President Young knows how to make his religion at-

tractive. Is it any wonder that this man is regarded by his followers as the anointed prophet of the Lord, their sovereign ruler, guide and friend? And in this single fact is not the way clearly pointed out, and the only way—a treaty with Brigham Young—for a peaceable abolition of Mormon polygamy in the United States in the peaceable removal of the Mormons?

SUMMARY OF NEWS.

—o—

A CHURCH AND STATE MAN.—Lord Eldon, although a great stickler for the Church, seldom or never attended public worship. A parasite spoke of him to a friend as a "pillar of the church."—"Say, rather, a buttress," was the reply; "for you never see him inside."

BERLIN, May 7.—A serious gas explosion occurred in the Kursstrasse to-day, destroying the fronts of a number of houses. Several persons within doors and passers by in the street were killed, and others severely injured. The explosion caused a fire, which was not extinguished for two hours.

The railway over Mount Cenis was formally opened the week before last. Passenger traffic will not, however, be regularly conducted for a few weeks, the Minister of Public Works having directed that during the next month goods trains only shall run, so as to afford those in charge of the trains an opportunity of gaining a better knowledge of the route.

A newly arrived emigrant in America, in soliciting work, stated that he wanted the money he hoped to earn to send home to Ireland, "where," he added, "I have a wife and seven children, and never saw one of them." This seemed such a bald and stupid lie, that the person to whom he was making application for work angrily exclaimed, "How dare you tell me such stuff! How could you have a wife and seven children in Ireland without ever having seen one of them?"—"Because, your honor, the one I never saw was born after I sailed for Ameriky."

The *New York Herald* of April 22nd says—The Secretary of the Interior is in receipt of a telegram from General Dodge, Chief Engineer of the Union Pacific Railroad Company, stating that on the 16th inst. the rail was laid upon the summit of the mountains in the presence of a large number of distinguished army officers and citizens. According to Blinkerdorfer's survey the railroad crosses the mountains at this point at an elevation of 8,242 feet, being the highest point reached by any railroad in the world.

The authorities of the British Museum, we hear, are treating for the purchase of the large Japanese library of the late Mr. von Siebold. The latter gentleman was long resident in Japan, and possessed the privilege, rarely accorded to foreigners, of collecting books in that country. During his lifetime he made a cession of a number of books to the Dutch Government. His remaining library consists of several thousand volumes, exclusively in Japanese, on literary, scientific, and historical subjects, of which a French and English catalogue is being compiled, under the care of M. Fotheringham, Professor of the University of France, assisted by a learned Japanese, who has accompanied Mr. von Siebold, jun., to Europe. This catalogue, when completed, will afford a key to the hitherto little known subject of Japanese literature.—*Athenæum*.

AN ENGLISH CHURCH AT DRESDEN.—On Thursday, April 16th, a large concourse of the English inhabitants of the Saxon capital assembled to witness

the laying of the foundation stone of an English church here. It had long been the wish of the English residents in Dresden to have a place of public worship for themselves, but owing to various reasons, among which the inability to raise the necessary funds was the most important plan, though it had several times been attempted to be put into execution, never led to anything. The Saxon municipal authorities having, however, very kindly offered the British minister a piece of ground, free of all expense, in the most beautiful part of Dresden, for the erection of a church, and an English lady having generously subscribed the handsome sum of £4,000 towards the execution of the project, the Rev. J. Kitto, the British chaplain, lost no time in making preparations for the good work. The design for the structure is by an English architect who came over here expressly for the purpose of surveying the ground. The weather luckily favored the ceremony of laying the foundation stone, many hundreds of persons assembled, not only English, but many Americans belonging to the English congregation. The Rev. J. Kitto, assisted by the Rev. H. Smart, officiated in the service. Mrs. Goshen, the mother of the well-known member of Parliament and ex-Minister, who was the person contributing the handsome sum above mentioned, was present and herself handled the trowel and mortar. This lady, who has been some years a resident in the town, has declared herself willing to defray any extra expenses. By next Christmas the edifice will probably be completed, and the English of Dresden will then have the satisfaction of possessing a place of worship exclusively to themselves. The new building is to bear the name of All Saints' Church.

DISASTROUS FLOODS IN NEW ZEALAND.—The Wellington correspondent of the *Panama Star* and *Herald* gives the following particulars of the destructive floods which have devastated New Zealand:—"The gale struck the east coast of the middle island a little north of Dunedin in all its fury, rain falling in torrents all the time, and swept from there up the coast northward, losing much of its force before it reached us in the north island. In Dunedin—and indeed all through the province of Otago—the destruction by floods was immense. The streets were flooded, five feet of water being in many of them; and in the outskirts houses, bridges, fences, crops, and stock were destroyed. At Lobara station nine persons living in two houses were drowned. One whole township, Outram, has been blotted out of the map. At Oamaru the destruction of crops, houses, and flocks has also been severe; but to these casualties in this district must be added the wrecks on the coast of two fine vessels, the *Star of Tasmania* and the *Water Nymph*, as well as a smart little coasting steamer, the *William Uriskin*. The schooner *Otago* also was wrecked a few miles lower down on the coast, all hands being saved. Coming northward, we find that the province of Canterbury has suffered fearfully. Fences, crops, and flocks have here, as well as in other places, been everywhere destroyed. Bridges have been washed away, one of them across the Selwyn river having been only recently erected at a cost of £70,000. Run-holders have lost sheep by the thousand and tens of thousands; thousands of acres of wheat, barley, oats, and rye have disappeared, and in fact such ruin spread broadcast as I could fail to give an adequate idea of in pages of writing. In Marlborough and Wilson the same damage is everywhere seen. In the latter place, over seven inches of rain fell in one day. At Napier the ship *Echimga*, which had 1900 bales of wool on board, and was nearly ready to sail for England, lies now a wreck on the western spit. In Auckland and Taranaki the gale has been felt, but its consequences have been comparatively trifling. Such is a brief summary of the most fearful time through which probably the colony has ever passed. It was not of long duration, fortunately, but it was frightfully sharp. In the short space of twenty-four hours, half a million of pounds sterling has been lost to the colony. Many persons have been killed, and thousands have seen the results of years of toil swept away, themselves thankful to escape with bare life."

DIED:

- FROST.**—At Spanish Fork, Utah, of whooping cough, March 16th, 1868, Mary Georgiana Ann, daughter of John Henri and Mary Frost, aged 2 years, 5 months and 6 days.
- WILLIAMS.**—In G. S. L. City, March 28th, 1868, of inflammation, William Andrew, son of Thomas Pernery and F. Williams, aged 1 year, 4 months and 4 days.
- GODFREY.**—In South Cottonwood, Utah, February 25th, 1868, Charles Godfrey, aged 38 years, 10 months and 20 days.
- OLDROYD.**—In Fountain Green, Utah, February 29th, 1868, the infant son of Peter and Mary Oldroyd, aged 7 months and 3 days.
- GERRARD.**—Of child birth, in Little Cottonwood kanyon, on the 30th March, Elizabeth Tripp, wife of Thomas Gerrard, aged 41 years, 6 months and 5 days. The deceased was baptized in England about sixteen years ago by John Chislett, and emigrated to this country in 1856. Before leaving England she resided in the Liverpool Branch, and through her uniform kindness and excellent deportment while there, she gained the universal love and esteem of all who were acquainted with her. This character she has maintained since her arrival here. Her loss will be severely felt by her husband and children.
- HILL.**—At St. Thomas, Par Ute county, Arizona Territory, on the 15 of March, 1868, Samuel Payne Hill, son of Samuel H. and Audrey E. Hill; born March 15th, 1868; also Audrey E. Hill, in child bed, on the 18th of March, 1868.
- The deceased Audrey E. Hill, was the child of James and Charlotte Payne, was born in Woolwich, Kent county, England, September 9th, 1843, was baptized into the church when eight years of age and emigrated to this country in the fall of 1866. She was married to brother Samuel H. Hill, the 11th of May, 1867, and left G. S. L. City with her husband for the Muddy, to which place the latter had been called at the last October conference.
- SMITH.**—Drowned, in Draper, Utah, March 30th, while in a fit of epilepsy, Henry Cottrill, son of Catharine wife of A. W. Smith aged 19 years.—*DESERET EVENING NEWS.*
- ROBERTS.**—At Sutton, Pembrokeshire, of consumption, April 21st, 1868, Elder George Roberts aged 70 years, in full faith of the Gospel.

POETRY.

TREASURE IN HEAVEN.

"What I spent, that I had; what I kept, that I lost; what I gave that I have.—
OLD EPITAPH.

Every coin of earthly treasures
We have lavished upon earth
For our simple worldly pleasure,
May be reckoned something worth;
For the spending was not losing,
Though the purchase were but small:
It has perished with the using;
We have had it—that is all!

All the gold we leave behind us
When we turn to dust again,
(Though our avarice may blind us,)
We have gathered quite in vain:

Since we neither can direct it,
By the winds of fortune tossed,
Nor in other worlds expect it;
What we hoarded—we have lost.

But each merciful oblation,
(Seed of pity wisely sown,)
What we gave in self-negation,
We may safely call our own.
Thus of treasures freely given,
For the future we may hoard,
For the angels keep, in heaven,
What is lent unto the Lord.

SAXE.

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FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30, FLORENCE STREET, ISLINGTON
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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"SEEK YE THE LORD, ALL YE MEAK OF THE EARTH, WHICH HAVE WROUGHT HIS JUDGMENT
SEEK RIGHTEOUSNESS, SEEK MEEKNESS: IT MAY BE YE SHALL BE HID IN THE DAY OF THE
LORD'S ANGER."—Zephaniah ii, 3.

No. 21. Vol. XXX.

Saturday, May 23, 1868.

Price One Penny.

THIRTY-EIGHTH GENERAL CONFERENCE.

[CONTINUED FROM PAGE 313.]

Monday, 2 p.m.

A vast congregation of people had assembled together by the time for commencing the afternoon meeting.

The choir sang the hymn commencing "An angel from on high." Prayer was offered by Elder Orson Pratt; after which the choir sang an anthem.

Elder George A. Smith dwelt upon the importance of keeping the Sabbath day holy, quoting from the revelations in the book of Doctrine and Covenants, 149 page and second section, and 160th page and fourth section, where it is enjoined upon the Saints to observe the Sabbath day. We should not work on that day, but we should meet together to offer up our oblations and sacraments to the Lord. And not only is it right in a religious view, being a command of God; but it is also necessary that the human system should have regular seasons of resting, when it can relax from the constant strain of work, and these the Sabbath affords. He referred to the efforts made to gather the Saints, and

said that though much had been done, much remains to be done; and he urged the preparing of teams and wagons, food, &c., to bring them from the railway terminus. He advocated fish-culture, maintaining that fish can be as easily and as cheaply raised as any kind of food, and is superior to the flesh of animals. Silk making and silk manufacture were urged by him as a most profitable branch of industry. Our climate and soil are excellent for these purposes, and we possess advantages such as can be found in few, if any other places on the earth, for keeping worms and obtaining an excellent quality of silk. We can have silk as cheaply as we can woollen and cotton fabrics, though it is much richer and more durable.

Elder George Q. Cannon said that to properly enjoy the blessings within our reach, we must pursue a course to prolong our lives and preserve our health. Abstinence from stimulants, such as tea, coffee, tobacco, and alcoholic liquors, is not only desirable but

necessary ; and the very sparing use of beef and mutton in hot weather is conducive to health, while swine's flesh should be entirely abstained from. But we must have sufficient variety of food, not a great variety at every meal, but our food varied at different times, that the stomach may be kept healthy and the appetite unpalpated. He advocated the importance of fish-culture, and the value of fish as an article of diet, which was declared to possess brain-making material to a greater extent than any other kind of animal food. Simplicity of diet is necessary, so that the digestive powers may not be overburdened, and that our wives and daughters may not be overtaken with unnecessary household duties.

President B. Young referred to the efforts made in the beginning of cotton growing to get machinery introduced, and to the labors which have been performed by the Saints. He instructed the congregation on the use of meat, and said it was the will of the Lord that this people should cease eating swine's flesh. We should cultivate fruit to a still greater extent than we now do. And fish, as an article of food, is as healthy as any animal food that we can eat. He recommended the sisters to organize Relief Societies where it has not been done, and to organize societies to take the lead in fashions and in everything good and useful ; called upon the Bishops to plant rye, that the straw might be used in braiding hats and bonnets ; and urged the raising of silk, and the carrying out the counsels given with regard to home manufactures and other means requisite to make us independent in supplying our wants.

Singing, anthem, "Blessed is he whose transgression is forgiven." Prayer by Elder John Taylor.

Tuesday 7th, 10 a.m.

Singing, "The towers of Zion soon shall rise." Prayer by Elder Ezra T. Benson. Singing, anthem, "O, come let us sing."

Elder John Taylor glanced at what has been performed by the Saints during the past thirty-eight years, since the Church was organized, in spread-

ing the Gospel and extending a knowledge of truth among mankind. The principles which we have proclaimed, and others which are yet to be taught, are not new, as many in the world say, but they are as eternal as the heavens, and only appear to be new to degenerate man, who is sunk in ignorance and knows not the purposes of God nor understands the principles of truth. The Gospel has been revealed to raise those who will obey it from the low condition in which it finds them, to salvation and exaltation. We have been so enveloped in ignorance and evil, that it is often difficult to discern between truth and error, between good and evil, between light and darkness. Many think they have the most perfect right to do, eat, drink, and wear whatever they please, no matter how injurious it may be. As moral agents, as members of society, as beings endowed with the power of procreating our kind, we have no right to do or partake of that which will injure our bodies, shorten our lives, or excite us to wrong doing. We are accountable to God for abusing the tabernacles and powers which he has bestowed upon us ; we are responsible to society of which we are members, for our actions in society, and our influence for good or evil ; and we have no right to entail disease, suffering, and enfeebled organizations upon our posterity. He took up the subject of home manufactures, and cited the examples of France and Britain, nations which trace their greatness to, and base it upon their manufactures. If we wish to be independent, we must be self-sustaining. President Young has led the way in the cultivation and manufacture of cotton, and in the manufacture of wool, and in other things ; and his example is being followed. He is now leading out in silk. There is a duty devolving on the Saints that they should cease to pattern after the world in foolishness ; to live as servants of God and obey his laws ; and to strive earnestly to follow the examples set before them, in the initiative steps to becoming self-sustaining.

Elder Ezra T. Benson testified to the joy he experienced in obeying the principles of the Gospel. He referred

to the efforts made to gather the Saints this coming season, and urged a continuation of them until the work proposed to be done is accomplished. He exhorted the Saints to obedience and diligence in righteousness, and to hearken to the word of the Lord, that they might realize their desires and become indeed Saints of God. In advocating abstinence from stimulants and heating food, he cited the case of Daniel and his associates in Babylon, who refused to use the rich viands of the King's palace, and grew ruddy and fat on pulse and other simple articles of food. Other examples were cited to show the superiority of abstinence from strong drinks and of a simple diet, such being conducive to sound health and life. The work we have to perform is binding on every Latter-day Saint; it is that we obey the requirements of heaven, purify ourselves, and carry out the counsels given unto us from the Lord through his servant, President Young.

Singing, anthem, "Make a joyful noise unto the Lord, all the earth."
Prayer by Elder George Q. Cannon.

2 p.m.

At the hour for commencing meeting, the immense building was crowded, a large number being compelled to stand.

Singing, "Ye ransomed of our God."
Prayer by Elder Orson Hyde. Singing, "Great is the Lord and marvelous."

Elder Orson Hyde expressed his gratitude to God for the privilege of meeting with, and having the opportunity of speaking to so vast a congregation. He spoke on the Word of Wisdom, and dwelt upon abandoning the use of swine's flesh, as soon as it can be done, by the introduction of more healthy substitutes. Greater varieties of food must be obtained. Among these rice might be named. Upland rice can be produced here cheaply and with good results. We should grow more fruit and greater varieties, so that we can have fresh fruit all the year. He referred to the coming season's immigration, and exhorted the people to have liberal feelings in preparing for sending to the

railway terminus to bring the immigration here.

Elder Hyde took up the subject of home manufactures, and gave a practical illustration of his faith in it, by the suit of clothes in which he stood to preach, the yarn of which was spun, and the cloth made by his own family, and he took pleasure, he said, in wearing it for their sakes. He encouraged the culture of silk, and spoke in hopeful terms of the future, though the prospects are fair for a more than liberal supply of grasshoppers. He believed that the Lord would preserve his people, though they may be scourged a little to teach them to prize the counsels given them for their salvation, present and future. He urged upon the Saints the adoption of the principles of dietetics laid before them during the present Conference.

Elder Orson Pratt said the Latter-day Saints had covenanted to serve the Lord, not for a time, but for all time; and that meant to do the will of the Lord when it is known, whether commanded or not. The Word of Wisdom had not been given as a command when it was revealed, because of the weaknesses of the human family; for they would have risked the penalty of disobedience, sooner than obey it, had it been a command. Thirty-five years, on February last, have elapsed since the Word of Wisdom was given, and it is time we had learned to do the will of God in this matter, as well as obey his commandments, when made known to us.

The speaker reasoned at length on the relations of the lower animal creation to the human family, and the uses for which they have been made. He quoted various Scriptures and revelations to show that they were made to be used by man with care and judgment, and not to be destroyed, when necessity does not require it. If we wantonly kill the wild animals around us that can be used for food, we might see the time when we would be glad that our sage plains were filled with them. The glorious time of peace that will be enjoyed in the millennium, will see the brute creation robbed of their ferocity and their savage nature changed; and we should now view them as the creatures of our

Father and God, and not destroy them in wantonness.

Singing by the choir. Prayer by Elder Wilford Woodruff.

Wednesday 8th, 10 a.m.

Singing, "What wondrous things we now behold." Prayer by Elder Erastus Snow. Singing, glee, "Pull away cheerily."

Elder Erastus Snow reasoned on the foolishness of those who, having gathered to these valleys from the nations to serve God and help to build up his kingdom, allow themselves to be led away after the things that perish, striving to find gold and precious metals, associating with the wicked and ungodly in seeking wealth, and casting away the pearl of salvation that they may lay hold of things of little value, and which, if obtained, soon pass from the possession of those who have sacrificed so much to gain them. All things are for the Saints; and though the wealth of this world has been claimed for so many ages by the Adversary, the Saints are the rightful heirs to it, and it will yet be given into the possession of those who remain faithful. How foolish, then, for them to seek to obtain wealth in ways forbidden by the Lord! The development of manufactures and producing articles of usefulness and value, are of infinitely more worth to us, than the discovery of any number of gold and silver mines.

He recommended all who have not declared their intentions of becoming citizens of the United States, to do so, and prepare themselves for exercising the right to express themselves at the ballot-box for their representatives and rulers, when circumstances and legislation shall place the citizens of this Territory in that position.

This season's immigration was referred to, and continued liberality towards it was encouraged. Instead of dreading the locusts, we should exercise faith in God, who can control their movements. We have been tried in this way before, and if we should be again, all right; let us learn wisdom from experience. The speaker advocated the exercise of the Gospel feeling of charity towards the Lamanites. Though savage, blood-thirsty and

cruel, they have a work yet to perform in the future; and are preserved by the Lord for its accomplishment. But all who are exposed to Indian attacks and depredations should exercise the utmost vigilance, and yet with constant watchfulness they should possess generous feelings, and be able to deal in justice with the savages.

He spoke in an interesting manner of the condition of the settlements on the Muddy, stating that those who had gone down south to St. Thomas last Fall are prosperous and doing well. A number of those who went to St. Joseph, were induced to go farther up the river to settle, and returned disappointed, which threw them back for six weeks or two months; but now they are bidding fair to do well. He advised those who were called to go there last Fall, and have not yet done so, to honorably fill their mission, and preserve their usefulness and the spirit of the work of God.

President H. C. Kimball said if anybody wished to see a miracle, they had only to look upon the congregation before him, and look back over the growth of the Church from the time when the entire members of it could be seated in a small room; and we are increasing rapidly. He urged the exercising of increasing watchcare over our growing sons and daughters. They should all attend meetings regularly, learn the principles of truth, and grow up to be more useful. He was in favor of ordaining the boys to the Priesthood, and watching and training them with great care, that they might learn of the power and importance of the blessing thus bestowed upon them. The spirit and sealing power of Elias are with President Young, to seal together the fathers and the children, that they may be one, and that the whole people may be united in working out salvation. We should all take a course to save our offspring; and the man who cannot save his children—his family, cannot save himself.

Singing, seraph's anthem, "Our King is risen indeed, hallelujah." Prayer by Elder Ezra T. Benson.

2 p.m.

Singing, "Come, O thou King of

ings." Prayer by Elder Lorenzo Snow. Singing, anthem, "I will sing of the mercies of the Lord."

President B. Young presented the First Presidency and Twelve Apostles to the Conference; and Elder George Q. Cannon presented the rest of the Authorities of the Church in the following order. All were sustained, and every vote was unanimous.

Brigham Young, President of the Church of Jesus Christ of Latter-day Saints, Heber C. Kimball his first, and Daniel H. Wells his second counsellor.

Orson Hyde, President of the Quorum of the Twelve Apostles, and Orson Pratt, sen., John Taylor, Wilford Woodruff, George A. Smith, Ezra T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow, Franklin D. Richards, George Q. Cannon, and Joseph F. Smith, members of said Quorum.

John Smith, Patriarch of the Church.

Daniel Spencer, President of this Stake of Zion, and George B. Wallace and Joseph W. Young his counsellors.

William Eddington, John T. Caine, John L. Blythe, Howard O. Spencer, Claudius V. Spencer, John Squires, William H. Folsom, Emanuel M. Murphy, Thomas E. Jeremy, George W. Thatcher, Peter Nebeker, and Charles S. Kimball, members of the High Council.

John Young, President of the High Priests' Quorum, Edwin D. Woolley and Samuel W. Richards his counsellors.

Joseph Young, President of the first seven Presidents of the Seventies, and Levi W. Hancock, Henry Herriman, Albert P. Rockwood, Horace S. Eldredge, Jacob Gates, and John Van Cott, members of the first seven Presidents of the Seventies.

Edward Hunter, Presiding Bishop, Leonard W. Hardie and Jesse C. Little his counsellors.

Samuel W. Ladd, President of the Priests' Quorum, William Carmichael and Robert Price his counsellors.

Adam Spiers, President of the Teachers' Quorum, Henry I. Doremus and Martin Lenzi his counsellors.

James Leach, President of the Deacons' Quorum, Warren Hardie and Charles S. Cram his counsellors.

Brigham Young, Trustee in Trust for the Church of Jesus Christ of Latter-day Saints.

Daniel H. Wells, Superintendent of Public Works.

Truman O. Angel, Architect for the Church.

Brigham Young, President of the Perpetual Emigration Fund to gather the poor, Heber G. Kimball, Daniel H. Wells, and Edward Hunter, his assistants for said fund.

George A. Smith, Historian and general Church Recorder, and Wilford Woodruff, his assistant.

The names of the following brethren, who are called to go on missions to preach the Gospel, were then read to the Conference, and a vote taken if the people would sustain them by their faith and prayers, which was unanimous;—

Lewis Grant, Sessions' Settlement; M. F. Farnsworth, Salt Lake City; Wm. C. Thomas, Brigham City; Wm. Jackson Bell, Provo City; George Teasdale, Salt Lake City; Haden W. Church, St. George; Owen Dix, St. George; John Hawley, Pine Valley; Newton Adair, Washington; James E. Fisher, Provo Valley; John Albiston, Cache Valley; Hans Peterson, Hyrum, Cache County; Lucius Peck, Salt Lake City; O. H. Riggs, Salt Lake City; Lyman Shaffer, Provo City; John Hindley, Salt Lake City and American Fork; Peter Nebeker, Salt Lake City; Theodore B. Lewis, Cottonwood, Salt Lake County; Edmund Eldredge, Coalville; Josiah M. Ferren, Ogden Valley; Hyrum B. Clemons, Coalville; William Howard, sen., Big Cottonwood.

President Young then gave to all of the young brethren over twenty years of age missions to marry and make homes for themselves, and the young sisters to learn household and domestic duties. He recommended the sisters to organize societies for silk culture and other useful purposes, and to get straw and make their own hats and bonnets. He instructed mothers how to take care of their children, that they may be clean and nice and beautiful, and pleasant to look upon; and he advised the Bishops to keep these counsels before the people. He instructed the congregation on various

practical matters, showing the young people whom he advised to marry, how they can make for themselves comfortable and pleasant and happy homes. Fish culture, poultry raising, wool growing, flax culture, and other branches of industry, were dwelt upon in an interesting and most instructive manner.

During the course of his remarks, he strongly urged the brethren not to go hunting gold nor gold mining, but to stay at home and attend to the duties which are here for them to perform, and they will prosper.

Elder Lorenzo Snow touched upon the practical character of the counsels given and requirements made of us, showing a similarity, in this respect, between them and those given to an-

cient Israel, the results desired in either case being to communicate knowledge by which those who lack it can learn to take care of themselves, and organize from the elements around that which will sustain life and contribute to make it comfortable, enjoyable, and happy. He treated upon the elevating nature of the Gospel, and dwelt at some length on the evil results of going gold hunting.

Singing, "Lo, the Gentile chain is broken," with chorus.

The Conference was adjourned till the 6th of October next, at 10 o'clock in the morning, to meet in the New Tabernacle. Benediction by Elder George A. Smith.

EDWARD L. SLOAN,
Clerk of Conference.

STARVING AND ARMING.

The following letter appeared recently in the *Morning Star* :—

Sir,—There are two series of facts that in these days force themselves on our attention from all parts of Europe, though there are very few who reflect upon the close connexion which exists between the two. The first relates to the terrible distress which prevails among large classes of the people in almost all European countries ; the other to the enormous and ever-increasing extension which the Governments are giving to their naval and military armaments.

For many years past there has not been so general and bitter a cry of suffering, ascending to heaven from all parts of the world, as we find to-day. Of the widespread destitution and misery in our own country, I need say nothing. Your own columns and those of your contemporaries abound day by day with evidences of its extent and intensity. Men and women and children dying of famine in the midst of us ; thousands of honest and industrious working men,

"Who beg their brothers of the earth
To give them leave to toil ;"

and, failing to procure that leave, are forced to parish relief or the doles of

charity to keep on a lingering and miserable existence ; skilled artizans fain to earn sixpence a day at the stoneyards as their only alternative from starvation.

If we go to France, the same scene of distress meets us everywhere. I say nothing of the dreadful state of disease and famine which prevails in Algeria, of which the Archbishop of Algiers declares that "calculations, which are not exaggerated, bring the number of victims within the last six months to above 100,000." In Paris we read of twenty charity soup-kitchens, distributing daily from 40,000 to 50,000 portions, and of the authorities of the city doling out fuel and bread in large quantities, to save the people from utterly perishing. The managers of the "public relief" for Paris have received a subsidy of nearly 400,000*fr.* from the Minister of the Interior, and they are at their wits' end to make it go far enough. In the provinces it is no better. The *Avenir National*, in a recent number, says : "Most distressing news reaches us from the north, centre, and south of France. It is no longer Lyons, Nantes, Rouen, and Roubaix alone that are besieged by misery. The *Gironde* tells

us that at Bordeaux the number of the poor who publicly clamor for bread or work has assumed most unexpected proportions ; it has been thought necessary to double the sentries at the Hotel de Ville, and to place a strong body of police at the main entrance, which is constantly encumbered by a famished crowd. At Lille, Auxerre, Limoges, and many other places, the *bureaux de bienfaisance* have been driven to resort to exceptional measures."

Let us then pass on to Prussia, and what do we find? The last tidings from Eastern Prussia is in a letter from Dantzig just published in our journal, which says : "The most horrible distress prevails in the towns and rural districts of this country, and if the State does not come to the aid of the populations who are suffering from hunger, the greatest calamities are to be reared. At Conitz, Buchens, and Bockun the want is also terrible." The Cologne Gazette mentions that the number of families in Eastern Prussia which require relief is 3,500, spread over thirty-five districts. The Sanitary Commission of one of those communes has published a letter denying assertions made by the semi-official press to the effect that the distress was much exaggerated. "The misery," adds that communication, "is indescribable ; men, women, and children are huddled together completely destitute in the forest, on litter of straw. Many are attacked with typhus fever, and the greater part are dying of hunger." But it is not in that portion of the kingdom only that the pressure of suffering is felt. The *Zukunft* of Berlin of a week or two ago says : "The distress of East Prussia is not an isolated phenomenon. It prevails more or less in the various provinces of the monarchy. In the richest regions, in the most populous towns, there are murmurs which have not been heard for a long time. The communes are struggling against deficiencies which are crushing them. The stringent means employed to get in the taxes, which was rare to use formerly, are now of frequent occurrence. Business is at a standstill ; employers dismiss their workmen or reduce their wages ; families are driven to inferior lodgings ; the number

of servants is diminishing ; privation, misery, are words which are heard everywhere. If the distress has not reached the intensity which it has in East Prussia, it threatens all parts of the State, and in the course of some months may lead to the same sad results."

If we go further east we shall hear the same tale. "The position of Polish Galicia," says the *Moscow Gazette*, "in consequence of the deficient corn harvests, is frightful. Their population is threatened with a famine. The representatives of that province have solicited at Vienna a loan of a million of florins, but the Austrian finances are in such a critical state that the urgent request has not been taken into consideration."

For the famishing people of Finland, the Society of Friends are raising a generous subscription, and in an appeal they have just issued for more help, they cite a letter from Mr. Campbell, the British consul at Helsingfors, which draws a melancholy picture of the condition of that province. "The harvest throughout the grand duchy," he says, "has this year been a perfect failure, and I assure you no words of mine can describe the misery, suffering, and sickness at present prevailing from one end of this unhappy famine-stricken country to the other. Iceland moss, pine-tree bark, and peas straw, ground up together, and mixed with a little flour, is the only food wherewith the mother can now feed her child, and the only food on which thousands will be dependent for many months to come."

These examples of extreme distress are only the outward symptoms of the general condition of discouragement and depression which exists throughout Europe. Everywhere we hear of enterprise paralyzed, commerce languishing, credit failing, securities depreciated, and men's hearts failing for fear, and for looking for the things that are coming on the earth !

But, in the meanwhile, what are the Governments of this distressed, paralyzed, famishing Europe doing? Oh, they are in full feverish activity, organizing their armies, navies, and militias, forging rifled cannon, manufacturing minie rifles and chassepots

by the million, building iron-plated ships, constructing new fortifications, stimulating with lavish rewards of infernal machines, and giving the utmost possible development to the art of destroying life and property. The people ask for bread, and they give them bullets. They cry out for education, and they offer them the universal military drill. Whatever trade languishes, the trade of blood is flourishing and luxuriant. While millions of the people are perishing, or nearly perishing, of cold, nakedness, famine, disease, and despair, the treasures wrung from their toil and industry for the maintenance of large armies and the manufacture of murderous weapons, must be had at any hazard, and be lavished without stint. If the peasants of Eastern Prussia are lying on litters of straw in the forests, and dying of hunger and fever, Count Von Bismark can tell them for their consolation in their last moments, that he is rapidly furnishing the Prussian army with the new 'chassepot' rifle. If the people in the towns of Southern France are crowding around the Hotels de Ville clamoring for bread in such menacing crowds that they have to be kept back by a double force of police, Marshal Neil can inform them that the dignity and glory of France is pro-

vided for by a measure which will compel nearly every able-bodied young man in the country into some form of military service. If there are tens of thousands of our working men who can earn barely enough to keep famine from the door, will it not be an unspeakable comfort to them to hear from the lips of Sir John Packington, or the Right Hon. T. L. Corry, that we have the finest iron-plated fleet in the world, if there were only the slightest certainty that it could float or fight when necessary; or that the guns, with which it has been furnished at so ruinous cost, would be of any use when wanted?

The mere pecuniary cost of the European armaments is now so prodigious as to be almost incredible. In a very able article which appeared in the *Economist* a few weeks ago, the writer estimates that cost, including the loss arising from the forced abstinence of the men engaged in them from reproductive labor, at £200,000,000 a year. Enormous as this sum is, I believe it is considerably understated. M. Larroque, who has been carefully studying this subject for many years, calculates in his work, "*De la Guerre et des Armees Permanentes*," the amount at more than £260,000,000 a year.

[CONTINUED ON PAGE 331.]

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MAY 23, 1868.

INSTRUCTIONS AT THE GENERAL CONFERENCE.

THE Latter-day Saints in Utah are making rapid progress in everything that tends to make a people happy, wise, and great. Their present prosperous condition is due to their compliance with the heaven-inspired counsels of their leaders. Their advancement has been in proportion to their obedience. Faithful obedience to the instructions of the Authorities of the Church has always resulted in blessing and prosperity. Disobedience has in every instance brought the opposite. This proves that the heads of the Church are wise men, and that their counsels are the word of the Lord.

One of the most complete answers to the evil reports concerning the character and intentions of those servants of God, is embodied in the instructions given by them at the last General Conference in Salt Lake City. The discourses delivered by President Young and the Twelve on that occasion, were brim-full of rich and glorious truths. Not mere efforts of oratory, adorned with pretty thoughts and flowery sentences, but speeches pointed with heavenly principles, plain, sound, and practical. If the people who were so highly favored as to listen to those teachings, will carry them out in every-day life, nothing under the heavens can prevent them from becoming a great nation.

One great distinction between the religion of Christ and the theology of men is, that while the latter is directed towards what is called "the salvation of the soul," and points to some future state for its benefits, the former is adapted to the condition of man as he is,—a being composed of body and spirit,—and brings to him present blessings and salvation, both temporal and spiritual, as a foundation upon which to build for eternity.

The instructions given at the General Conference were of this nature. The people were shown that the Gospel not only taught them to pray and to preach, but how to enjoy and perpetuate life upon the earth. How to make farms, to build houses and cities, to plant trees, to beautify and adorn their possessions, and to develop the resources of the earth and convert them to their own use and benefit. Instructions were imparted upon the preservation and cultivation of the powers of the body as well as of the mind,—what to eat, drink, and avoid, so as to promote health and longevity. Abstinence from all stimulants was recommended. Tea and coffee, as well as tobacco and spirituous liquors, were shown to be injurious to the system, and not ordained of God to be used according to the common custom. The Saints were also counselled to discontinue the use of swine's flesh, and, indeed, to use flesh of any kind sparingly. The indiscriminate and unnecessary slaughter of animals was shown to be displeasing to God, and that man would have to give an account for the use he made of all things that are placed in his power. The cultivation of rice and fruits of various kinds, and the raising of fish and poultry, were strongly advised, and directions were given how to accomplish this in a desirable and profitable manner.

The object of this teaching was not only that the Saints might be healthy in body themselves, but that they might bequeath to their posterity the inestimable blessing of a sound and vigorous constitution. As the sins against nature which parents commit are visited upon their children, so the benefits derived from obedience to the laws of life and health are also transmitted to their offspring. And the fruits of these teachings will appear not only in the present, but in the future generations of the people of God.

Utah is surrounded by mining regions, where the "precious metals" are abundant, but they were shown that gold is not true wealth, and that nations had made themselves great through manufactures and the cultivation of the soil, but not through gold digging. The Saints were therefore counselled to stay at home, and raise from the elements those things that promote life and happiness. They were instructed upon the cultivation of mulberry trees and silk worms, and the raising and manufacture of silk, cotton, and wool. They were exhorted to become a self-sustaining and independent people, by manufacturing all they need for their own use, without having to depend upon

foreign resources for either the raw material, the manufactured article, or the fashion of anything to wear; and to strive for excellence in all their productions.

While attending to these essential temporal affairs, they were instructed in their duty to God and to each other. To keep the Sabbath day, to live before God every day so as to have his Spirit for a constant guide and companion, to have no quarrelling nor litigation, and to provide a liberal education for their children, and bring them up in the way of the Lord. And while enjoying the benefits of freedom and plenty themselves, not to forget their brethren and sisters in distant nations, but to give liberally of their substance to bring the scattered Saints from bondage and poverty, to share with them in the favors of heaven.

This is a brief summary of the chief topics enlarged upon by the President and the Twelve at the late Conference. If the people follow the instructions of such leaders, how can they fail to become happy, wise, and great? The world wonders at their great prosperity and their marvellous success. And well it may, for "Mormonism" is indeed "a marvellous work and a wonder." It not only spreads light and truth abroad, but it promotes everything that is excellent and praiseworthy at home, it delivers the poor from starvation and oppression, and makes them independent and free, and points the way to the regeneration and enlightenment of the whole human race. And the cause of its astonishing progress, and the unity, peace, and good order of the Saints, can only be accounted for by the fact that God is the author and conductor of the work, that his Spirit guides the leaders of the Church, and his blessing crowns the faithful labors of the people.

When we consider the rapid strides which the Saints in Zion are making towards that standard of perfection which we all have had placed before us, how necessary it is that the Saints in this land should strive to make corresponding advancement, that they may be able to associate in perfect harmony with their brethren and sisters when they are gathered home. Let this be the aim of us all. Let us strive to glorify God both in our bodies and in our spirits, which are his, by keeping his commandments, hearkening to the counsels of his servants, and by living, as far as present circumstances will admit, according to the Godlike and precious instructions given at the General Conference.

C O R R E S P O N D E N C E .

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AMERICA.

Salt Lake City, April 11, 1868.

Elder Franklin D. Richards.

Dear Brother,—I herewith enclose to you a copy of letter to brother H. B. Clawson, that you may understand the instructions therein given to him, and those that are applicable to your joint operations in the affairs of the emigration; also form of note to be

used by you in this season's operations, unless you already have blank forms on hand, in which case, if there is no material difference in the text you can use them, but in either case follow the instructions about having all the names and ages of each family or party written by the clerk plainly and in full, and correctly spelled, on the left hand side.

In addition to the enclosed list of persons to be forwarded by you, I wish you to release Elder Van Steeter from his mission in Holland (where he is laboring under Elder Marcus Holling), and forward him to Utah. His family were sent through in 1866, and their circumstances make it requisite for him to come through this season.

Aside from the items communicated to you in my letter of the 28th ult., and in the copy of letter herewith forwarded, I am not aware of any matters of present grave importance. Freight trains are starting for Cheyenne, and companies from north, south, and west, are passing through on their way to the Sweetwater mines, which tends to give East Temple Street an increased air of stir and bustle, but business continues dull, and will until another harvest, unless the railroad operations commence within our borders.

Our April Conference was very interesting and fully attended, the particulars of which you will read in the papers, and the brethren from the various settlements returned to their homes strengthened and encouraged for the great work devolved upon us. The members of the School of the Prophets have become so numerous, that yesterday we adjourned to meet in the Old Tabernacle; the scholars are very punctual in their attendance, spirited in their remarks, and anxious to improve in correct understanding and conduct.

I had purposed again visiting Provo this morning, but a heavy rain storm last night has caused me to defer my trip until Monday next.

Your family and friends are all well, so far as I am advised, and the health of the people generally is good, as also that of your brother in the Gospel,

BRIGHAM YOUNG.

STARVING AND ARMING.

[CONTINUED FROM PAGE 328.]

I suppose no man in his senses will doubt that there is a close connection between the two series of facts which I have thus noted: that, apart from the distrust which these vast military preparations inspire, and the disastrous effects of that distrust on commerce, enterprise, and industry, the withdrawal of such immense sums of money from the floating capital of Europe, to be expended upon non-productive employment, must have largely to do with the present widespread misery throughout all European countries. A perception of this fact is slowly forcing itself upon some who have hitherto shown themselves singularly indisposed to admit it. For reasons into which I do not inquire, the higher commercial classes of this country have shown themselves rather favorable than otherwise to lavish military expenditure. But of late some very significant declarations have come from that class. A few months ago, the Liverpool Chamber of Commerce,

in reply to a letter from the President of the Rouen Chamber of Commerce, inquiring into the causes and remedy for the commercial crisis existing in Europe, among other causes gave great prominence to this as one:—"The apprehension of war, strengthened by the enormous military preparations everywhere made, notwithstanding pacific assurances of Governments. The apprehension of war is fraught with evil only second to that of its actual existence. Much of the capital which should be employed in ordinary and reproductive industry, is diverted into unusual and exhaustive channels. The labor which not only supported itself, but has added to accumulative wealth, is withdrawn from its normal occupation to be supported by the community at large."

On the same occasion the Manchester Chamber of Commerce, in an admirable letter from its president, Mr. Malcolm Ross, replied much to the same effect, urging on the friends of

commerce that "no opportunity should be lost to protest in the strongest manner against the existence of large standing armaments."

The Berlin paper from which I have quoted above the description of the general distress existing in Prussia, ascribes it distinctly to this cause:—"The failure of the crops," it says, "is the direct cause of the distress in East Prussia. But the source of the general distress lies deeper. It is to be traced to the augmentation of the military burdens. For long years past Prussia has had to endure military burdens beyond the resources of the country. . . . Under the new army organization the strain has been constant, and the existing distress is but the result of this extensive tension. Sadowa, it is said, has proved who was right in the military conflict. But there is another view of the question, and may be contemplated in the condition of the twenty-three districts of East Prussia."—And what prospect is there of any improvement hereafter? From the Governments none whatever. Their insanity is increasing instead of decreasing year by year. And they are all pretty much alike. An attempt is now made to saddle the responsibility of the ruinous rivalry in armaments which is exhausting Europe upon the Emperor of the French. And no doubt the New Bill for the reorganization of the army is a monstrous project. But we must remember that a few years ago it was England that gave the evil example to Europe by rushing frantically, under the influence of a panic, into all sorts of warlike preparations, calling out the militia, increasing the army, reconstructing the navy, organizing the volunteers, and advancing our military expenditure to more than £30,000,000 a year. Nor must we forget the attempt made by the Emperor of the French to lead the Governments into an opposite direction; when, to use the language of Mr. Cobden at the time, "for the first

time a great potentate, at the head of the most military and powerful nation in Europe, called a Congress to devise, among other measures, the means of reducing those enormous standing armaments which are the curse and the peril of Europe at this time." And for this proposal he was snubbed by our Government and laughed at by our press.

There is not much hope, I fear, of a practical remedy for the madness I have described from the influence of the commercial classes. They will, no doubt, cry out a little occasionally, when, as at present, the pinch of the pressure becomes intolerable. But they are so soon frightened into acquiescence in any military expenditure, however extravagant, by those panics which the governing classes are skilled in exciting when they have a purpose to serve, that we cannot look to them for deliverance from this hideous incubus which is squeezing their life out of the nations. Our principal hope is from the movement on this subject which is beginning to arise among the working classes throughout Europe. The addresses exchanged between the workmen of France and Germany last year, when the intrigues of diplomacy had brought about the danger of war between the two countries, were highly significant, quite as much by what they implied as by what they expressed. And lately we have seen the working men meeting in large numbers at Brussels, Ghent, Stuttgart, and elsewhere, to protest in very plain and energetic terms against the military measures proposed by their Governments: those of Belgium declaring in language of unmistakable explicitness, that "if the project of law presented without their consent, and opposed to their interests, is voted, they will not recognize this pretended law, and will refuse to submit to this fresh iniquity."

Yours respectfully,

HENRY RICHARD.

CROPS OF IRELAND.—In 1857 the estimated produce of wheat in Ireland was 1,662,957 qrs.; in 1867 it was estimated at 725,847 qrs.

Every great trial through which we pass is meant to be the providential precursor of some special development of our higher nature.

MINUTES OF THE LEEDS CONFERENCE,

HELD IN BUTTERWORTH'S BUILDINGS, BRADFORD, ON SUNDAY, MAY 3, 1868.

Present on the Stand — Elders Franklin D. Richards, President of the European Mission; Charles W. Penrose, from the MILLENNIAL STAR Office; Aurelius Miner, President of the Manchester District; Edwin Walker, Richard Benson, Alonzo E. Hyde, and John Barker, Presidents of Conferences, and Henry J. McCulloch, Henry Woodmansee, James Needham, and John Mace, Travelling Elders.

— — — 10.45 a.m.

Meeting opened with singing by the choir. Prayer by Elder C. W. Penrose. Singing. Five persons were confirmed.

Elder John Barker made some remarks upon emigration matters, and called upon the Branch Presidents to give a report of their fields of labor.

They represented their Branches to be in good standing, the Saints diligent in attending to their duties, and the majority of them living in the light of the holy Spirit and the enjoyment of the blessings of the Gospel. Lectures had been delivered by Elder Barker, which had produced a good effect upon the minds of the people.

Elder J. Barker testified to the correctness of the reports, and said the Saints in the Bradford Conference were a good people, whom he loved for their kindness and faithfulness. He then read the Statistical Report of the Leeds Conference for the half-year ending March 31st—viz., 8 Branches, 1 High Priest, 3 Seventies, 57 Elders, 12 Priests, 4 Teachers, 9 Deacons; 1 dead, 1 emigrated, 48 baptized. Total number of members, including officers, 397.

Elder C. W. Penrose addressed the meeting upon the importance of continual improvement. The Saints had a higher prize before them than any other people. Religious people in the various Christian sects aspired to become angels, but the Saints were striving to obtain a celestial crown—to be kings and priests unto God, to whom the angels would be ministering

spirits. The only way to reach that exalted position was by continual improvement—living “by every word that proceedeth out of the mouth of God.” Made some remarks upon the proper conduct of the Saints on their way to Zion, that they might keep with them the Spirit of the Lord, and that Utah might really be a land of Zion to them. Spoke upon the necessity for the emigrating Saints to provide food for themselves on their way from New York to the railway terminus. Our religion was both spiritual and temporal, and was therefore adapted to man in his present condition as a being composed of body and spirit united. He then presented the Authorities of the Church, who were all sustained in their respective callings by unanimous vote. He then gave some instructions to the various officers. To the teachers upon the importance of visiting the Saints in the spirit of their callings, and to the Elders upon out-door preaching, and showed that it was not fine words and eloquent discourses that convinced men of the truth, but the power of God which accompanies faithful testimony. Exhorted all to labor earnestly for the blessing and salvation of mankind, for it was impossible to bless others without at the same time blessing ourselves.

Singing by the choir. Prayer by Elder A. Miner.

— — — 2.30 p.m.

Opened with singing by the choir. Prayer by Elder H. Woodmansee. Singing.

Elder A. E. Hyde bore testimony to the truth of this work. Before coming upon this mission he believed Mormonism to be true, but he had not then been able to compare it with other religious systems. Now he was able to see the difference; and the folly of the systems of men showed in a clearer light the beauty and grandeur of our holy religion. It was necessary for the Saints to live to God continually, and not neglect what

might be considered the small things, for if they neglected them, they would lose the spirit of the Gospel, which was necessary to help them to keep the commandments of God, and it was only by keeping them that we would be fitted for his kingdom.

Elder E. Walker said the Saints were a people greatly blessed of the Lord; still they had their trials, and it was by overcoming them that they were made powerful, and fitted for the service of God and the glory that awaits them. They should feel that they could do anything for the Gospel. The Spirit of the Lord made them feel rich—far richer than a store of gold would. The goodwill of God was far above the riches of the world. Some of the Saints had acted unwisely through receiving foolish letters from their friends in Utah, and had drawn their emigration money to purchase unnecessary things to take with them, expecting to be helped out by the Church. This was a course which would bring them into trouble and disappointment. He had never felt happier in his life than while he had been on this mission.

Elder Richard Benson related some of his experience in embracing the Gospel, and emigrating to Nauvoo in time to see the Prophet Joseph. Spoke upon the benefits of a home in Utah, where a man could bring up his children in the fear of the Lord, away from the contaminating influences of the world. Showed the difference between his present position and prospects, and what they would have been if he had stayed in England, and bore testimony to the fatherly manner and the kind spirit in which President Young governed the people of God.

Elder Aurelius Miner quoted the 9th verse of the 2nd Epistle of John, and made some remarks showing the powerless and benighted condition of the Christian world through departing from the doctrines of Christ, by which they had deprived themselves of the fellowship of God. The doctrines of Christ had been restored, and were practised by the Latter-day Saints, whereby they enjoyed the fellowship of God and of Jesus Christ, and would continue so to do if they continued to abide in the truth. The

doctrines of Christ were made known through those who held the holy Priesthood, and the Spirit of the Lord bore testimony to the truth of those doctrines.

Singing by the choir. Prayer by Elder James Needham.

6.30 p.m.

Singing by the choir, accompanied by musical instruments. Prayer by Elder A. Miner. Singing.

President F. D. Richards said, although he did not consider himself under any obligation to take a text, yet he would do so this evening. If a principle were true, the fact of its being in the Bible would not make it any truer. He then quoted Acts iii, 20, 21, "And he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Just after the establishment of this Church, there was a great excitement in the world concerning the coming of Christ, causing people to run into many excesses. They had no understanding of the work that must precede his coming, and were unwilling to receive the Prophet Joseph whom the Lord sent to prepare his way. Before Christ could come, a great many things which had been lost must be restored to the earth. The authority of the holy Priesthood which was held by the Apostles had been taken away, and this must be restored before any work could be performed in the name of the Lord. This was the beginning of the work of restitution which had commenced in this our day, in fulfilment of the words of the holy Prophets. The holy Apostleship, with all its ancient power and authority, had been conferred by angels upon Joseph Smith. The Gospel, also, had been restored with all its ordinances, gifts, and blessings, as of old. Another step in the work of restitution was referred to by the Prophet Malachi, 4th chap. 5 & 6 verses, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the

children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." The time had come, predicted by the Apostles, when children seemed to be without natural affection, when the ties that should unite parents and their offspring were snapped asunder, and the principle that guided mankind seemed to be "every man for himself." The fact was that everything in society was out of order, for man had departed from the ancient order of government which was patriarchal, and this order was now being restored, for Elijah had come bearing the keys of the power spoken of by Malachi. Although he respected the laws of nations, yet he must testify that all governments, as well as all priestly authority, were illegal, because they were not authorized of God. The ancient patriarchal order was departed from by Nimrod, and others, who rebelled against it, subdued many of their weaker fellows, founded a city, and set up a kingly government, since which the order of God had been perverted down to the present day. The kingdoms of the world had been established by blood, and by blood they had to be maintained. The order of God now being restored in Utah was founded in love, and by love it was maintained. President Young, who was engaged in this work of restitution, was regarded by the people with affection that no earthly potentate received. Queen Victoria, much as she was justly esteemed by her subjects, did not receive a thousandth part of the affection which was exhibited towards President Young. He loved and labored for the good of the people, and they knew him to be, next to God, their best friend. Some would be surprised to hear that he could be called a good man, and yet be the

husband of several wives. President Young's true character was not understood. He was the very opposite of a lascivious man. His diet was simple and his habits abstemious, and his mind was set upon doing the work which God had called him to. The ancient order of marriage was being restored, and parents in Utah were learning the value of children. In the world they were considered a burden, but in olden times it was not so. The greatest blessing that Rebekah's kindred could pronounce upon her was, "be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate thee." Abraham was promised that his seed should be "like the sands on the sea shore for multitude." These blessings and the understanding of them, with all the patriarchal order and institutions must, according to the text, be restored before Christ comes. The work of restitution was being carried on, and all who wished to take part in it must withdraw themselves from the kingdoms of the world which were decaying, and transfer themselves and their interests to the kingdom of God growing up in the mountains. But let none go there unless they desired with all their hearts to do so. If any could not see and feel the necessity of leaving the false systems of the world, and did not feel anxious to go and build up Zion, they had better stay until they did. He concluded by exhorting the people to repent and be baptized for the remission of their sins, and to serve the Lord with all their hearts, and the Saints, wherever they lived, to do their duty, and they would receive the blessing and salvation of God.

Singing by the choir. Benediction by Elder C. W. Penrose.

THE CLERKENWELL EXPLOSION.—The subjoined summary will convey some idea of the dreadful consequences of the crime for which Barrett, the Fenian, has been sentenced to death:—Six persons were killed "outright," six more died from its effects; according to the coroner's inquests, five, in addition, owe their deaths indirectly to this means; one young woman is in a madhouse, 40 mothers were prematurely confined, and 20 of their babes died from the effects of the explosion on the women. One mother is now a raving maniac; 120 persons were wounded; 50 went into hospitals; 15 are permanently injured, with loss of eyes, legs, arms, &c.; besides £20,000 worth of damage to person and property.

A little boy was drawing pictures on his slate one Sunday, when his father, who was a clergyman, gravely reminded him that it was the Sabbath. "I know it pa," said the little fellow, "and so I'm drawing clergymen and churches."

DIED:

GREENWOOD.—In Marriot Settlement, Weber, U. T., of putrid sore throat, on the 2nd April, George, son of George and Mary Greenwood, aged 7 years and 11 months. Also, Sarah, daughter of the above, at the same place and of the same complaint, April 10th, 1868, aged 12 years. Also, Mary Elizabeth, infant daughter of the above, at the same place and of the same complaint, April 11th, 1868, aged 15 months and 22 days.

CASWELL.—The remains of William Caswell, who was accidentally killed by falling down a well yesterday, were interred to-day. Deceased was born at Dawley, in Shropshire, England, July 10th, 1850, where he was baptized some years ago, by Elder Sam. L. Adams. He bore an excellent character. During the last year of his stay in England he presided over the Willeuhall Branch of the Church, in the Birmingham Conference. He leaves a wife but no children.—**SALT LAKE TELEGRAPH.**

BOLTON.—At Bradford, on 12th April, 1868, Hannah Bolton, aged 76, late of Halifax. She was baptized in September, 1849, and died bearing testimony to the truth of the Latter-day work.—**DESERET NEWS**, please copy.

HOOD.—At Waterloo, near Liverpool, on 10th May, aged 14 days, Sarah Jane Phoebe, youngest daughter of John V. and Mary A. Hood.—**DESERET NEWS**, please copy.

P O E T R Y.

G O L D A N D T I N S E L.

Children, be wise in what you choose,
And never, never, good refuse;
The worthless tinsel brighter shines
Than purest gold in rich designs.

Be not deceived by shining things—
Most pois'nous insects have bright wings;
Vice oft assumes a brilliant form,
And serpents have the pow'r to charm.

The tinsel glare may charm the eye
Of fools and idlers passing by;
But men of wisdom turn away,
And scorn the dazzling tinsel spray.

Guard well your hearts, lest silly pride
Instead of wisdom, be your guide;

JUVENILE INSTRUCTOR.

Watch, and beware of haughtiness,
Which would destroy your loveliness.

Be very careful what you choose,
And careful too what you refuse:
Let shadows fly before your grasp—
The substance, firmly, boldly clasp.

Oft-times the noblest and the best,
In simple, homely garb is dressed—
Most precious gems are often found
In rudest forms beneath the ground.

As you in stature upward grow,
Avoid the tinsel's glittering show—
Aspire to be like sterling gold,
And daily let your worth unfold.

E. R. S.

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AND BY ALL BOOK SELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"SEEK YE THE LORD, ALL YE MEER OF THE EARTH, WHICH HAVE WROUGHT HIS JUDGMENT
SEEK RIGHTEOUSNESS, SEEK MECKNESS: IT MAY BE YE SHALL BE HID IN THE DAY OF THE
LORD'S ANGEL."—Zephaniah ii, 3.

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MARRIAGE.

Marriage is a subject that is usually approached in a spirit of levity, and discussed in a manner indicating that there is something particularly funny in it. This is exceedingly improper, for there is nothing that is worthy of more calm and serious reflection. Marriage is laden with infinite joy or sorrow. It affects mankind not only individually but nationally, and is pregnant with good or evil for the future as well as the present.

The union of the sexes is a natural necessity. They are made to be united. Neither male nor female can reach the perfection of their present being without this unity. A single male or female is but a part of perfect man. A bachelor or spinster can neither of them enjoy life in its fullness, and their earthly existence is both to themselves and the community comparatively unprofitable. Man that dies without posterity, is like a tree that withers or is cut down before bearing fruit. His name goes down with him into the grave, and his work

on earth is finished. The great first law to man, male and female—"Be fruitful and multiply"—has never been repealed; therefore, putting aside circumstantial impediments, marriage is a duty binding upon all who are not mentally or physically incapacitated.

There has been much controversy as to the proper age for the sexes to unite. If men would study nature and lay aside pet theories, they would frequently come to wiser conclusions. Nature tells when trees shall bear; why not when human plants shall bring forth? Manhood and womanhood arrive at earlier periods in some countries than others, and in some individuals than in others; let nature's voice be heard and regarded, and the result will be the increase and preservation of life and health, and the improvement of public morality. Not that ungoverned nature should rule. If human nature in its present perverted state were allowed to run wild, the garden of society would soon be a tangled, pestilent wilderness; and

God knows it is weedy and foul enough now.

The relations between the sexes must be regulated. Hence the necessity of the ordinance of matrimony. All nations have perceived the importance of some marriage ceremony, though they differ materially as to what it should be. This predilection has come down to them from the earliest times, from the patriarchal age, those days of social purity when mankind in all their relations were under the immediate direction of Deity, and were sufficiently holy to receive the visits of heavenly intelligencies. But all nations have gone astray from the old path, and are now wandering in darkness in by-ways that lead to death.

Marriage in these times is generally regarded in the light of a mere civil contract; an institution necessary to preserve morality, but with which God has nothing to do. It is true that custom leads people in this country to the church for the performance of the marriage ceremony, but how many consider that there is anything in it divine? It is just as legal if performed in the parish Registrar's office as in the parish church. But the church is a more fashionable place, and therefore more generally patronized. The parson who reads from a book the ceremony that binds the contracting parties until "death does them part," is not looked upon as acting for and in behalf of God, but for and in consideration of a certain fee which he expects to receive in the vestry. There is no need to wonder that men in these days regard marriage in this light, for the world has been for so long a time without any divinely authorized administrations, and has been so much imposed upon and tricked and defrauded by priestcraft, that they have begun to feel that God does not interfere at all in the affairs of men.

The ordinance of marriage is an institution of heaven, as was ordained for the temporal and eternal benefit of mankind. Its principal objects being for the procreation of the race, and for the mutual comfort, sympathy, happiness, and development of both male and female. The first mar-

riage on record was performed by the Lord himself in the garden of Eden. The pair who were then joined together were perfectly fitted for each other, being fashioned for that purpose by the hand of Deity. God said it was not good for man to be alone, therefore he gave the woman to him, and made them one flesh. The ceremony was performed in the earthly paradise which God had planted, in which everything was very good. Nothing was there which could hurt or destroy, save the tree upon which grew the deadly but pleasant-looking fruit by which Satan afterwards tempted Eve into disobedience. They who were joined together were immortal! No death was in them, they were capable of living forever. They were not under the law of sin and death, and He who united them was Eternal. Therefore their marriage was not for time but for eternity. This was the pattern given by the Most High. Death was not taken into consideration in the contract. It is true that the pair thus united sinned afterwards against the law of life and suffered the penalty, but that which was lost in the fall is restored in Christ. If death came through the transgression of Adam, life came through the atonement of Christ. If death divided Adam and Eve for a season, the resurrection brings them back into their former position and relationship, and they are placed at the head of their family—the whole human race, over whom is their dominion, and in whom is their glory forever and ever!

The doctrine of marriage for eternity was well understood by the ancients, it being handed down from father to son from the days of Adam, and the authority to administer it being held by the chief Patriarchs who bore that holy Priesthood which is "after the order of Melchisedec." It was in view of Abraham's eternal marriage relationship that God said to him, "I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore," and that the kindred of Rebekah said to her, when she was married to Isaac, "be thou the mother of thousands of millions." In those days parents selected suitable partners for their children, being

guided by the spirit of wisdom, and paying due regard to the children's inclinations and affections. The marriage contract was made with the free will and consent of all the interested parties; the bride's father or next of kin gave her to the bridegroom, and one holding divine authority sealed the union for time and all eternity. This holy order of matrimony has been perverted and changed, until scarcely a vestige of it remains among men. Part of its form may be seen in the ceremonies of the present day, but, like all man's religious ordinances, it is merely the form without the power, the husk without the corn, the dead body without the living spirit.

The ancient and sacred ordinance of marriage for eternity has been restored in these latter days, in connection with other ordinances which are necessary for the redemption and exaltation of man. The keys of the sealing power were conferred upon the Prophet Joseph Smith, and are now held by the Prophet Brigham Young. This power is fraught with more joy and glory and eternal blessings to mankind, than any mind unenlightened by the Holy Ghost can in the least degree comprehend. Neither can the Saints in the loftiest of their heaven-inspired thoughts reach to the full height of its benefits, for that can only be unfolded in its fulness in worlds to come.

Marriage, in its complete and perfect sense, is an eternal union, sanctioned and approved of God, between two immortal beings who are in every way adapted for each other, and sealed together by the Eternal Father or his appointed representative. The Saints of God are immortal beings, for though their immortal spirits dwell in bodies that are mortal, they have the promise sure and certain of a glorious resurrection to a perfect immortality of body as well as spirit. They act, therefore, with calculations for eternity, death being merely an episode in their immortal history. No man can lay claim, in eternity, to a daughter of God, unless she is given to him by the Eternal Father. Men's marriage ordinances are only binding until death. All the family relations springing from them are dissolved by death. Husbands and wives, parents and

children, no longer hold their relative positions to each other when this life is closed; all family ties are sundered, every bond is broken, the fondest hearts are separated, and no prospect shows itself for reunion. "In the resurrection," says the Savior, "they neither marry nor are given in marriage." All ordinances necessary for the redemption and exaltation of man have to be performed in his mortal state. They who are married only until death, are parted by death, and they have no farther claim to their children, who are only the offspring of a temporary union. If two persons should make a covenant to be husband and wife for all eternity, or if men should alter their marriage ceremonies so as to make them binding forever, God would not pay respect to their covenants or their ceremonies, because they were not of his appointment.

The only spot on earth where a perfect marriage after the order of God can now be entered into and administered is in Utah; for there dwells the man who holds the keys of the sealing power, and what he seals upon earth is sealed in heaven. It is for this reason, principally, that the young members of the Church are counselled not to marry in this land, but to wait until they arrive in Zion; that they may learn what true marriage is, and that when they lay the foundation for building a family, they may lay it so that it shall never have to be removed. Those who abide by the counsel they receive on this matter, will obtain joy that cannot be expressed, and in many cases escape immeasurable sorrow and trouble.

What a glorious privilege is afforded to those who are sealed together for eternity by the most holy authority of heaven! Death has no power to rob them of their blessings, no power to break the everlasting bonds that unite them. The tender affection which increases with their years and multiplies with their offspring, shall be continued in the world to come, and shall never fade, but shall be purified and intensified when their earthly dross is purged away, and all the powers of their being are perfected and immortalized. Their children shall be theirs forever. Their increase shall be per-

perpetual, eternal lives shall be the crown of their glory, and to the extension of their dominion there shall be no end ! How different is the position of those who lose this eternal and exceeding weight of glory ! Though saved from the grasp of death and hell and the devil, they are angels and not gods ; ministering spirits, but not kings and priests unto the Most High. Separate and single they remain in their saved condition, without family joys, or dominion, or increase. Who can contemplate, with any pleasure, the idea of a heaven without the holy delights and fond endearments of family connections ? Where will be man's bliss without the sweet companionship of the loving wife that shared his griefs and pleasures through his mortal career, and the presence of his children, the offspring of his love and the subjects of his tender care ? Heaven without this would lose its bliss, and existence its greatest charm.

Marriage once entered into should never be dissolved. It is only through the folly and weakness of mankind that God has in any age permitted marriages for time to be solemnized, and marriage vows to be cancelled by divorce. Still he has permitted both, and "until that which is perfect is come," will no doubt continue to do so. But whether for time or eternity, marriage vows once made should be regarded as sacred and inviolable. God designed that they should be perpetual, therefore he gave the decree, "What God hath joined together, let not man put asunder." The speedy downfall of those nations may be safely predicted, where marriage covenants are treated as trifles. The sacredness which should attach to the marriage relation is fast departing, and the laxity of moral principle which is taking its place, threatens destruction to all the kingdoms of the world. The modern fashion of courtship assists materially in destroying the respect which should be paid to vows

and engagements. Flirting is indulged in, and promises are made and broken with impunity by both sexes, and no particular disgrace accrues to either party. This is productive of great evil, and frequently lays the foundation for future covenant-breaking. Courtship without marriage as the definite and understood object, is wrong in principle and mischievous in practice. The children of the Saints, when they are of proper age, should be instructed as to the true end and object of marriage, and taught to avoid the flirting, familiarity, and butterfly courtship so fashionable among the Gentiles, that they may be preserved in innocency, truth, and purity, for the duties, responsibilities, and virtuous pleasures of marriage after the heavenly pattern.

In the coming day—which, thank God, is now dawning upon humanity, and the early beams of which are shining upon the Saints in Utah—the old patriarchal institutions will be the prevailing fashion. All ceremonies and ordinances of man's creation will be swept away with the rubbish of ages, and society will be clean and pure again. God-fearing parents will bestow their children in marriage only upon the good and worthy, marriage will be solemnized by those only who hold the Priesthood of the Most High God, every virtuous woman will have the opportunity to fill the measure of her creation, virtue will be held dearer than life, and death will be the penalty of its violation ; family associations will be properly regulated under divine government, and the mighty race that shall grow up before the Lord will be taught the laws of their being, and will learn that their glory and exaltation in the eternal world will be the offspring and continuation of the acts, engagements, covenants, and relationships of their earthly existence.

CHARLES W. PENROSE.

The joys of marriage are the heaven on earth,
Life's paradise, great princes, the soul's quiet,
Sinews of concord, earthly immortality,
Eternity of pleasures.—*Ford*.

THE JEWS.

The present century of the Christian era will doubtless be regarded in all ages of coming time, as one of the most remarkable in the history of the world. The huge strides made in almost every department of science and art—the invention of the telegraph and the railroad, the overturning of kingdoms, the emancipation of millions of the sons of Ham from slavery in America, the restoration of the Gospel through Joseph Smith, and the rapid march of liberal ideas everywhere mark this as one of those great epochs in the history of the world and its inhabitants, that—standing out in bold relief—like a Cæsar or Napoleon among men, will leave an imperishable record on the tablets of past history, and affect the interests and destinies of all future generations.

Not the least striking of the many changes effected since the commencement of the present century, is that observed in the condition of the Jewish race. For centuries they have been wanderers and outcasts upon the face of the earth, drinking to the dregs that bitter cup which their forefathers prayed for and voluntarily accepted for themselves and their children when, in their rage and hate, they offered up the glorious martyr of Calvary.

From that day their glory as a people departed, and for ages Jewish nationality has been extinguished. Into every nook and corner of the habitable globe they have wandered; but with scarcely an exception have the nations among whom they have sojourned denied them almost every right, and treated them with the utmost cruelty.

In the early part of the second century, when attempting to throw off the yoke of the Romans, over half a million fell by the sword, and thousands more by fire, pestilence, famine, and slavery. Palestine was thus nearly depopulated.

From that time on, in their wanderings, their fortunes varied—sometimes in Europe they were declared heretics, and the burdens and responsibilities of citizenship were imposed upon them,

whilst its rights were denied; at other times, for a brief period, they would enjoy all the privileges possessed by other citizens, until in the days of Charlemagne, their limited prosperity seem to reach its zenith. From that date their fortunes gradually declined, until the right to live was denied them, and in almost every country in Europe they were trampled under foot and butchered with little more consideration than as many sheep.

The period of the Crusades was a dark day in their history. The fanatical hatred felt in those days to the worshippers at Islam's shrine, burned with equal intensity against the unfortunate sons of Judah. In Germany, especially, was this spirit of hatred manifested. From some of her cities they were simply banished, while in others they were mercilessly butchered, or made to endure the most outrageous exactions and injustices. Needy princes, unless their coffers were gratuitously replenished by the ill-gotten wealth of the Jews—massed in almost every instance by the most shameless usury—would turn them over to the merciless fury of an ignorant and fanatical so-called Christian populace.

In France, Spain, and Britain, they were subjected to every conceivable indignity and outrage. Intercourse with them was forbidden, their debtors forgiven by legal enactment, a Christian might kill a Jew without risk of punishment, and in the 13th century Henry III., after depriving them of their wealth by every means that avarice and injustice could devise, sold all the Jews in England for 10,000 marks to his brother, giving the latter full control of their persons and property, for this sum. At about the same period the continent of Europe from Switzerland to Silesia was literally drenched with Jews' blood.

In Spain and Portugal, up to the 13th century, they enjoyed greater privileges than in most other portions of Europe; but from that period, the same spirit of hatred that burned elsewhere towards this unfortunate peo-

ple, began to be manifest in Spain, and eventually culminated in acts of the greatest ferocity. In the after part of the 14th century, of 7,000 Jewish families residing in Seville, between three and four thousand were put to death, the remainder being spared only upon making profession of the Christian faith. In other large cities similar scenes were enacted—many thousands who preferred death rather than apostacy from their ancient faith being mercilessly slaughtered. In Portugal they met with like treatment, and were finally banished from both countries. In Turkey and Persia, and wherever Islamism prevails, they are still looked upon as so many dogs, and treated accordingly.

In Germany, until the end of the 18th century, their condition was very wretched, being excluded from all civil offices, and from many branches of lucrative and honorable employment, and at the same time bearing more than an equal share of taxation. About the same period a marked improvement was effected in their condition in France and in Batavia—in both countries being admitted to equal rights with other citizens.

Now, however, in most of the countries of Europe a great change for the better has taken place in their condition, and even in England, where but a few years ago they were not allowed to own a foot of ground, or to hold any position of trust or importance, they are now, in a few instances, holding some of the most important positions in the realm.

In America—*par excellence* the land of equal rights, the Jews have been on an equality with their fellow-citizens in every State for between forty and fifty years.

Many of earth's brightest names in arms, art, and science, have been members of this despised race, but in the art of accumulating wealth they have ever been foremost, and in the commercial world to-day their influence is greatest. In the interests of

trade their exertions are untiring. Their patience and endurance are only equalled by their success. No other people possess the same facilities in this direction as they. All Jews, no matter where their lot has been cast, have felt, and still feel, that they are God's chosen people—members of the same favored race, and the world over they are brothers. This, in connection with their vast financial ability, has given them greater opportunities of controlling and reaping the advantages resulting from international trade than any other people possess.

The greatest capitalists of the earth are Jews, and it has not been inappropriately said that "they hold the purse-strings of the world."

The Latter-day Saints watch the growing importance of the Jewish race with more interest than any other people, from the fact that they know better what it portends. They know that the malediction of Omnipotence is spent, that the night of their long dispersion is passing away; that the fulness of the Gentiles has come, and that a better day—a day of mercy and peace is dawning for the outcasts of Israel.

The gathering home of the Jews to Palestine—God's gift to their father Abraham—is a foregone conclusion with the Latter-day Saints. They know it will take place, not in ages to come, but that before many years shall have passed away, the gathering, prophesied ages ago, and so anxiously desired by all Jews, will inevitably take place. The growing importance of the Jews, and the extension of their privileges in almost every land, are but the precursors of greater influence and power which will open the way for their universal emancipation and their gathering home, and at no distant day will culminate in the re-establishment of the kingdom of Israel and the advent of their long expected Messiah, who, on the throne of his father David, shall rule over them forever.—*Deseret Evening News*.

The Jews, although scattered over the face of the earth, yet maintain a secret and indissoluble bond of union and common interest. In the Jewish nation stirs the Nemesis of the destiny of Europe.—*Baron von Harthausen*.

THE KU KLUX KLAN—WHAT IS IT?

(New York Herald.)

Union Cemetery, Southern States,
April 7, 1868.

To the Editor of the *Herald*.—By command of the Grand Cyclops of the secret order known to the outside world as the Ku Klux Klan, I am directed in the name of truth and justice to make the following statement in reference to this organization. The columns of the *Herald* have been selected as the medium of this statement, for the reason of its well known metropolitan circulation.

It is a well known axiom that men prefer misrepresentation and slanderous criticism to truth and charity. It is equally well known that there exists at this time in the United States two (if not more) gigantic secret political organizations sustained by Congressional legislation, to wit:—"The Grand Army of the Republic," a secret, oath-bound military order, and the "Loyal League," which is composed in the Southern States almost exclusively of negroes and radical emissaries from the North. The grand object of these secret radical societies is to keep in subjection the democratic party of the North, and to Africanize the South, and thereby, acting in concert with Congressional legislation, perpetuate the rule of the radical party, and change the American government from a free republic to a mongrel despotism. The army and navy of the United States, under the control of a radical Congress, have been and are being used to destroy the liberties of a once free people, and to uphold and sustain with their mighty power the insidious and devilish purposes of the secret organizations of the "Grand Army of the Republic" and the "Loyal League." Therefore it is by no means wonderful that these secret societies should raise the cry of a "new rebellion," "rebel," "Southern traitor," "assassin," &c. Let the enemies of free government and the advocates of negro equality and negro domination beware! White men, and white men alone, are the comprehensive expo-

nents of constitutional liberty, and must and will exclusively rule and govern the American republic. Michigan and Connecticut but re-echo this sentiment.

What, then, of the Ku Klux Klan? Is it a myth or a stern reality? We answer that it is a great and unconquerable organization. It is not confined exclusively to any State or Territory of the American Union, but has strength and form wherever the flag of the American republic is recognized as the emblem of constitutional liberty. In some localities the organization is much more powerful than in others. It is stronger in Kentucky than in any other State, Tennessee next, Missouri third, Virginia fourth, Maryland fifth, and New York sixth. There is not a department of the Federal government, of the army and navy, that has not a potent membership. Confederate and Federal soldiers, Confederate and Federal sailors alike vie in the objects and purposes of the organization. There is not a leading daily newspaper throughout the entire country that has not their Ku Klux. Therefore, the Ku Klux Klan is neither sectional nor partisan, but eminently conservative and national in its organization and purposes.

While citizens of the United States can only become members of the Ku Klux Klan, radicals, infidels, and negroes cannot become members of the Ku Klux Klan; for the meaning of the term is a Circle of Friends, the sole object of which is the perpetuity of constitutional liberty.

The organization of the Ku Klux Klan originated from a necessity—the result of radical legislation and the formation of the secret political orders of the "Loyal League" and the "Grand Army of the Republic;" consequently the Ku Klux Klan is the effect of radical despotism and injustice. The Ku Klux Klan was first organized in Giles county, Tenn., in August, 1866, and was an absolute necessity, resulting from the tyranny,

domination, and aggression of the Brownlow Legislature. The passage of the Sherman-Shellabarger bills and supplements in the spring of 1867, gave the organization a new impetus throughout the South. The increase of the organization in the Northern and Western States, and especially in the Pacific States, from the 1st of November, 1867, to the 1st of April, 1868, has been beyond the expectations of its most ardent friends. The organization at this time numbers over seven hundred thousand members, with as rapid additions as the public security may require.

The Know Nothing party was defeated and utterly destroyed by the national democratic party, without recourse to a counter secret organization, for the main reason that the Know Nothing party had not the control of the Federal government, and hence were unable to uphold their organization by the purse and sword. Until recently, however, the enemies of the Ku Klux Klan possessed the government and wielded its mighty powers. They possess it to-day, but only in name; not in reality. Let the tyrants of a mongrel and infa-

mously corrupt party beware! Your party is but a shell. The castle of radicalism has been permeated and undermined by the white ant of the Ku Klux.

The Ku Klux Klan is, therefore, a secret political organization, the result of necessity, the sole object of which is to thwart radicalism, arrest negro domination in the South, negro equality in the North, perpetuate the Federal Union, and preserve the constitution as the fathers made it. And whoever asserts to the contrary utters falsehood. That the Ku Klux Klan have secrets unknown to the uninitiated is not denied; so have the ancient orders of Free Masonry, Odd-Fellowship, and other secret orders and societies; but like Free Masonry and Odd-Fellowship the objects and purposes of the Ku Klux Klan have thus been for the first time officially promulgated. The incredulous and guilty may carp and misrepresent; but the wicked, the ungodly, and perjured, will soon feel the keen edge of the sickle and the invisible boring of the white ant.

Let the coffin be closed.

GABRIEL, G. G. T. & V.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MAY 30, 1868.

SECRET COMBINATIONS.

THE existence in the United States of several secret political organizations which do not hesitate at the shedding of blood, is to the Latter-day Saints a sure sign, among others, of the speedy downfall of that once prosperous and mighty Republic. The overthrow of any nation where they are allowed to exist, is only a matter of time.

The "Ku Klux Klan," the "Loyal League," the "Grand Army of the Republic," all secret, oath-bound orders, are spreading fear and dismay through North and South. The "Ku Klux Klan" seems to be creating the greatest stir at the present time, we therefore publish in another column a manifesto put forth by the organization, which is said to have taken its name from the

peculiar double click of the deadly rifle, a name sufficiently suggestive of the object and intent of the association. Only a short time since Mr. Ashburn, an active and influential member of the Radical party, was murdered at Columbus, in Georgia, by a gang of ten or fifteen men, armed, masked, and disguised, and supposed to be members of the "Ku Klux Klan." Circulars, headed and marked with "Ku Klux" symbols, have been sent to several prominent Radical members of Congress, and apprehensions of assassination are creating terror in Washington. Efforts are being made by military commanders in the South to discover and break up the "Klan," but as yet they have been unsuccessful. The "Grand Army of the Republic" and the "Loyal League" appear to be in the interest of the Radical party, and we shall doubtless soon hear of dark deeds and bloody reprisals on their part.

"Fenianism," another secret order which had its origin in the United States, seems slumbering at present, but we have no sure evidence that it is either dead or dying. An organization that extends its influence over the principal parts of the globe, that blows down prison walls and spreads death and destruction in the capital of England, assassinates a leading statesman in Canada, and strikes down a British prince in Australia, is not likely to be crushed in a moment, and Great Britain may expect to hear and feel much more of the deadly effects of that wicked, secret combination.

These secret orders are no "new things under the sun," though they are called by new names. They have existed at intervals from the earliest ages, and originated with him who tempted mother Eve to sin. Satan is the author of those secret combinations which lead to the shedding of blood, and for this reason he is called by the Savior "a murderer from the beginning." In the present translation of the Bible we have but a very limited account of the history of Cain. If we had a full and complete record, we should learn something concerning the secret oaths which were revealed to him by the Adversary, which led to the murder of Abel, the slaying of the young man by Lamech, and the wickedness which became so widespread, that God had to cleanse the earth by a flood.

In the Book of Mormon we have an account of secret combinations which caused great trouble and distress among the Jaredites, resulting in the overthrow of kingdoms at different periods, and the final, complete destruction of the nation. The Jaredites were a nation descended from a colony who emigrated, under divine guidance, to the Western continent from the plains of Shinar, when God scattered the people in consequence of the building of the tower of Babel. The following account of the establishment of that secret order which brought destruction upon them, is from the Book of Ether, chap. 3, par. 12 :—

"And it came to pass that Akish gathered in unto the house of Jared all his kinsfolks, and said unto them, will ye swear unto me that ye will be faithful unto me in the thing which I shall desire of you? And it came to pass that they all swear unto him, by the God of heaven, and also by the heavens, and also by the earth, and by their heads, that whoso should vary from the assistance which Akish desired, should lose his head; and whoso should divulge whatsoever thing Akish made known unto them, the same should lose his life. And it came to pass that thus they did agree with Akish. And Akish did administer unto them the oaths which were given by them of old, who also

sought power, which had been handed down even from Cain, who was a murderer from the beginning. And they were kept up by the power of the devil to administer these oaths unto the people, to keep them in darkness, to help such as sought power, to gain power, and to murder, and to plunder, and to lie, and to commit all manner of wickedness and whoredoms. And it was the daughter of Jared who put it into his heart, to search up these things of old ; and Jared put it into the heart of Akish ; wherefore Akish administered it unto his kindreds and friends, leading them away by fair promises to do whatsoever thing he desired. And it came to pass that they formed a secret combination, even as they of old ; which combination is most abominable and wicked above all, in the sight of God ; for the Lord worketh not in secret combinations, neither doth he will that man should shed blood, but in all things hath forbidden it, from the beginning of man."

This same wicked organization, with similar evil consequences, was afterwards set up among the Nephites and Lamanites, nations descended from Nephi and Laman, the sons of Lehi, who went to America from Jerusalem in the time of Zedekiah, King of Judea. Book of Helaman, chap. 2, par.30 :—

"And it came to pass that they did have their signs, yea, their secret signs, and their secret words ; and this that they might distinguish a brother who had entered into the covenant, that whatsoever wickedness his brother should do, he should not be injured by his brother, nor by those who did belong to his band, who had taken this covenant ; and thus they might murder, and plunder, and steal, and commit whoredoms, and all manner of wickedness, contrary to the laws of their country and also the laws of their God ; and whosoever of those who belonged to their band, should reveal unto the world of their wickedness and their abominations, should be tried, not according to the laws of their country, but according to the laws of their wickedness, which had been given by Gadianton and Kishkumen. Now behold, it is these secret oaths and covenants, which Alma commanded his son should not go forth unto the world, lest they should be the means of bringing down the people unto destruction. Now behold, those secret oaths and covenants did not come forth unto Gadianton from the records which were delivered unto Helaman ; but behold, they were put into the heart of Gadianton, by that same being who did entice our first parents to partake of the forbidden fruit ; yea, that same being who did plot with Cain, that if he would murder his brother Abel, it should not be known unto the world. And he did plot with Cain and his followers from that time forth. And also it is that same being who put it into the hearts of the people to build a tower sufficiently high that they might get to heaven. And it was that same being who led on the people who came from that tower into this land ; who spread the works of darkness and abominations over all the face of the land, until he dragged the people down to an entire destruction, and to an everlasting hell ; yea, it is that same being who put it into the heart of Gadianton, to still carry on the work of darkness, and of secret murder ; and he has brought it forth from the beginning of man, even down to this time. And behold, it is he who is the author of all sin. And behold, he doth carry on his works of darkness and secret murder, and doth hand down their plots, and their oaths, and their covenants, and their plans of awful wickedness, from generation to generation, according as he can get hold upon the hearts of the children of men."

From these quotations we learn that the oaths and covenants of the secret order which was established among the Jaredites, and afterwards among the Nephites and Lamanites, were the same that were had in the days of Cain, who received them from the Father of Evil.

It is interesting, though lamentable, to those who are acquainted with the Book of Mormon, who have examined its historical and prophetic statements, to watch the progress of events in the United States, the great nation of the Gentiles, so frequently referred to in the Book, and to see in the gradual fulfilment of its predictions, a repetition of the same incidents and occurrences which it describes. The old secret combinations of the Gadiantons are revived, and an era of bloodshed and terror is re-inaugurated. The Chief Magistrate of the nation was smitten down in the midst of his friends in the very hour of his triumph, like Pahoran upon the judgement seat, and secret, oath-bound orders, like that which planned his death, are now bringing about similar destruction to that which overtook the Jaredite and Nephite nations upon the same land.

The Prophet Moroni thus speaks as a voice from the dead to the people of the United States, concerning these things, (page 531 :—

“ And now I, Moroni, do not write the manner of their oaths, and combinations, for it hath been made known unto me that they are had among all people, and they are had among the Lamanites, and they have caused the destruction of this people of whom I am now speaking, and also the destruction of the people of Nephi ; and whatsoever nation shall uphold such secret combinations, to get power and gain, until they shall spread over the nation, behold, they shall be destroyed, for the Lord will not suffer that the blood of his saints, which shall be shed by them, shall always cry unto him from the ground for vengeance upon them, and yet he avenge them not ; wherefore, O ye Gentiles, it is wisdom in God that these things should be shewn unto you, that thereby ye may repent of your sins, and suffer not that these murderous combinations shall get above you, which are built up to get power and gain, and the work, yea, even the work of destruction come upon you, yea, even the sword of the justice of the eternal God shall fall upon you, to your overthrow and destruction, if ye shall suffer these things to be ; wherefore the Lord commandeth you, when ye shall see these things come among you, that ye shall awake to a sense of your awful situation, because of this secret combination which shall be among you, or wo be unto it, because of the blood of them who have been slain ; for they cry from the dust for vengeance upon it, and also upon those who build it up. For it cometh to pass that whoso buildeth it up, seeketh to overthrow the freedom of all lands, nations, and countries ; and it bringeth to pass the destruction of all people, for it is built up by the devil, who is the father of all lies ; even that same liar who beguiled our first parents ; yea, even that same liar who hath caused man to commit murder from the beginning ; who hath hardened the hearts of men, that they have murdered the prophets, and stoned them, and cast them out from the beginning. Wherefore, I, Moroni, am commanded to write these things, that evil may be done away, and that the time may come that satan may have no power upon the hearts of the children of men, but that they may be persuaded to do good continually, that they may come unto the fountain of all righteousness and be saved.”

These ancient secret combinations grew up and obtained power among the

people, whenever they were stained with innocent blood. The Lord sent his Prophets to teach them, and they rejected and slew them. Then the Lord permitted Satan to work among them with his secret and wicked suggestions and deceptions, by which such bands as the Gadiantons were organized, and the same measure which a guilty people had meted out to God's Prophets, was measured to them again "pressed down and running over."

The great nation of the United States is guilty of shedding the innocent blood of the Prophet Joseph Smith and many of the Latter-day Saints, and of striving to accomplish the destruction of the people of God. The Lord is now bestowing upon them the reward of their wickedness. And unless they repent, and as Moroni says, "Awake to a sense of their awful situation," woe be unto them, "*because of the blood of them who have been slain.*" "For the Lord will not suffer that the blood of his Saints shall always cry unto him from the ground for vengeance upon them, and yet he avenge them not." If that nation will arise and shake off its wickedness, and turn unto the Lord like Nineveh of old, he will turn his wrath away from the people, and give them power to search out and destroy those secret combinations, whose schemes and plots and hellish deeds, like an army of white ants, are eating their way into the roots of the national tree. He will establish them in the glorious rights and privileges bequeathed to them in the Constitution which he gave to their fathers, and make their land the most precious of all other lands; the habitation of freedom, the asylum of the oppressed, and the dwelling place of peace, plenty, and progress. But if they continue in their present course, their present troubles will increase, secret combinations will multiply among them, their leading men will fall by the hand of treachery, party feuds and a war of races will waste them away, and in the words of Moroni, "the sword of the justice of the eternal God will fall upon them to their overthrow and destruction."

Let the Saints of God keep free from all secret combinations and political associations; let them watch the signs of the times, and while they behold the hand of the Lord in all the changes and overturnings which are taking place, let them rejoice and be thankful, that while the world is hastening on to ruin and death, the kingdom which shall never be destroyed is growing up in the mountains, with a strength and power that comes from the mighty God of Jacob.

EXPLANATORY.—From the *Salt Lake Telegraph* we learn of some dissatisfaction concerning irregularity in the reception of the *Millennial Star*. When the new law regulating postal arrangements between Great Britain and America came into operation, the expense of forwarding single copies of the *Millennial Star* was trebled. Desiring to act with economy, and still meet the wishes of our friends, we forwarded a copy of the *Star* for each of the First Presidency, and for the Editors of the *Deseret News and Telegraph*, in one parcel. This parcel was forwarded weekly with the utmost regularity. As our periodical makes no pretensions to the position of a newspaper, only so far as it contains news of the progress of the Church abroad, we considered that this arrangement would cause no inconvenience or dissatisfaction to our brother Editors; but learning that the *Telegraph* "never had a more welcome exchange than the *Millennial Star*," but "for some months back it has come with such

spasmodic jerks and combinations, that he has next to no interest in it," we now send the *Star* weekly, direct to the *Telegraph* Office.

THE FIRST SHIP.—We have chartered the fine American packet-ship *John Bright*, of 1444 tons register, Captain John Towart, to sail with a company of Saints on the 4th June. All emigrating Saints should have with them certificates of Church membership.

THE KU KLUX KLAN.

The newspapers have had considerable to say of late concerning the mysterious organization and movements of the Kuklux Klan, or the Ku Klux Klan, whichever may be orthodox philology.

The most that we read about this secret organization is so strongly tinctured with partizan prejudice, that it is exceedingly difficult to come to an exact understanding of what the society really is. The prevailing impression is, that it is a thoroughly rebel organization, devoted to dark and bloody deeds in the interests of secession, or of "Southern conservatism," and in this view the military commanders in the South, and particularly in Tennessee, are endeavoring to suppress the society.

The following are given as emanations from the Klan, and they certainly are not of the mildest portent:—

MYSTERIOUS ORDERS OF THE ORGANIZATION.

The following mysterious orders of the organization were found in Nashville, and published in the *Union and Dispatch* of March 15th:—

DEN OF SKULLS, DAY OF RETRIBUTION.

Spirits of the dead, arise! Your chief commands. To-day, the 7th of the mortals' month March, you will scatter the clouds of the grave, and be ready for THE MYSTERIOUS MISSION. The guilty we free to commit dark deeds that mortal eyes do not see. We disown them, and must be the avengers. Be ready. *In hoc signo*

✕ 9

THE SUPREME CYCLOPS.

General Order No. 36:

HEADQ'RS DEVIL'S PIT IN SERPENT'S BEND. DEN NO. 5 OF K. K. K.,

March 8th.

I, Great Grand Cyclops of Death Degree members, so order that a notice be given to warn all members from doing anything under the name of the Kuklux Klan. And if this warning is not heeded, the *Stars* in the heavens will shine upon a new made grave.

Death's Angels are always on the lookout.

"Traitors beware." Wm. A., take notice.

O. A. P., G. G. C.
P. B. M., G. G. S.

Approved by the Klan.

The following orders of the same infamous gang of banditti have been published in Memphis:—

K: K: K:

WOLF HOLE, BLOODY MONTH, }
Fair Moon, First Hour. }

* * * * *

General Orders No. 1:

Shrouded Brothers of Memphis.

Division No. 60.

"*In hoc Signo.*" ✕ 12.

The Great Past Grand Giant commands you. The dark and dismal hour draws nigh. SOME LIVE TODAY—TO-MORROW DIE.

THE BULLET RED AND THE RIGHT
ARE OURS!

To-day, the 11th of the mortals' month of March, you will begin to scatter the clouds of the Grave.

By order of

GREAT GRAND CYCLOPS, G. C. T.

The Ku Klux of Tennessee complain that all sorts of scoundrels take upon them the name and livery of the K. K. K. to serve themselves in, at the expense of the veritable K. K. K. and the community at large.

One paper, the *Memphis Appeal*, essays the following explanation of the origin and signification of the mysterious title and organization:—

Ku Klux Klan is a Hebrew term, and, if not found in the Talmud, is met with in a very old Jewish work, entitled *A True and Authentic History of the Great Rebellion of the Hebrews against the Ancient Egyptian King Pharaoh*, B. C. 2000. In this work the orthography is thus: 'Cu Clux Clan;' and is interpreted in the English language, the Straw Club, which is supposed to allude to the fact

that Pharaoh required the hod-carriers to furnish their own straw, and also to the proverb, known to be of ancient Hebrew origin, "Straws show which way the wind blows."

We shall be safe enough in saying that whatever may be the true nature of the organization, and the real and ultimate objects of the members thereof, they are no better than they should be. They may be charged with many things which they commit. Of this we can know very little. They may desire to accomplish something which they consider beneficial to the country, or to the South. But they are regarded throughout the North almost if not quite universally as an "infamous clan," worthy of short shrift.—*Salt Lake Telegraph*.

LONG LIFE.



Three score years and ten are taken as the common attainable duration of human life, but the average duration is not more than half that. Yet why not? Why should most men not live out half their days? Is it not partly from causes beyond their control, and partly because the laws of life and health are seriously violated? Accidents and virulent unavoidable diseases out of the question, why should not men live hale and hearty unto the end of their days, to seventy, eighty, or a hundred years, and then fall asleep as the fruit falls from the tree, when fully ripe. This life is valuable, or we should not have it.

We can see around us men of great muscular power, of great mental power, or of great moral stamina, but though each of those is intended to help life and happiness, they may all, yes, perhaps not omitting the last, actually conduce to shorten life. But there is one other force which is of the first importance, yet which, generally speaking, is not cherished and cultivated as much as the others, which, although important, are of secondary influence, or it rather might be said

that this one force embraces the others. It is the vital force.

No more important question can be discussed than this one—in what does vital force consist, and in which way can it be nurtured and increased? It is a good thing to be muscular, yet men of mighty muscle come suddenly to an end. It is a good thing to have a strong mind, yet men of powerful intellect frequently die early. It is good to be soundly moral, yet men of irreproachable morality are not necessarily long lived. Facts often show a contrary tendency, hence the saying—"whom the gods love, die young." But if a man has strong vital force, and he cultivates it, his chances of longevity are very favorable. This is all so very trite as to be self-evident to every one, yet it is a subject which is not near so much "inwardly digested" as it might be with profit.

It is an encouraging feature that latterly this subject of cherishing and increasing the vital force has attracted considerable attention in this community, as is evident from the growing interest manifested in matters of

diet, as well as in the social condition of men and women. The stomach and the lungs especially are connected with this question, as indeed is in a degree the whole physical man and woman. But the error of the prize-fighter, in developing the muscular at the expense of the vital; or of the scholar, in developing the mental at the expense of the vital; or of monks and nuns, in developing but half their man and womanhood, should be equally avoided.

With strong vitality, well cultivated and guarded, for the indispensable

groundwork, the development of the muscular, the mental, and the moral and devotional, should not be neglected, but should be proceeded with, the one not at the expense of, but in harmony with, the other, and thus the beautiful symmetry of perfect man and womanhood would be manifest, and would be maintained for the longest practical period. The rule then would be, that men and women would live to a good old age, and go down to the grave as a shock of corn fully ripe goes to the garner.—*Salt Lake Telegraph*.

SUMMARY OF NEWS.

—o—

It is said that among two millions of people by whom Yeddo, in Japan, is inhabited, there is not a beggar in the streets, not a drunkard, not a ruffian. The women are beautiful, the men are robust and energetic, there is no trouble about fashions, education is universal, books are plentiful, though there are no newspapers; life is simple and easy, marriage is universal, and children go naked.

THE INHALATION OF DUST.—The *British Medical Journal*, continuing its reports on the Preventible Diseases of the Industrial Classes, says that workers among dust are either so ignorant of the dangers to which they are exposed by inhaling dust for a long period, or so careless of their health, and so regardless of all warnings, that measures are seldom taken to prevent the inhalation of dust until lung-disease is firmly established. "Minute particles of metal or stone being driven into the eye cause pain, and, as they endanger sight, some of the men who are subject to such peril wear large spectacles lest blindness should come, and work have to be given up for a time or altogether. But, as no immediate pain is felt when dust is breathed, means are seldom taken to protect the lungs."

A GOVERNMENT "WHIP."—The whip has an office. He has six or seven clerks and scouts. He has a private printing press. But, above all, he has one responsible deputy, who is the real whip, whose efficiency is the basis of every majority, upon whom he depends, who in reality is what Colonel Taylor or Mr. Glyn only seems. The present holder of this post has held it, if we mistake not, between thirty and forty years. It is not a highly-paid office. Yet upon the diligence and perfection with which its duties are fulfilled depends perpetually the fate of ministries. Understand, the whip does not, like the Patronage Secretary of the Treasury, go in and out of office with Ministers. The whip who drummed up sixty too few for Mr. Disraeli this year, is the same who the year before last drummed up eleven too few for Mr. Gladstone. He has no political feeling, or shows none. His one object in life is to get a good majority for whatever government is in. At night he is at the house; in the daytime he is at an office in King-street. Thence proceed a most every day circulars to every supporter of the Government, telling them what there is to watch for in the Government interest. Besides these circulars there are many special messages on which he has to send his scouts. In fact, there are very few places in London where more business is done, or done quicker or at greater pressure than in this little King-street office.—*Court Journal*.

Think little of yourself, and you will not be injured when others think little of you.

Dante was asked by the Prince Verona how he could account for the fact that, in the household of princes, the court fool was in greater favor than the philosopher. "Similarity of minds," said the fierce genius "is over all the world a test of friendship."

POETRY.

—O—

TRUTH.

O, uncreased, pure, immortal truth !
Through all duration past and all to come
The same, consistent and unperishable ;
The firm foundation where whatever rests
Is permanently safe, and whence proceed
In harmony and security
The operations of each universe,
Through all the regions of unbounded space.
Thy principles are those unerring laws
By which the Deity Himself exists, and
By which were made His wondrous, countless
works.

To fix on thee a price is more than vain.
For estimations, all, however vast,
Fall short immeasurably of thy worth,
And but insult thy grand sublimity.
The fulness of thy worth extends as far
Beyond all computation, as doth the
Pathless expanse of heaven above this
Lower world. From everlasting, ere
Those twinkling stars commenced their travels in
The blue illimitable depths above,
Did'st thou exist, as changeless as to-day ;
And should the atoms which compose each star
Waste one by one, each in ten thousand years,
Till all were fled, and every ray quenched in

DESERET EVENING NEWS.

Perpetual night, yet after lapse of time
So inconceivable, would'st thou remain
Unfaded and entire.
As soon may man wage war successfully
With Him who is Omnipotent, tear down
The galaxy of shining worlds on high,
And make of nature one tremendous wreck,
And then obliterate existence's self,
As he may change one principle of thine.
Then what are falsehood's shadowy hosts to
thee !

What may thy phantom foes hope to achieve :
But overwhelming ruin and despair !
What are the liar's ravings to the men
Who love and live by laws of saving truth ?
Less than frail cobwebs in the paths of giants :
Or than a belt of mist arrayed against
A whirlwind ; or weaker than a string of
Scum to stay the rolling waves of ocean.
The men of truth will live and rise forever :
Their course be onward and ascending still ;
Until, from victory to victory,
They conquer all things and all things are theirs :
Until enthroned in truth's unclouded light
They mingle with the Gods, who like themselves
Retain their glory by their might of truth.

WILLIAM CLEGG.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

**"SEEK YE THE LORD, ALL YE MEAK OF THE EARTH, WHICH HAVE WROUGHT HIS JUDGMENT
MEAK RIGHTEOUSNESS, SEEK MEKKNESS: IT MAY BE YE SHALL BE HID IN THE DAY OF THE
LORD'S ANGER."**—Zephaniah ii, 3.

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ZION—PAST, PRESENT, AND FUTURE.

—o—

The term Zion is variously applied in Scripture. It sometimes refers to a people, at others to a city and the land containing it, sometimes to a hill near Jerusalem, and at others to the district of country around it. In its correct and proper sense, Zion means "*the pure in heart.*"

This name was first applied to the people of God in the days of Enoch, "the seventh from Adam." The city which they built was also called Zion. The following account of this city and people is taken from the prophecy of Enoch, which was revealed to the Prophet Joseph Smith:—

"And the Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them; and Enoch continued his preaching in righteousness unto the people of God. And it came to pass in his days, that he built a city that was called the City of Holiness; even Zion. And it came to pass that Enoch talked with the Lord; and he said

unto the Lord, surely Zion shall dwell in safety forever. But the Lord said unto Enoch, Zion have I blessed, but the residue of the people have I cursed. And it came to pass that the Lord shewed unto Enoch all the inhabitants of the earth; and he beheld, and lo, Zion, in process of time, was taken up into heaven! And the Lord said unto Enoch, behold my abode forever."

"And the Lord shewed Enoch all things, even unto the end of the world; and he saw the day of the righteous, the hour of their redemption, and received a fulness of joy: and all the days of Zion, in the days of Enoch, were three hundred and sixty-five years: and Enoch and all his people walked with God, and he dwelt in the midst of Zion: and it came to pass that Zion was not, for God received it up into his own bosom; and from thence went forth the saying, ZION IS FLED."

The name of Zion was also applied to the people of God in after times; and in the days of King David to the

place where the ark of the covenant was deposited, doubtless, because there the priests of God ministered, and there the people of God came to worship. This was a hill at the south of Jerusalem, which has since been ploughed over for agricultural purposes, in fulfilment of the words of the Prophet Micah, "The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money; yet will they lean upon the Lord, and say, Is not the Lord among us; none evil can come upon us. Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest." (Micah iii, 11, 12.)

Upon "the holy hill of Zion" the services of the Mosaic law were performed with great splendor, amid the rejoicings of a people who were blessed above all others. Prophets declared the word of the Lord to them, divinely appointed priests ministered to them, and they were ruled over by a king who was the anointed of the Lord. But the glory of the ancient Zion has faded. Israel is scattered and dispersed among all nations. The sons of Levi no longer offer an acceptable sacrifice. The ark of the covenant is gone. The temple of the Most High is in ruins, and the mosque of the Mussulman stands in its place. The voice of prophecy is heard no more in Judah. The horn of anointing is empty and broken. The spirit of the ancient worship has fled, and the dry and mouldy form to which Judah still clings, bears but a faint resemblance to the holy rites which lived and glowed in the light of God. All this was foreseen by the Prophets, and repeatedly proclaimed to Israel as the sure consequence of their disobedience to the word of the Lord.

But the Prophets who predicted the ruin of ancient Zion in Judea, also beheld the building up of a more glorious Zion in the latter-days. But the locality of the Latter-day Zion was not to be the same as the Zion of the time of David. He says himself it shall be "on the sides of the north," (48th Psalm, 2nd verse) while the Zion of his time was at the south of

Jerusalem, which is in the southern part of the Holy Land. Isaiah, while writing at Jerusalem, describes it in the 33rd chap., 17th verse, as "a land that is very far off," and in the 18th chap., as a land "beyond the rivers of Ethiopia." The glory of the Latter-day Zion is to be greater beyond comparison than that of the Zion of Palestine. It is to be built up by a people gathered out of all nations, whose united skill, under the inspiration of God, will make it "the joy of the whole earth." Its temples, palaces, and public buildings, are to be resplendent with gold and precious stones. All the riches of the earth are to contribute to its beauty. Its people are to be "the pure in heart," whose leaders will be "the ministers of God." Upon their dwelling places and their assemblies a cloud will rest by day, and the shining of a flaming fire by night. Here the King, the Lord Jesus, is to come in his glory, and from thence the law is to go forth to govern all the earth. (See 4th, 54th, 60th, 61st, and 62nd chapters of Isaiah).

The Prophet Joseph Smith was called of God to commence the work of building up the Latter-day Zion. God revealed to him the principles of the Gospel, the practice of which will make men pure in heart, showed him the plan of the gathering, and the spot where the city of Zion is to be built, and inspired him with divine wisdom to direct the work in its general bearings and its principal details, so that it might be carried on to a certain consummation. The Latter-day Saints, under the direction of the Prophet Brigham, are at work diligently carrying out the plans laid down by the Prophet Joseph.

The people of God are called Zion wherever they are gathered together, and the land whereon they dwell is called the land of Zion. America is the land whereon the Zion of Enoch was built, and therefore the Lord has commanded his people in the present day to gather upon that land, to build up the Latter-day Zion. The whole continent of America may therefore be properly called the land of Zion, and every city inhabited by the Saints a city of Zion. But the city, the

central Stake of Zion, where the great Temple will be built, upon which the glory of God shall rest, where the ordinances of salvation for the living and the dead shall be administered in their fulness, and where the Son of Man shall appear in his glory, is to be built in Jackson county, in the State of Missouri. The spot for this sacred city and temple was consecrated and dedicated to God on the 2nd August, 1831. But the Saints were not permitted to build them up, in consequence of their neglect to carry out fully the commandments of the Lord revealed through the Prophet Joseph. They had not yet become the pure in heart, they did not faithfully follow the counsel of God, and therefore, as Joseph predicted, they were driven from city to city, and but few of them now stand to receive an inheritance. (Doc. & Cov., sec. 29, par. 8.) The locations upon which they have settled since being driven from Missouri, are called Stakes of Zion.

The trials and sufferings through which the Saints have been called to pass, have served to draw them nearer to the Lord, and to make them more obedient to his will. They are more united, more faithful, and have a more rational understanding of true principles, than they have ever had since the commencement of the Lord's work. Although far away from the centre Stake of Zion, there is really more of the spirit of Zion among them than they enjoyed when nearer to it. Zion has gone up "into the high mountain." The Lord is bringing her children from the east, and gathering them from the west; he is saying to the north, "give up, and to the south, keep not back, bring my sons from far, and my daughters from the ends of the earth." The house of the Lord is being established "in the top of the mountains," and people from all nations are "saying come and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths." The "little one" has become "a thousand," and "the small one" is becoming "a strong nation," for "the time to favor Zion, yea, the set time has come."

(See Isaiah xl, 9, xliii, 6, lx, 22; Micah iv, 2.)

The Lord brings good out of evil. The chastisement he has brought upon Zion has been for her purification, and consequent strength and beauty. When his people would not hearken to his voice, he suffered them to be driven from the chosen spot, and caused them to pass through much tribulation, but "after tribulation cometh the blessing." Their exodus from the borders of the Gentiles, and their flight to the mountains, has developed their fortitude and perseverance, increased their faith, and given them an experience that is invaluable, and that can never be forgotten. God has taken Zion into the chambers of the mountains, where she may "hide herself for a little season until the indignation be overpast." He used the United States as a rod for the back of his people, but now he is breaking the rod that smote them, and while their enemies afar off are being wasted away, the Lord is comforting Zion, and preparing her to return with gladness and build up the "waste places."

When the Prophets speak of Zion, and paint in glowing colors her beauty and magnificence, her priceless gems and precious ornaments, pearly gates and golden pavements, her royal palaces and sacred temples; when they describe her heavenly peace, her glorious light, and world-wide power, and talk of kings coming to behold the brightness of her rising, and of terror coming upon all her foes, they are depicting the Zion of the future. The spirit of the ancient Prophets rests upon the modern Saints, and many of them have seen Zion in her perfection by the light of the prophetic fire. But the Zion of the present is not like that which they have beheld. For Zion is not yet "purified by the spirit of judgment and by the spirit of burning." She has not yet come forth from the fiery trial. The pure gold is still mixed with the "dross" and the "tin." Utah, Zion's retreat, where the "place of her defence is the munitions of rocks," is like the crucible into which fresh metal is being continually cast. It is God's place of preparation. It is the shore upon

which the Gospel net is drawn with all kinds of fish. It is the Lord's threshing floor, where the wheat must be separated from the straw and the chaff, and be made ready for his garner.

It is in this light that those who gather to the bosom of the Church must view the Zion of the present. They must not expect to see Zion sanctified and perfect, "fair as the moon, clear as the sun, and terrible as an army with banners." Zion is not yet built up; they must go for the purpose of helping on the building. We are called now to the *work*, by and by we shall have the *reward*. "Say ye unto the daughter of Zion, Behold thy salvation cometh; behold his reward is with him, but his work is before him."

Those who gather to Zion in Utah must expect to find all kinds of people and various kinds of trial. For they themselves are "new metal;" ore fresh brought forth from the mine of the world. They take with them much dross which will have to be purged away;—old traditions, Gentile habits, foolish notions, which must be separated from them before they can receive the inheritance of the pure in heart. Therefore they must not expect everything to be brought to their standard, but rather that they will have to come to the standard of Zion. Neither should they judge Zion by the dross which she is continually casting off. The great mass is pure metal, but the refuse is not yet all removed. They who have eyes to see will discern the true gold from the worthless scales that yet cling to it, and will rejoice in its value and excellence.

The Saints in Zion have, during the past few years, made astonishing progress towards that perfection which will entitle them to an inheritance in Zion. Principles which the Church once failed to practise even when given by commandment, are now being carried out when delivered as counsel. The various Quorums of the Priesthood understand more of the general duties and particular functions of their respective offices, and are more energetic in the performance of them than ever before. Litigation, High Council trials, and Bishops' courts, are com-

paratively unknown, and "the more excellent way" for the settlement of difficulties—by private agreement and the aid of the teachers—has almost superseded them. The law of Tithing is being generally complied with. Private interests are sinking before a more important object—public welfare. Education is taking its proper place in the considerations of the community. A healthy and life-prolonging system of diet is being introduced. Celestial marriage, with its sacred relations and numerous obligations, is being entered into with an increasing sense of its purity and importance. Beauty, symmetry, and taste are being united to utility, art is cultivated, science encouraged. The Spirit of the Lord, which fosters everything that is for the pleasure, welfare, and perfection of man, is increasing upon the people, and the importance of the consecration law, over which the Church stumbled in the beginning, is being generally felt and comprehended.

Thus Zion is rising, shaking herself from the dust of her follies, loosing the bands of Gentile power and worldly influence from her neck, clothing herself with her beautiful garments, and preparing to sit upon her throne in the place of her first habitation, and reign as Queen of the earth. God is wasting away her enemies, and returning to them double for all the shame they have heaped upon her, and ere long "the ransomed of the Lord shall return and come to Zion," even to the centre Stake, "with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

Rejoice, O Zion, thou persecuted and afflicted one, for the days of thy mourning are ended. The right hand of thy King shall strengthen thee, and his smile shall comfort thee. Thou shalt come down from thy hiding place in the strength of thy majesty; the lightning of thine eyes shall cause thy foes to tremble, and the uttering of thy voice shall make the earth joyful. For peace dwells in thy heart, and glad tidings make thy words sweet with melody. Thy dwelling place shall be beautified with precious things,

and shall ring with the song of rejoicing and praise. The glory of the Highest shall overspread thee, and thou shalt never more be moved out of thy place! The heavens are moved at the sound of thy preparation, and the Zion from above is making ready

to meet thee on the spot where Eden bloomed. There shall the holy ones be gathered together, and there shall thy Redeemer and thy King descend and make his abode with thee forever!

CHARLES W. PENROSE.

A PREMIUM ON MARRIAGE.

A correspondent in Iowa has forwarded to us a printed report of William Brewster, Treasurer of a MARRIAGE FUND ASSOCIATION—a society which has been organized in Boston for the correction of the evils which flourish in that pious region. It seems that there is a class of persons in that city who are afraid, from all they see, that the institution of marriage is liable to become extinct, so, to avert such a calamity, they have organized a Marriage Mutual Protection Society. In relation to the nature and objects to be accomplished by the Society, Mr. Brewster says:—

“The growing tendency of our young men toward celibacy, and the crime of abortion which, worse than a pestilence, is destroying the health of woman, and giving to even those children that are allowed to live, weak and debilitated organizations, through which the soul can imperfectly develop itself, thereby sapping the very life of the nation—is arousing all thinking minds to the imperative necessity of some remedy that shall reach this wide-spread and rapidly-growing evil. It is for that purpose that this society is organized. To it belong minds that have given the best part of their lives to the consideration of this and kindred subjects. They themselves have subscribed the sum of \$10,000, and intend to devote their time, talents, and money to promote these reforms, and now solicit subscriptions from all who are interested in this work to check the growth of crime, misery, and pauperism, and increase the population and wealth of our country.”

Mr. Brewster states the case very broadly, and there is no mistaking his language. The organization of a So-

ciety in Boston with such objects, is an admission of an utterly rotten condition of affairs there, and we are almost surprised at the papers giving it any publicity. We would like to know how many of the members of this Society are desirous that the General Government should take the case of the “Mormons” in hand, and crush out their peculiar institution? If there are some members who “have given the best part of their lives to the consideration of this and kindred subjects,” the institutions of Utah must have come under their notice, and some examination been made of their working and results; and if so, have they used their influence to check the persecution and abuse to which we have been subjected? If the institutions of Utah have not received attention from this society, they should be examined by its members, for here we are entirely free from the evils which Mr. Brewster describes and deplores. Certainly the means which are used here to produce an exemption from those evils, are not to be sneered at and deemed unworthy of notice. If celibacy and abortion are working out such dreadful results, that a few philanthropists feel it incumbent upon them to exert themselves to make the institution of marriage honorable, and have subscribed \$10,000, and “intend to devote their time, talents, and money to promote these reforms,” the subject demands serious consideration, and should be thoroughly canvassed.

But who would believe, if they were not conversant with what has occurred in this nation, that in the same Republic where this society exists, the Representatives of the people, in Congress assembled, have passed an

unconstitutional law which makes it punishable for men and women to enter into honorable wedlock, as did Abraham, the father of the faithful and the friend of God, and other holy and pure men whom God loved, and honored with peculiar marks of his divine favor? On the one hand the nation, through its Representatives, exerting itself to the uttermost to crush out matrimony, and make it odious and even criminal, and on the other, a Society in the midst of a city, which is one of its acknowledged centres of enlightenment, holding out rewards to encourage marriage, through the well-founded fear that the institution is likely to become extinct!

The Treasurer states that "any one can become a life member by paying either at once or by instalments, the sum of one hundred dollars, which entitles him to a Marriage Portion of five hundred dollars at the end of one year from the date of payment, if married at that time, or from the date of marriage if married afterward, but none shall receive the \$500 until married, as the purpose is to bring about a better social condition." This is the reward that the Society in Boston holds out to encourage marriage in that region—a marriage portion of \$500. Just the maximum amount of fine which the Act of Congress says the people of Utah shall pay if they marry more than the Senators and Representatives think is proper for them, with the addition of an imprisonment not exceeding five years! The members of the Boston Society see many evils in celibacy; they wish them checked; but members of Congress do not. They would rather see

all the men and women of Utah celibates, than to see them married as they are now. They would rather see abortion performing its fell work, than that children should abound as they do here. But this Marriage-Fund Association entertains a more reasonable view of what constitutes the life of the nation. The Treasurer says:—"If both husband and wife are life members, they shall receive at the end of the first year \$100 for each child born to them during the year, with interest from the birth of the child, and \$100 on the birth of each subsequent child. There shall also be deposited or invested by the Association, at the birth of each child, the sum of \$100 in its own name, to accumulate until it is of legal age, and the parents shall receive for the support and education of each child, born after the date of membership, \$100 annually until it is ten years old."

These are the premiums they find it necessary to offer to encourage child-bearing! A horrible condition of things to contemplate, that a people who boast of their enlightenment and advancement in all the arts of civilization, should have to be induced, by monetary considerations, to preserve the lives of their offspring! Every feeling so thoroughly deadened by the accursed practices and influences of the age, that Nature's voice is stifled and cannot be heard. Can any one wonder that God, seeing the depth to which degraded humanity has fallen, should reveal his will and give his commands that a remnant might be saved, and purity and virtue find advocates among men!—*Deseret Evening News*.

THE IRISH CHURCH ESTABLISHMENT.

The persistent attempts of the Fenians to accomplish something against England, and the outrages committed by, or attributed to them, have stirred up the British Parliament to discuss some measures for the amelioration of the condition of Ireland. One of the first wrongs to which attention

has been directed, is the Church Establishment. Both parties in Parliament admit there is cause of complaint concerning it, but they disagree as to the extent of that cause, and the remedial means which should be adopted to remove it. Indeed, some of the extreme Tory party hold

that the Establishment should be maintained at all hazards, and upheld for the benefit of the Saxon or Protestant element, against the Celtic or Roman Catholic. The subject still occupies the attention of both the House of Lords and House of Commons, for, by the dispatches yesterday, it was matter for discussion in each House.

The Church Establishment of Ireland would certainly be viewed in this country as a most enormous and national evil. It taxes industry to support idleness. It tithes over five millions of people for the benefit of perhaps a couple of hundred thousand. It compels every man of every shade of religious faith in the country to pay for the maintenance of a religion which is believed in only by a few, and which the rest look upon as worse than a mockery—a delusion, a snare, and a mass of errors upheld by act of Parliament and forced upon the people.

The inhabitants of Ireland are Roman Catholic and Protestant, being, probably, three and a half millions of the former to one and a half millions of the latter. But the Protestants are subdivided into Episcopalians, Presbyterians, Methodist, Baptist, Unitarians, Quakers, and a few other sects who number, however, but few believers. Of the different sects of Protestantism the Episcopalians are far from being the most numerous. Yet they are the only ones who directly derive benefit from the title-rent charge of the country. Other sects are endowed to a greater or less extent from Government: the Presbyterians receive a *regium donum*, or "Kingly Gift," for their ministers; so, we believe, do some of the Methodists; and even the Roman Catholics enjoy the Government bounty to a degree, such as the endowment of Maynooth College. But all the people of Ireland who own, hold, or occupy, as proprietors or lessees, a foot of soil in that island, pay into the revenue of the Established Church. In this way it is asserted that £12,000,000 sterling, a sum nearly equal to \$60,000,000 in gold, is collected from an impoverished people, who are so poor that in many instances they

do not possess the common necessities of life.

Here is a tithing forced upon millions of people to support a faith which they disbelieve, despise, and hate. If this tithing had continued to be paid as it had to be at one time—when the parson would take the tenth sheaf of wheat, or bushel of potatoes, from the field, and the tenth pig from the pen—the entire people would have risen against it *en masse* ere this, for ideas have grown since that day, even though the people still remain poor, down-trodden, and unarmed. But a law providing for a composition for tithes was first tried; and subsequently a fixed amount, equal to three-fourths of the original sum, to be paid by those having a perpetual interest in the land, who, in turn, exact it from their tenants. Thus it is paid by all, without the bulk of the people knowing to what amount they are taxed, it being an indirect tax; though they do know that they are taxed to sustain the Established Church. This is partly the cause of the discontent which exists concerning the Establishment. The hierarchy, generally, lead lives of indolence and extravagance. The work of their ministry is, in nearly every instance, performed by under-paid and over-worked curates; while rectors, vicars, deans, arch-deans, bishops, and arch-bishops, live on the fat things of the land, dress richly, and indulge in a style of extravagance which stands in glaring contrast by the side of their miserably poor parishioners. The ministers of other Protestant sects, and the Roman Catholic priests, are generally hard-working men, who are not over-well paid; and this difference between the indolence and luxury of the priests of the few, with the industry and economy of the priests of the many, is another cause which makes the Episcopal hierarchy hateful in the eyes of the people. A writer recently speaks concerning this English Church Establishment in Ireland, in the following succinct and correct terms:—

"The Hierarchy of the Irish Church consists at present of two Archbishops—the Archbishop of Armagh and the Archbishop of Dublin—and ten Bishops. The beneficed clergy are 1400

exclusive of deans, prebendaries, and other ecclesiastical dignitaries. The number of parishes in Ireland is about 2400, most of which have their parish churches; but in some of these there is often not a score of Protestants, while the Roman Catholics in them are counted by hundreds or thousands. Every parish in Ireland is provided with a clergyman, but as the number of clergymen is not equal to the number of parishes, in the numerous instances, one clergyman has the spiritual care of two or three parishes. In certain parishes where divine service is regularly performed in the places of worship belonging to the Establishment, the congregation might be counted upon the fingers, and there are cases in which, besides the clergyman and the clerk, no worshippers present themselves when the edifices are opened for the performance of the service."

The present temper of the British House of Commons seems to be to sweep this Establishment from existence, but in their attempting to do so they are likely to have a severe struggle. Many of the Tory party look upon it as the entering wedge of a series of revolutionary changes which may dis sever the connection now existing between Church and State in

Britain, and be the precursor of still more serious results. The whole of the wealth drawn from the people to sustain it, does not go directly to do so, many of the large landed proprietors being benefitted by the tithe-rent charge. For this they are likely to struggle. Thus there are contending, on the one side, the whole hierarchy of the Anglican Church, and the more conservative of the Tory party, aided by much of the wealth and influence of Episcopal Ireland and England; and on the other side, the Liberal portion of Parliament, the Reform League of Britain, and thousands who, terrified by Fenianism, desire to throw any sop to the Fenian Cerberus to obtain peace and quiet.

But supposing the latter party should succeed in disendowing the Church Establishment in Ireland, will it satisfy the disaffected among the Irish? It does not seem likely. The unjust landlord and tenant law, and other things which are deemed oppressive, have to be removed; and then there is a large portion of the Irish who declare they will be satisfied with nothing short of a total severance from England, and the establishment of a republican government in Ireland.—*Deseret Evening News*.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JUNE 6, 1868.

COUNSEL TO EMIGRANTS.

MANY of the Saints are about to pass through scenes and circumstances which will be new and strange to them. The passage to Utah, though much easier than formerly, is still long and tedious; yet it is full of variety. It can be made either a pleasure trip or a journey of troubles. This depends upon the dispositions of the travellers, and the spirit by which they are actuated. A cheerful and contented disposition will make many rough places smooth, and many crooked places straight, and the spirit of the everlasting Gospel will bring comfort and peace in the midst of the greatest difficulties. Not that there are

many great difficulties on the journey to Utah ; they are, generally, very small ones. But it is the little difficulties that make the most trouble. People fly into a passion over small and insignificant things, much more frequently than over matters of greater moment. The veriest trifle will often turn the warmest friends into the bitterest enemies. A company of people, who would bear some great trial with patience and quietness, will grumble and cackle like a flock of angry geese about something that is not worth notice.

The Latter-day Saints are famed for the peace, goodwill, and forbearance with which they can travel together, even under the most trying circumstances. This is as it should be. They gather to Utah to build up Zion. They leave their native lands, and sever the ties of kindred, to go where they can serve the Lord and keep his commandments more perfectly than in any other place. It is only consistent, then, that they should strive to feel aright and act aright on the way there. Those who can serve God at home, but cannot serve him abroad ; who can praise him in the congregation, but not in the toils of a journey, are not Saints even if they bear the name.

In every stage of the trip to Utah, circumstances will arise which will tend to develop dormant qualities in the natures of the travellers. On shipboard, amid storms and sea-sickness, cooking troubles and close quarters ; in the railway cars, while jostling along day and night, deprived of many home comforts and conveniences ; on the Plains, camping in the open air, dusty, tired, and travel-stained ; the Saints will show more of their true dispositions to each other, and learn more of themselves than they ever did before in their lives. Some who, at home in their every-day, jogtrot life, appeared amiable and kind, good tempered and contented, will perhaps exhibit the very opposite qualities when thrown into the new circumstances, and shook up with the general mass of a heterogeneous company travelling together to the west. Others who were never celebrated for anything in particular, and from whom no great things would be expected, will perhaps come up to the front in a sudden emergency, and show true fortitude and heroism ; or by a continual willingness to help all around them, prove themselves to be worthy of the highest praise. It should be the aim of all to adapt themselves to the circumstances in which they are placed, and to preserve a cheerful and contented frame of mind, and to extend an influence around them which will promote peace, harmony, and general satisfaction. They should avoid excitement. If anything strange or alarming should occur on the way, excitement will do no good, and may produce harm. Saints should learn to be calm and collected under all circumstances. If they will keep down agitation, irritability, and trepidation, and allow nothing to throw them off their balance, they will avoid much unnecessary anxiety and trouble.

Arrangements will be made on board ship for the general comfort and convenience of passengers, and they should be satisfied with those arrangements, and not expect that special measures can be adopted to suit particular whims and peculiar notions. They should be satisfied with the berths allotted to them, feeling that those who have the management of affairs are doing their best for the good of all. It will be impossible to avoid confusion and disagreement, unless the regulations which are made in regard to cooking are strictly complied with. Man is a cooking animal. His temper is often very much affected by his meals,—the way they are cooked, and the time he gets them. On board ship every body cannot cook at once. Neither can every person

choose their own cooking time. Regulations must be made, by proper authority, to ensure order, and those regulations should never be broken nor evaded. Cleanliness is absolutely necessary to the health of the company, therefore the passengers must strictly follow the rules which will be made to ensure it.

The Saints have many privileges and blessings above all other people. One of them is the presence of men holding the authority of God's holy Priesthood, to guide and counsel them in every place and in every condition. Whether by sea or land, on board ship, on the rail, or on the Plains, some one will be appointed to preside over and direct them. They will find it for their good to uphold these men by their faith, prayers, and confidence, and to follow their counsels and instructions with fidelity. Those who take a self-willed, and what they might call an "independent" course, will find sorrow and disappointment in their path. "Follow your leader" is a true "Mormon" motto, and should be remembered and practised forever. Each person should strive to accomplish faithfully any duty which may be allotted to him, and be on hand to assist in anything that it may be necessary to accomplish. The cheerful heart and the willing hand count for far more than the wordy tongue. Some people are always ready to tell what ought to be done according to their wonderful judgment, but never willing to do anything. Such persons look very large and important at the start, but shrink down wofully small by the close of the journey. Every one should be prepared to stand upon his or her own feet, and not expect some one to hold them up all the time. Self-reliance is a great virtue when the Lord is not forgotten, and should be a pre-eminent quality in the mind of every Latter-day Saint. At the same time the weak and feeble must be cared for, and those who can not only help themselves, but are also able and willing to assist others, are worthy of double admiration and esteem.

Brethren and sisters who are about to emigrate, in every step of your great journey remember what you are, and why you are gathering to Zion. Act like Saints of God. Be patient, forbearing, and kind: Help one another. Be charitable to each other's failings. Remember the Lord. When the hour of prayer comes, whether upon land or sea, always gather with the congregation, and let your prayers and praise ascend in unison to the God of Israel. Press forward to the end of your journey, and turn not aside by the way. Shun apostates as you would a pestilence, and turn from the breath of slander as from the noxious air of the pit of death. Do not anticipate troubles, but live one day at a time, enjoying the blessings of the present, and leaving the future to the providence of God. Act so that the pure spirit of truth and peace may abide in your hearts continually, and your journey will be a path of pleasure, and its termination will be to you the beginning of a new life, which will be full of blessing and honor and salvation.

ITEMS FROM UTAH.

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PATENT SOUGHT.—Mr. O. L. Eliason, watchmaker, of Salt Lake City, is about taking out a patent for one of the neatest and most artistic inventions that we have seen for some time. His invention is an improvement in watches,

dispensing with the use of a key in any form, the watch being wound by simply opening and closing the case to see the time. The hands are also set by the same movement of the case. A patent is likewise asked for improved stop works. When fully wound, it runs for eight days. Another point of superiority is, that the mainspring in the barrel maintains an equality of tension through constant winding, which it cannot have when wound in the ordinary manner. Everything about the watch was made here, except the case and dial, which were imported, and could have been made here had there been suitable tools. This, probably, is the first watch entirely made west of the Missouri river. It is beautifully simple, and the improvement is very fine.

Mr. Eliason is an excellent workman; and this is not his first invention. Last year he obtained a patent—through Fred. T. Perris, Esq., who will apply for the patent this year—for a thermometer which operates by the expansion and contraction of a metal coil. His thermometer was pronounced in the East superior to anything in use.

It is gratifying to record these inventions, which, with many others that have never been patented, have originated here. When iron is developed in this Territory, and castings can be readily and cheaply obtained, the inventive power of our people will show itself in a manner that is not now generally imagined.—*Deseret Evening News*.

NEW SYSTEM OF PHONOGRAPHY.—Last evening Mr. M. J. Shelton lectured on his new system of phonography, in the 14th Ward Assembly Rooms, to an audience of about 200 persons. After explaining the principles and giving illustrations of the system which he has invented, the lecturer wrote sentences on the black board which were read by two boys, who had been studying it for two days. The audience then requested that sentences be written in the reporting style of the new system, and in Pitman's reporting style. Brother D. Evans was requested to write at the dictation of the audience in Pitman's phonography, and brother Shelton wrote the same in his own. The advantage was decidedly in favor of the latter, for while it occupied about the same space, and every element was represented, in the Pitman style all the abbreviations and contractions were used.

At the close of the lecture, brother David Evans said he had given the new system a little attention, and he was fully satisfied that a person could learn its corresponding style in a few days, while Pitman's would require months; and that the characters of the former and the method of combination by it, could be learned in a few hours. He was not acquainted with its reporting style, but he believed that with a quarter of the practice he had spent on Pitman's system, he could write in Mr. Shelton's system 400 words a minute.

The reporters of the *News* office have paid some attention to this invention, and are very favorably impressed with it. If it fulfils the expectations entertained concerning it, they will adopt it, in preference to Pitman's which they now write; and they heartily recommend it to the public.

Mr. Shelton called at our office this Thursday afternoon, with a couple of pupils who have been studying since Monday. They were presented with a paper written in the first style of the new system, which one of our reporters had in his desk, and they read it off with much facility.

Mr. Shelton proposes to organize classes immediately, and will communicate the principles of the first, corresponding, and reporting styles on very reasonable terms.—*Deseret Evening News*.

PHONETIC SCHOOL BOOKS.—We are happy to learn that the Deseret University has engaged the services of Professor Orson Pratt to prepare a series of elementary school books in the characters of the Deseret Alphabet, and that the Professor is putting forth all his ability to accomplish the work. This is another step in the progress of the people of Utah towards that perfection in all things to which they desire to attain. The fact that Elder Pratt is engaged in the task, is a sufficient guarantee that it will be performed with fidelity and completeness. Success to the good work.

THE PACIFIC RAILROAD.—We have before us the report of the chief engineer, Gen. G. M. Dodge, of the labors of the division engineers of the U. P. Railroad, for 1866; but as it is very recently published, it may be regarded as the latest information in the surveys. We are under obligations to the General for this valuable record, and as our readers are interested in the direction of the railroad through the mountains, we give an extract from the General's own statement:—

After passing Green River, we follow Black Fork some 80 miles, then commence raising the Wasatch Mountains, and, until the valley of Salt Lake is reached, we are in a mountainous country. Timber on this portion of the route abounds, coal is found, and there are indications of iron, silver, oil, &c.

This mountain range, although having at its western base the largest settlements of any of the Territories, in its mineral resources is but little known. The people in Utah are thrifty, have brought the available portions of the valley under cultivation, and have built up here, right in the heart of what was once considered a grand waste, known as the Great American Desert, a country and city that any State might be proud of.

Along this portion of the line material abounds of all kinds for the construction of the road. Produce for laborers will be found in abundance, at fair prices, and within easy access, and labor to build this portion of the road exists there to-day, without importing a single man or mechanic.

The Pacific Division, from Salt Lake to the California State line, is divided, by the formation of the country, into two subdivisions, the first reaching from Salt Lake to Reed's Pass, in the Humboldt Mountains. This subdivision was examined on the line to the south of Salt Lake by Mr. Reed, in 1865. Its great objection is the desert, 42 miles long. The surveys indicated a practicable route, with easy grades and light work, but a great scarcity of water and timber. Examinations during the latter part of 1866 and the beginning of 1867, indicated a better route to the north of Salt Lake, crossing one arm of the lake, turning Promontory Point on the south, turning strongly north to Spring valley, thence west, skirting the northern rim of Great Desert or Mud Flats, passing through North Passes of Taone and Pequot Mountain ranges, and thence to Reed's Pass, in Humboldt Mountains. This route is shorter from the point where Weber river, Ogden river, or Bear river debouches from the Wasatch range, than the route through Salt Lake City and south of the lake, avoids the desert, and places us in a country, a large portion of which is said to be fine grazing land, and a portion susceptible of cultivation, with a fair supply of water and timber, and, in grades, alignments, and cost, will compare favorably with the line south of the lake. It is also favorable for a branch to Idaho or Oregon via Pilot Springs and Raft river to Snake river. Which one of the two lines west of Salt Lake is adopted, our line will

enter the valley of Salt Lake at such a point as to take advantage of either, without detriment to us or derangement to our present surveys or plans. Our surveys have also indicated a practicable route from Fort Bridger down Bear river to Salt Lake valley, or down Bear river to Soda Springs, thence across to Snake river, and down that valley, up one of its tributaries—Goose creek, or in that vicinity—to Thousand Springs valley, thence to Reed's Pass. This route is being examined. Its advantages are supposed to be the avoidance of heavy grades and work, which we encounter in crossing the Wasatch range. In fact, this route turns that range to the north. Before a final location is decided upon this year, our surveys through this country, which were pushed all winter, will be before us, and will develop the main features of any line that can be got through that country.

The last company of engineers, who left here a few days ago, have started to further survey the route north of the Lake.—*Salt Lake Telegraph*.

MORMON EMIGRATION

From Macmillan's Magazine.

Of all the various sects of which Mr. Dixon treats, Mormonism is by far the most important. About the only unfavorable literary criticism I should feel inclined to make about his book is, that he fails to convey any distinct estimate of the relative importance of the different religious bodies about which he discourses so ably and pleasantly. There is nothing to indicate, to a reader unacquainted with the subject, that, while the Mormons are a body whose importance can hardly be overrated, Mount Lebanon is hardly, if at all, more influential than the Agapemone near Taunton, of which Brother Prince was, or is for aught I know, the Messiah.

The superior success of Mormonism to that of other American sects of a similar character I take to arise from the fact that it is grafted upon a system of emigration. The founders of the faith had the wit to perceive that the tendency which carries the surplus population of Europe from the Old World to the New, might be turned into a religious agency. The apostles of the faith as it is in Brigham Young go forth to Welsh peasants, and English laborers, and Norwegian cottiers, and to the poor of every country where the migratory passion has begun to work, and promise them not only sal-

vation in the world to come, but land in this. A friend of mine not long ago was engaged in trying to obtain emigrants amongst the agricultural classes for a distant English colony. He found plenty of persons willing to go, but their reluctance to embark alone upon a long journey proved an almost insuperable obstacle to his success as a recruiter for the colony. Let everybody imagine what it must be to ordinary laborers, who have never known anything of the world beyond the limits of their parish, to set forth, without friends or acquaintances, to seek their fortunes in a strange country where they know nobody. They would like well enough to go, but they are afraid of going.

Now this feeling,—which is, I believe, a very general one amidst the emigrant class,—is made to do service for Mormonism. Converts to the new creed have emigration made easy to them: the whole responsibility of the journey is taken off their hands. They are escorted on their road by men they know; amongst their fellow-converts they have friends, or at any rate acquaintances, already provided for them; and they know that, when they reach the far-away land which seems to them so utterly beyond their mental vision, they will find homes and em-

ployment prepared beforehand. I do not attribute the success of Mormonism solely, or even mainly, to its connection with a well-organized system of emigration; but I do believe that any sect which offered the same or similar inducements would find no want of proselytes.

Mr. Dixon is obviously inclined to think that polygamy is an incident rather than a characteristic of Mormonism. It flourished before a plurality of wives was practically allowed, and would continue, he believes, to flourish even if monogamy were re-

established as an institution. How far this may be true or not is a matter of speculation. But this much is clear, if Mr. Dixon can be at all relied on, that Utah is not at present, whatever it may come hereafter, a mere sink of licentious indulgence. As a body, the Mormons are hard-working, sober, temperate men, actuated by a deep faith and devotion to the interests of their creed. There must be something in that faith which appeals to men's convictions as well as to their passions.

SUMMARY OF NEWS.

—o—

EXPEDITION TO THE NORTH POLE.—Bergen, May 25. —The German North Pole expedition left this port at three o'clock this afternoon; wind very favorable.

ITALY—DESTRUCTION OF LOCUSTS.—Florence, May 14.—In to-day's sitting of the Chamber of Deputies, Count Cambray Digny presented a bill for an extraordinary credit of 300,000 lire to be employed in destroying locusts in Sardinia. The Chamber admitted the urgency of discussing this bill.

MONT CENIS RAILWAY.—St. Michael, May 23.—The experimental trains over Mont Cenis, ordered by the French and Italian Governments, have worked daily with great regularity and success. The Duke of Sutherland, Messrs. Brassey, Blount, Buddicom, Brogden, and Fell, directors; Mr. Brunless, engineer; Count Arrivabene, member of the Italian Parliament, and about 50 more travelled over the line yesterday and to-day. The opening for public traffic is fixed for the 8th of June.

It is impossible that anything so natural, so necessary, and so universal as death, should ever have been designed by Providence as an evil to mankind.—**SWIFT.**

Justice is the only true conservator of loyalty, obedience, and peace; and if these be worth a nation's pursuit, they are only to be had by showing the profoundest respect to the rights of all.

A woman at Brighton purchased a quart of milk and found a small fish swimming in it. The milkman innocently said he supposed the cow must have swallowed the fish.

The Rev. Dr. Macleod and Dr. Watson were in the West Highlands together on a tour. While crossing a loch in a boat, in company with a number of other passengers, a storm came on. One of the passengers was heard to say, "The two ministers should begin an' pray, or we'll a' be drowned."—"Na, na," said the boatmen, "the little ane can pray if he likes, but the big ane maun tak' an oar."

It appears that of the 187,776 men, and 187,776 women who married during the year 1866 in England and Wales, 40,609, or 21·6 per cent. of men, and 76,395, or 30 per cent. of women, signed the registers with marks. In Scotland the returns compare more favorably with England, for in the year 1865, 11·4 per cent. of the men, and 22·2 per cent. of the women, signed the registers with marks. The per-centage is much higher in Ireland, and in France nearly 34 per cent. of the population do not write their names on the occasion of their marriage.

Upwards of eleven millions of persons, the *Pays* states, passed through the turnstiles of the Universal Exhibition.

A correspondent of the *San Francisco Bulletin*, speaking of the terrible carnage of the Chinese Taeping rebellion, says—"One district is described which yielded 90,000 chests of tea per annum before the war, and is now a desert waste. A belt of land 400 miles long and 200 miles wide is literally without an inhabitant."

The Russian State debt now amounts to 1,219,443,535 roubles (£153,000,000), on which the interest due for the present year is 73,843,505 roubles (£9,230,000). If to this are added the various issues of paper currency in different forms made by the Government since 1859, the total amount of the obligations of the Russian State will be found to exceed 2,000,000,000 of roubles (250,000,000).

In consequence, we suppose, of the virtual acquittal of President Johnson on the impeachment charges, Mr. Stanton has resigned the office of Secretary of War, from which Mr. Johnson had attempted to remove him. General Thomas is acting as secretary *ad interim*, so that we have a realization of the object for aiming at which Mr. Johnson was impeached.

The Catholic Church in Austria has received a heavy blow from the Emperor, who, by signing the bills passed by the Upper and Lower Houses of the Reichsrath, which make the State superior to the Church in all civil acts and rights, has reduced the concordat to a dead letter. The influence of the priestly party, which once predominated in Austria, has by this act been swept away, and for political purposes the sword of Austria will not again be drawn in defence of the States of the Church.

CONDITION OF ROME.—I learnt a few particulars of the condition of things in Rome. No protestant place of worship, except in the house of an Ambassador, is permitted within the gates of the city; hence both the English, Scotch, and American chapels (or meeting rooms), are all together, just outside of the Porta del Popolo. But though truth, as typified by protestants, may be cast out and crucified without the gates of Rome, as its great prototype was without the gates of Jerusalem, still like Him it shall rise again and scatter its persecutors. In the evening I left Rome, with my protestantism intensified, and my dislike of Rome and its institutions greatly increased. Why is it that a city that is the most religiously governed on the face of the earth should present symptoms of misgovernment, that disgrace no other city to an equal extent? Its streets are as dirty as stable yards, and only one, (the Corso) with a raised flagged causeway, and that in some places is only two feet wide, and there is only that street and another (Via Condotti) that possess any claim to respectability, so far as appearance is concerned. It is difficult to turn the eye in any direction without seeing either a soldier, a priest, a policeman, or a beggar. 'Tis true that untold wealth is lavished on the churches, whose priests and altars blaze in gold and diamonds and precious stones, and whose cardinals roll through the dirty streets in gilded coaches, drawn by magnificently caparisoned black horses, and attended by three heavy-liveried footmen to each carriage; but so far as the mass of the people are concerned, they are steeped to the lips in darkness, dirt, and misery. The prisons are crowded, every man is afraid that his neighbor is a spy; trade there is none, speech is dumb, and political action a crime. The souls of the people ask for light, and the Government lights them candles and gives them a display of fireworks; they ask to see Christ, and they are shown a lot of bones and relics of dead men; they ask to "kiss the Son," and they are told to kiss the toe of an old bronze statue; they ask for an atonement, and they are told to climb a staircase on their knees; they ask for political bread, and Government gives them a stone (prison); and this is Rome in 1868, a gigantic prison, where liberty lies bleeding in chains! a dirty theatre, with soldiers and priests for performers, Christ's altar for a stage, and slaves for spectators! a corpse in a flower bed, with many tinted vermin feasting upon its rottenness! a scandal upon the face of the earth, and a disgrace to European civilization!—*John Ripley, in Cook's Excursionist.*

DIED:

SCHOLDS.—At Rainsaw Brow, Prestwich, near Manchester, April 12th, 1868, Elizabeth Alice Scholds, aged 4 years, 1 month, and 9 days.—*DESKET NEWS* please copy.
GODDARD.—At Fivford Flavel, Worcestershire, England, April 23th, 1868, Sister Mary Goddard, aged 70 years, in full faith of the Gospel.
BOUGHTON.—At Fillmore, April 15th, 1868, Martha Boughton, wife of William North, aged 51 years. The deceased was baptised in Derby, England, December 1st, 1833, immigrated in May, 1864, and arrived in this place in the fall of the same year. She lived respected by those with whom she associated, and died regretted by her friends.—*DESKET EVENING NEWS*.
ROFF.—In Plain City, Weber County, April 26th, 1864, Robert Roff, after a sickness of five days. Deceased was born in Barnwell, Somersetshire, England, November 5, 1843, was a member of Bristol Conference, and has proved himself a worthy member in the Church. He officiated as Sabbath school teacher in Plain City. His remains were followed to the cemetery by a procession of about 100 pupils of the Sabbath school, with a large number of acquaintances.—*DESKET EVENING NEWS*.

P O E T R Y.

—O—

JUSTICE BEFORE PEACE.

Patience is a grace I know,
 Peace is heaven's own dower,
 Yet we should not always bow
 To oppression's power;
 For these graces should not deign
 To support oppression's reign;
 Man's free spirit seems to be
 Patient under tyranny;
 Man's proud soul disdains to feel
 Peace beneath the tyrant's heel

Love of justice can but dwell
 Upright souls within.
 Justice is not stern or cold
 To the pure of heart,
 But its firm, tenacious hold
 Makes the wicked start;
 Thus the selfish dread its power,
 Tyrants fear its rod,
 'Tis indeed a dire avenger
 In the hands of God.

Give me honorable strife,
 Give me war unto the knife,
 Rather than the shameful life
 Of an abject, servile thing;
 Rather than to right beguile,
 Rather than my soul defile,
 Rather than approval smile
 On injustice from a king.

Mercy well might take the lead
 Of stern Justice ever;
 Mercy, Justice, both are good,
 But false peace is never.
 Justice builds a firm foundation,
 That endureth long
 Peace shall never bless the nation
 That submits to wrong;
 But when Peace doth follow Justice,
 Perfect 'tis and strong.

Power nor place can e'er compel
 Truth, or justice win,

Salt Lake Telegraph.

EMILY H. WOODMANSEK.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"SEEK YE THE LORD, ALL YE MEER OF THE EARTH, WHICH HAVE BROUGHT HIS JUDGMENT:
SEEK RIGHTEOUSNESS, SEEK MEERNESS: IT MAY BE YE SHALL BE HID IN THE DAY OF THE
LORD'S ANGER."—Zephaniah ii, 3.

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FEMALE CULTURE AND TRAINING.

(*Deseret Evening News.*)

There is a very wide-spread interest being felt at the present time on the subject of education. Parents are being aroused to its importance, and it is very pleasing to witness the efforts which they are making to place within the reach of their children those facilities which they require to prepare them for lives of usefulness. Too great care cannot be taken in educating our young ladies. Great responsibilities will devolve upon them. To their hands will be mainly committed the formation of the moral and intellectual character of the young. Let the women of our country be made intelligent, and their children will certainly be the same. The proper education of a man decides his welfare; but the interests of a whole family are secured by the correct education of a woman. It is a noticeable fact in the history of mankind, that men who have attained to distinction among their fellow-men, have been the sons of wise, judicious mothers. Their mothers' influence has, in the most of

instances, had more to do with the formation of their characters than their fathers'.

But to have a race of capable women, they must be healthy. A perfectly healthy woman, especially a perfectly healthy mother, is so unfrequent among the wealthier classes east, that those who are so are regarded as the exceptions, and not as the general rule. A perfectly healthy and vigorous woman can scarcely be found in the east, outside of the laboring classes. The women have fine mental training—their minds are cultivated; but the physical system is almost entirely neglected. We should be very sorry to see such a system of education pursued here. If the choice must be made between the mind and the body, and only one of these can receive the proper training, we would say, much as we would deplore the absence of mental cultivation, let it be the body. It would be better for posterity and the future of the world for the physical portion of woman's nature to receive

the proper care, than for the mind to be developed at the expense of everything else.

The delicacy of constitution peculiar to American women is frequently remarked upon by medical men, and intelligent, observant foreigners. Some have attributed this peculiarity to the climate; but American men are not feeble—women among the laboring classes are not affected like their sex who are wealthy, and it is a libel upon the country to charge it with consequences which are clearly traceable to bad habits. We have a very healthy climate in these mountains. Switzerland, Norway, Wales, nor any other country possesses advantages over us in this respect; but if our mothers, wives, sisters, and daughters, adopt the habits which prevail among their sisters elsewhere, if they become feeble and diseased, as they are, they should not blame the climate, but attribute these consequences to their cause.

Many of our females who now complain of a want of health and vigor, could bring about a wonderful change in themselves and their feelings by changing their habits. Instead of remaining immured in their houses from one week's end to another, they should spend more time in the open air. They should exercise their bodies in outdoor exercises and employments—walking, riding, and gardening. The excuse now frequently made for not taking this course is the want of time. But if a certain amount of out-door

employment and exercise were to be viewed as of primary importance, and were to be strictly attended to, the in-door labors would suffer but little, if any, for the physical energy to perform them would be so much greater that they would be accomplished with pleasure. Regular exercise in the open air should be required by mothers of their daughters as a part of their daily duty.

Another point of great importance in the education of young ladies in our community, is to impart to them a thorough, practical knowledge of all kinds of domestic employments. Mothers who have an idea that labor is degrading and unbecoming, and do not give their daughters a thorough training in household employments, are not true friends to their children. If they could see all the anxieties, vexations, and perplexities which their daughters would have to endure, after they become wives and mothers, in consequence of their lack of training, they would see their mistake. It may cost mothers more care to teach their daughters to be excellent cooks and thorough housewives; but the time and pains will be well spent, and in days to come their daughters will bless them for such training. Every woman, however wealthy, should understand everything connected with the care of a house and a family to be able to teach her help whenever necessary. By such a training poverty itself is deprived of many of its inconveniences.

LIBERTY OF CONSCIENCE IN AUSTRIA.

(*Die Presse*—Vienna, May 24.)

The Confessional laws will be promulgated in a few days, bearing the Imperial signature. It is unnecessary to explain that hereby Austria enters a new phase of her public life; that hereby constitutional freedom is extended to the *terrain* of liberty of conscience, and many troubles averted. We will not use fine phrases, but simply rejoice at the accomplished facts;

before everything, let us try to see clearly what the newly-created situation requires, what insight and sense the contending parties must show in the interest of the cause they serve as well as of the general weal of the country. With respect to the power of the Church, we must not be deceived: this important modification of some of the stipulations of the Concordat will

pain and wound them. It is to be supposed that the Holy See will protest. To take that amiss would be without good cause, although the Government, in the promulgation of these laws, only corresponds to an unavoidable necessity. The iron consistency of the Roman Church is based on an unalterable principle, while human and State institutions are inevitably subject to change, according to the wants of the times and circumstances.

However imposing this consistency may be, its influence on the course of history and the development of nations must not be overrated. The Holy See, in the middle of the seventeenth century, protested against the peace of Westphalia—it protested against the Congress of Vienna, and against the contracts signed by all Europe..... People acknowledged and respected its consistency, but that did not hinder the treaties in question remaining in force, and their being for a long time the basis of the international law of Europe.

What, however, we most sincerely wish in the interest of the Church is, that the protest to be anticipated may keep moderate *objectively*, so that discussions and demonstrations may not follow, which would excite men's minds, bring about agitation, and give the extremes on both sides occasion to continue a struggle which might rouse passions and lead to fatal consequences.

The constitutional party, to which the great mass of the citizens belong, have every reason to rest contented for a long time with the results obtained on the ground of religious freedom, if passionate attacks do not prevent them from rejoicing at the good obtained..... The late Bohemian popular gatherings in which John Huss and Zizka were glorified, sufficiently prove what little cause the Church has to trust the elements opposed to the Austrian Constitution. Indeed, our Constitutional laws offer the Catholic Church a large field for a free and beneficent activity. Its dignitaries are sufficiently men of sense to draw conclusions from events in other countries as to their conduct after the present reformation of Austria. What moral and political ruin threatened the Church in its very existence be-

fore the first French revolution, spite of the immense wealth of its possessions, spite of the legislation acknowledging the Catholic religion as the only one! But all French prelates will bear testimony that nowadays, according to the spirit of the immense majority, France is far more Catholic than it was after the revocation of the Edict of Nantes, and than it was under Louis XV. and Louis XVI. And yet in the French revolution the Church lost all its possessions, while amongst us the Charter of the 21st of December of last year puts the possessions of the Church under the protection of the Constitution; and yet still in France general civil marriage exists as a law of the State, while in Austria now civil marriage is only possible for certain cases. How the Church flourishes in Belgium, where the State, as such, is indifferent in principle! what progress the Church is really making in England against an existing State Church! what a future is before it in the United States, where the most unrestricted equality of all imaginable forms of worship exists!

If these events of universal history prove that freedom in the State and the liberty of the citizen is not opposed to the promotion and even to the extension of the Church, a sensible clergy will carefully avoid putting themselves in direct opposition to the imperative principles of the free State; they will rather strive to work on the new ground like their brethren in the Western countries of Europe.

The constitutional party of all shades does not intend to go any farther on the ground of legislation. We are convinced that what is requisite for us is not a flood of new laws, but the able and real execution of those already passed. We must use great labor, care, and tact, before the three new laws take root in the life of the citizens and in the schools. The nation must feel themselves in real possession of them some time, and their benefits must be generally acknowledged, before we can go any further.

(*La France*, Paris, May 27.)

The telegraph yesterday announced

that the Emperor of Austria had just given his sanction to the Marriage, Schools, and Interconfessional Law. Our readers will no doubt read with interest the principal arrangements of this legislation, which establishes a system of liberty so now in the Austrian empire.

The law on civil marriage establishes, for the benefit of all citizens, the right of contracting a legal union without the help of the Catholic or any other Church.

The law on primary education re-establishes the principle of the civil authority in the public schools, founded or maintained by the State, and deprives the clergy of the exclusive direction of teaching.

Article I. of the "Interconfessional Law" declares null and void any engagement with the heads or servants of a Church or religious corporation touching the confession in which children are to be brought up.

Article IV. establishes in an absolute manner the principle of liberty of conscience. At fourteen years of age every one has the right to freely choose his religion, according to his own convictions, and the civil authorities must, in case of need, protect this free choice.

Before that age legitimate children follow the religion of their parents, if the father and mother are of the same religion. Illegitimate children follow the religion of their mother. In mixed marriages the son follows the religion of the father, the girl that of the mother; however, husbands can modify this by their marriage contract.

Articles V. and VI. state that from fourteen years of age every one can freely change his religion. Notice of this change must be given to the civil authorities, for it to have all its legal effects.

The legal enactments of the civil and penal codes which deprived any one who abandoned the Christian religion of his rights of succession, are abrogated by Article VII.

It is the same with those which made it a crime to turn any one from Christianity, or to propagate doctrines contrary to the Christian religion.

According to Articles IX. and X., no one can be forced to give contribution in money or kind to a worship to which he does not belong. The same rule applies to contributions to schools, unless adherents of different confessions have agreed to support a common school.

Articles XII. and XIII. regulate the question of cemeteries, until a special law is passed. The watching (police) over the cemeteries belongs to the civil community. No religious community can refuse burial in its cemetery to a member of another Church.....

No one can be forced to abstain from working on holy days which are not those of the Church to which he belongs.....

When one reflects what state liberty of conscience was in hardly eight years ago in Austria, one cannot but be struck with the unheard of rapidity with which the Empire has realized this moral revolution.

TERRIFIC CONVULSION OF THE SANDWICH ISLANDS.

(*New York Herald.*)

Honolulu, Hawaii, April 15.

Via San Francisco, May 8, 1868.

The greatest volcanic eruption recorded in modern times has occurred on the island of Hawaii, one of the group of Sandwich Islands. For some time past it had been observed that the crater of Kilauea was very active, and that a new volcano had been

formed. The volcano is the well known Mauna Loa, and it has an elevation of 13,758 feet. On the 27th of March last the new eruption commenced, and has continued up to the latest dates. During twelve days there have been two thousand shocks of earthquake, followed by fearful tidal waves which have destroyed entire

villages, and caused the death of one hundred persons.

For fifteen days the district Kona has been the centre of motion for the great eruption. A gigantic stream of molten lava is flowing from the summit of Mauna Loa across the lands of Kakuka and Poakini to the sea at Kaalualua landing. The slope and part of the summit of a mountain fifteen hundred feet high have been lifted up bodily by the earthquake, and thrown over the tops of trees for a distance of over one thousand feet. At Wahoinee a creek has opened, extending from the sea. To as high as the eye can reach on the slope of Mauna Loa the lava is from one to seven feet in width, and an eruption of moist clay was thrown from the side of the mountain, between Lyman's and Richardson's, a distance of two miles and three-quarters, with a width of one mile, in the short space of three minutes. This terrible eruption overwhelmed houses, persons, and hundreds of animals, and scattered death and destruction wherever the clay fell.

A column of smoke seven and four-fifths miles in altitude was thrown out of Mauna Loa, obscuring everything for miles around, save where the bright spiral pillars of fire flashed upwards from the mouth of the volcano. The sight was one of the grandest but most appalling ever witnessed, and almost defies description.

The immense tidal waves came rushing in with so great a height, that they swept over the tops of the cocoanut trees on the Kona coast.

During the severest shock of earthquake, which took place on the 2nd of April, no living creature could stand up for a moment. Immense bodies of earth were tossed about at great distances, as if they were feathers wafted from point to point by a storm of wind. Not one stone stands upon another as before in this district. Immense precipices which have hitherto been a terror to all who have seen them, have been levelled to the earth, and where the ground was formerly smooth and unbroken for miles around, the earth has been rent asunder and upheaved, forming gigantic chasms and precipices.

The entire topographical appearance of the country has been so completely

changed, that even those who have lived in the desolated district all their lives cannot recognize it, or point out localities with which they were formerly familiar. Luckily, this part of the island is but sparsely populated, and the lands are not in general cultivation.

The loss of life, as far as can be ascertained, is as follows:—In the village of Palinka, thirty-three; at Mokaka, thirteen; at Pulalua, four; at Honah, twenty-seven; at Vanilo, three. This makes a total of eighty persons killed as reported up to the present time. There are rumors about that the casualties considerably exceed one hundred, but nothing definite on this matter has been received. All of the unfortunate persons who have lost their lives were native Hawaiians, not a white person being killed or in any way injured.

The first stream of lava broke out from the crater of Mauna Loa, some two miles above the residence of Captain Robert Brown, and flowed directly towards it. It came down the mountain side in a broad stream, several feet in depth, and travelled with such rapidity that the family in the house had barely time to escape, taking away with them nothing but their clothes. The path which they took was perfectly free from lava; but ten minutes after they had left it and reached a point of safety, the entire road was covered with the fiery stream.

The lava pushed onwards to the sea, and drove the water back with such violence that it became agitated and convulsed, and huge waves rolled towards the ocean as if lashed to fury by a storm. The ground thus occupied is now a mass of lava, forming a point for at least one mile in length; and as the stream continues to descend, the probability is that it will remain stationary and form a portion of the island.

The most terrible shock of earthquake, which took place on April 2nd, burst open the earth at the village of Waischina, and a tidal wave rushed inwards with fearful effect. It was over fifty feet in height, and swept over the tops of the high cocoanut trees, carrying death and destruction to persons and property. Throughout

the island this shock was felt with fearful effect. Buildings of all kinds were torn from their foundations and hurled great distances, and many persons and animals lost their lives.

The scene of the craters was appalling. Huge rocks were hurled from their mouths, accompanied by streams of lava, hot and red, which attained an altitude of one thousand feet. When it fell it rushed down the mountain towards the sea at the rate of nearly ten miles per hour. The new crater which was formed on the 27th of March is over two miles in circumference. It vomited rocks and broad streams of liquid fire which illuminated the night for an area of over fifty miles.

In addition to the one mile of land formed by the lava driving back the sea, another stream extending for a distance of three miles poured down the mountain, striking the water with a tremendous shock. At this time another earthquake shock occurred, and immediately after an island, nearly four hundred feet in height, rose above the water, and was soon after joined to the island of Hawaii by the stream of lava.

The eruption of moist red clay took place during the great earthquake shock, and went rushing across the plain below for a distance of three miles. From the midst of the crater from whence this came an immense stream of water is now pouring down.

The entire section of country around Mauna Loa has been desolated. A stream of lava is flowing under the ground six miles from the sea, and has broken out in four places, each throwing up brilliant jets of fire. The base of the volcano is about thirty miles in circumference, and now presents a most barren and desolate aspect, the gases arising from the rent earth having completely destroyed all vegetation.

The earthquake shocks were felt in all of the Sandwich Islands, but only

around Mauna Loa was the effect disastrous.

The eruption still continues with unabated violence, and the scene is one of the most terribly grand that has ever been witnessed in modern times. From the crater of Mauna Loa the huge column of smoke continues to ascend, hiding from view the skies and clouds, and enveloping the entire country in partial darkness. Every now and then thick streams of lava shoot upwards from the midst of the smoke, illuminating everything for a few minutes. Hundreds of jets of flames burst from the lava, and are thrown for a distance of a thousand feet, the whole forming a pyrotechnic display of surpassing magnificence. Shock after shock of earthquakes convulses the island, and ever and anon the low rumbling sound which breaks out from amid the din and noise of the eruption indicates where the earth has been violently torn asunder, or where the summit of huge hills and mountains have been hurled from their places and sent rolling downwards to their base.

Up to the present time the damage inflicted has been confined to the island of Hawaii, but if the eruption continues, it is feared that the adjacent islands will feel the effect. The loss of property, so far, is estimated at five hundred thousand dollars.

The greatest terror and suffering imaginable exist on the island. His Majesty the King has issued a proclamation calling for relief for the unfortunate sufferers of the eruption. A sloop has been despatched already with provisions and other necessaries, and a large number of persons have started from this town to witness the grand spectacle.

The opinion prevails that the eruption has passed through its most violent and dangerous period. The discharge of lava and rocks continues, however, and the spectacle is a wildly and terribly grand one.

It is always best to leave the progress of religion entirely to example, to argument, and to efforts dissociated from the power of the civil arm; since men will embrace Truth for its own sake, though they will scornfully repel it if thrust upon them.

CONCLUSION OF THE ABYSSINIAN WAR.

We have published from time to time such items of news relating to the Abyssinian Expedition as we have considered would be interesting to our readers, and now furnish them with a few extracts concerning the termination of the war with King Theodore, as a conclusion to the subject.

The *Times* says—Sir Robert Napier might write with Cæsar, "Veni, vidi, vici." On Good Friday he had brought his forces within ten miles of Magdala. The enemy was in force, and posted in a very strong position. Their camp was visible on a precipitous height. The natural ravines they commanded had been made more difficult of approach by escarpments, and it was doubtful in what way the attack would begin. The enemy opened the battle. They attacked the 1st Brigade, but were repulsed with great slaughter, and the moral effects of the defeat were even more important than its immediate result. The next day King Theodore tardily offered to treat, but was even then unwilling, as it would seem, to acknowledge the hopelessness of his position. An unconditional surrender of all the captives was demanded, though it was indeed feared that the English prisoners had been killed. On that day, however, and the next, Theodore sent into the British camp every European in his power, both the captives and the artificers, but still declined to surrender himself into Sir Robert Napier's hands. Twenty-four hours were given him to decide, and, still resisting, Magdala was stormed on Easter Monday. The assault was conducted under cover of the Armstrong steel guns, the 8-inch mortars, and the rocket battery, and was completely successful. It is indeed true that by that time the Emperor seems to have lost all command over the mass of his forces. The most formidable position without the city had been surrendered, and the Abyssinians had laid down their arms by thousands. But Theodore was still resolute, and a band of faithful adherents still defended him. It was in vain. He might and did resist des-

perately; but he was fighting against impossibilities. If we may credit one account, it would appear that in the decisive moment of his fate he was not unmindful of his Imperial pretensions. The wilfulness of the man was manifested even then. He killed himself with his pistol as the British troops approached him, and thus escaped indignities which his own practices presented to his imagination. Other despatches simply say that he was killed, but, however it occurred, the fact was certain, for his dead body was recognized by those who had lately been his prisoners. With his death the war terminated. The captives had been released. The tyrant had spared us all pains of considering what punishment should be inflicted for his contumacy. Sir Robert Napier was preparing to march homewards with the rewards of his victory.

The suddenness, the decisiveness of this success—the absolute extinction of Theodore and his power—cannot surprise us. If once our soldiers were confronted by the enemy the result was certain. The contest between an English army with English arms, and an Abyssinian force of untrained if gallant men, was seen to be, and, in fact, was, so hopeless that not even the thoroughness of the triumph should tempt us into mere exultation over the enemy. Our twelve-pounder Armstrongs silenced his artillery. Our disciplined men could find no foemen worthy of their training among his followers. We need not boast that "our Chassepot did wonders." The special merit of the Abyssinian campaign was not that it was a victory over the Abyssinians, but a victory over Abyssinia itself. Nature fought against us, and our science and our organization defeated this worst of antagonists. The greater part of the long march from Annesley Bay to Magdala has been brought before us so vividly by our correspondents, that the English nation has been able from first to last to accompany the army in its difficulties. Is it too much to say that nothing like it has been attempt-

ed, much less accomplished, since Suwarrow led his forces over the St. Gothard, or are we too vain in remembering that his wild struggle with the adverse powers of nature was less protracted than the labors of our Abyssinian expedition? Sir Robert Napier has had to pick out his way and to make his road over almost every inch of his march. The letters from the camp tell of toilsome advance over precipitous cliffs, over mountain heights, along narrow ledges of rock overlooking yawning ravines. They add the pains of intense cold at heights 12,000 feet above the sea level. Even when these obstacles seemed for a moment to have been passed, an inhospitable wilderness has commonly succeeded, soon to give way again to Alpine passes. That there should have been occasional defaults of one or the other branch of the service on such a march cannot be surprising; the wonder is that any successful organization should have been continuously possible. We may well be proud of a general who could plan and conduct an expedition like this, and of an army that could be trusted to respond to the spirit of its leader. We can understand and sympathize with the nervous anxiety felt by the whole force as it neared Magdala, lest Theodore should retire and attempt to wear them out in endless pursuit of him and his captives. Well accredited rumors had predicted such tactics. But Theodore had sworn that "though all his other soldiers should fly, he and his standard-bearer would alone face the British," and, to do him justice, he kept his oath. It is, indeed, impossible, viewing him in his last hour, not to feel some pity for the man who has compelled us to crush him. In his wildest freaks of passion, even in his savage brutalities, there was a singular consistency. He was of the stuff of which many an Eastern conqueror has been made. Endowed with intense personal will, great courage, and wide designs, he was yet incapable of self-control, and wholly unable to understand the power of a civilization higher than his own. Unhappily for himself, he provoked a conflict with the arms of the West.

The following is from *Le Constitutionnel*—In their march across this

curious and difficult country, the English troops have given proof of the solid qualities which are peculiar to them. The distance they had to traverse from Zoulla to Magdala is estimated at 400 English miles, or about 130 leagues.....They had to cross defiles where attempts to stop their march would have seemed natural,—the Emperor Theodore let them advance without making any resistance, without even trying to cut off their communications with the sea.

The difficulties the English army have experienced arose chiefly from the difficult nature of the ground: it was requisite to cut a road in an unknown, mountainous country, intersected with ravines, and especially to make them practicable for the passage of artillery and provisions.

The English have had to congratulate themselves on the perfect salubrity of the country, and the exceptional beauty of the climate. The air which they breathed on the Abyssinian heights was pure and bracing. Hence they have scarcely had any sick, which has saved them from immense embarrassments.....

It is not a pleasant denouement, but a bloody and horribly tragic scene, which has terminated this extraordinary expedition. Strange end of the strange career of this Emperor, who, like one of those Asiatic monarchs of Asiatic legend, expiring on an immense pile, commits suicide in the midst of his citadel, crumbling under the fire of the cannon, and reeking with the blood of six thousand victims!

We know that all surprises were possible with such a personage as Theodore, who, on his solemn entrance into the town of Axoum, which he had seized, made to the assembled clergy this astonishingly proud declaration—"I have made a compact with God. He has promised not to descend on earth to strike me, and I have promised not to ascend to heaven to strike Him." From that time the Negous had experienced reverses, and his glory had paled. On seeing the English approach, what course would he decide on? Would he take counsel with his pride or his prudence? Would he find some ingenious means of conciliating one or the other? With this

capricious barbarian one might expect anything. He proudly awaited the shock of his European enemies. But the event having turned to his confusion, he has committed suicide, and buried himself under the ruins of his power, leaving his living captives in the hands of the English.

The Abyssinian expedition, both from its causes, its execution, the quite exceptional character of the adversary the English had to meet, and, lastly, from the striking denouement which crowns it, will certainly be one of the most dramatic episodes which the history of this age will have to recount.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JUNE 13, 1868.

SAILING VESSELS.

At the beginning of the year we fully expected to be able to forward all our emigration the present season by steam vessels. Circumstances, however, have arisen which have rendered it necessary to make other arrangements.

Several vessels were engaged from Liverpool by Government for the Abyssinian expedition. This, of course, decreased the number of available steam vessels here, and diminished competition in the passenger traffic between this port and New York. But while the number of vessels here was decreased, the demand for passages increased. There has been an unusual rush of emigrants from the Continent this summer, and for many weeks every passenger steamer bound for American ports was completely crowded. Seeing the opportunity afforded by these concurrent circumstances, the ship-owners entered into a combination to keep the price of passages at certain fixed rates, which were too high for the great bulk of our passengers to reach.

Taking all these things into consideration, we deemed it for the best interests of our friends and the work of emigration in general, to charter a sailing vessel at such figures as the majority of the emigrating Saints could meet. We therefore engaged the *John Bright*, and having witnessed her departure, and the satisfaction of our brethren and sisters with the accommodations and conveniences afforded them, we contemplate the arrangement with unmingled gratification. And in view of the continuance of the above-mentioned circumstances, and of the improbability of any considerable reduction in the fares for steam passage, we intend still to make such arrangements for the forwarding of our passengers by sailing vessels as wisdom and the Spirit of the Lord shall direct.

No doubt many of the Saints have anticipated going to America by steam, and some may perhaps feel a little disappointed when they find that their expectations will not be realized. But when they get on shipboard, and understand fully the many benefits that will accrue to them by the change, their disappointment will be drowned in gratitude and satisfaction. If we had not

taken the course we have adopted, hundreds of the Saints would have been left behind, being unable to raise sufficient means to reach the terminus of the railroad.

The sailing vessels we charter will be first-class ships with superior accommodations, and possessing some advantages which could not be obtained even on steam vessels. Indeed, the principal advantage of steam vessels over sailing ships is the difference of the time in passage, which is not of so much moment to most of the Saints, many of whom, if on shore, would be earning nothing, but using up what means they have, and most of them not anything beyond what is sufficient for a bare subsistence. We expect, therefore, they will hail with joy the prospect of travelling to Zion in the way that will be marked out for them, and that all who are going will be ready at the time appointed for starting. Of course, those who are possessed of sufficient means, and prefer to do so, can have the privilege of going by a steam vessel, and we shall endeavor to arrange, for those who desire it, to go together.

We are thankful to our heavenly Father that so many of his Saints are on their way to Zion, and that such a goodly number more expect the same privilege this season; and we look forward with great delight to the time when every faithful Saint will be delivered and be gathered to the Zion of our God.

RELEASES AND DEPARTURES.—The following-named brethren are released from laboring in the ministry, with permission to return to Zion :—

Elder James McGaw is released from the Presidency of the Nottingham District and Conference.

Elder Frederick C. Anderson is released from the Presidency of the Bristol Conference.

Elder William A. McMaster is released from the Presidency of the Edinburgh Conference.

Elder Richard J. Davies is released from the Presidency of the Carmarthen Conference.

Elder C. C. A. Christensen is released from the Presidency of the Christiania Conference, of the Scandinavian Mission.

Elder C. O. Folkmann is released from the Presidency of the Gothenburg Conference, of the Scandinavian Mission.

Elder Edward Petty is released from travelling in the Manchester Conference.

All the above-named Elders sailed on the 4th inst. on the *John Bright*.

DEPARTURE OF THE "JOHN BRIGHT."—The packet-ship *John Bright* sailed from this port for New York on Thursday, the 4th inst., with a company of Saints numbering 722 souls, or 619½ statute adults, of whom 176 were from Scandinavia, and the rest from the British Isles. The Saints were in fine spirits, and were full of joy at being really on their way to Zion, an event for which they had long labored, and hoped, and prayed. Most of them have been members of the Church for many years; some having been for thirty years in connection with it. At 11.30 a.m., a meeting of the passengers was called on deck. President F. D. Richards addressed them upon their position and prospects, and the duties which they ought to perform on their

journey. Cleanliness, order, unity, good feeling to each other, kindness and assistance to the aged, sick, and infirm, and obedience to counsel, were the topics principally dwelt upon. Elder James McGaw was appointed and sustained as President of the company, with Elders C. O. Folkmann and Frederick C. Anderson as his counsellors. Elder C. Widerborg addressed the Danish Saints in their own language, and explained the remarks of President Richards and the organization of the company. Elder C. W. Penrose made a few remarks and engaged in prayer, dedicating the vessel with all on board to the care and protection of Almighty God. The hymn, "Come, come ye Saints," was sung, and three hearty cheers were given with a will. About 4 o'clock p.m., the noble vessel, bearing her freight of thankful and happy Saints, sailed away upon her voyage to the West. The weather was cheerful and pleasant, the sun shone brightly, the sky was clear, and everything seemed propitious. May the blessings of God be upon the ship and upon his people, that they may have a swift, pleasant, and prosperous passage to the land of Zion.

CORRESPONDENCE.

ENGLAND.

Bristol, May 23, 1863.

President F. D. Richards.

Dear Brother,—Having almost completed my labors here, and received your permission to return to my mountain home, I feel it a duty as well as a great privilege to pen you a few lines, endeavoring to set forth, in shortness, my mission during the three years that have elapsed since the April Conference in Salt Lake City in 1865, when I, together with a number of others, were called to go on missions. We left home in the month following, making our journey to Omaha in about thirty-five days—a journey that will long remain fresh in the hearts of many of us. Our company was under the able management of Elder W. B. Preston. The Lord was with us, for notwithstanding depredations were committed by the Indians in our front and rear, causing great consternation and perplexity among the employeés on the line, we, nevertheless, passed along in peace and quietness, unmolested.

In New York, the centre of civilization(!) I remained nearly two weeks; then, in company with 12 brethren, left Liverpool on the steamer *Pennsylvania*, reaching that port after a pleasant voyage of 12 days and 16 hours, welcomed by President Wells

and B. Young, jun., Apostle Orson Pratt, and others. After recruiting there a day or two, I started for Copenhagen, and landed there on the 23rd of August. I was kindly received by President C. Widerborg, who appointed me a mission to Norway, giving me first an opportunity to visit my relatives and friends on the Island of Fyen (Fuen), who, I am happy to say, courteously received me after being convinced that it was myself, and not my shadow that had returned from the "Mormons" in Utah. In Denmark I assisted in holding a number of meetings, and generally had good attention.

Early in November I returned to Copenhagen, and thence to Norway, my appointed field of labor, where I arrived on the 22nd of the same month. Here I was kindly received by G. M. Brown, presiding Elder of that Mission. Norway is a mountainous country, containing little over one and-a-half millions of inhabitants, who principally derive their maintenance from fisheries and the export of timber, having but a limited amount of arable land. Our people there are much scattered, with the exception of those in Christiana, and as facilities for travelling are anything but flattering—there being very little more than a hundred miles of railroad in the

country—one is obliged to give pedestrianism its due consideration. People there, generally speaking, are kind and courteous, and were it not for the tyrannical, hypocritical power and influence of the wealthy over the laboring class, I believe many of the latter would flock to the standard of truth. The poor, in many instances, live in "caves and holes" in the mountains, where the "fishers and hunters" often find it extremely difficult to enter.

In the winter of 1866 I was released from Norway, and called to preside over the Göteborg (Gottenborg) Conference, in Sweden, and held that position up till the time of President B. Young, jun.'s, John W.'s, and C. Widerborg's visit in July, when President Young deemed it wisdom for me to come to England, and in August I arrived in Liverpool. I received my appointment to travel in the Edinburgh Conference, under the Presidency of Elder John Urie, but who, shortly after my arrival, left for his home in Utah, when I was called to succeed him. In April 1867, I was released from the Edinburgh Conference, and appointed to preside over the Bristol Conference, where I have since labored.

In taking a retrospective view of the past three years, I can say that God has wonderfully blessed me. My health has been usually good, the Saints have ever administered to my wants, and at all times hospitably received me, for which I pray God's choicest blessings to attend them.

I have transferred all accounts to brothers Burrige and Gibbs, according to your request, who I am pleased to say are laboring zealously for the good of the Saints here.

Fearing that I have extended my letter too far, I close praying God to bless you in your high and holy calling, and bless the leaders of Israel, and all interested in the Latter-day work. Respectfully yours,

F. C. ANDERSON.

Liverpool, May 31, 1868.
President F. D. Richards.

Dear Brother,—I feel it a pleasure to write you a few lines, and express my feelings before leaving the shores of Great Britain for my mountain

home. On Friday, 29th inst., according to your request, I left the Carmarthen Conference, which was in good condition and free from debt. I have had the watchcare of that Conference since March 25th, 1866. A good number of the Saints there will be able to emigrate themselves to Utah this season. It was with regret that I parted with the faithful ones who are not able to gather this season; at the same time I rejoice, knowing that the promise of the Lord cannot fail, and that he will gather his elect to meet him when he comes in his glory. I also know that the time is nigh for the great work to be accomplished, and all the faithful of God's people to be gathered. I feel thankful that I have had the privilege to bear my testimony to the truth of this work, for I know it to be the work of God.

I have made an acquaintance with a number of people in that part of the country, and when I left many of them shed tears. I pray the Lord to bless them, and open their eyes, that they may understand the Gospel. I also desire to return my sincere thanks to all the Saints whom I have visited, for their kindness to me, and may the Lord bless them with every good thing that they need, and gather them to Zion.

Accept my kind regards. I am your brother in the Gospel,

R. J. DAVIES.

—
Liverpool, June 1, 1868.

President F. D. Richards.

Dear Brother,—As I have been released by you from my labors in these lands, to return to my native land, in company with the Saints going to sail on the 4th inst. by the packet-ship *John Bright*, I feel it a duty and a privilege, before sailing, to give you a short account of my labors while on this mission.

I landed in Liverpool on the 11th of August 1865, in company with other Elders from Zion. On my arrival I was appointed by President Wells to labor in the Cheltenham Conference, under the Presidency of Elder Charles W. Kimball, with whom I had much pleasure in my labors, and found many good Saints. At the General Council held in Birmingham on the

1st of January 1866, I was appointed by President B. Young, jun., to the Presidency of the Norwich District, and in April 1867, I was released by him from that District, and appointed to the Presidency of the Nottingham District. In all these fields of labor I have had joy in the Gospel, and in the midst of the Saints, and have always found them ready to administer to my wants.

In the Nottingham District at the present time, the Branches are in a good condition, and are being enlarged by many additions. Since the commencement of the present year, about 200 souls have been added by baptism, and I had in contemplation the organization of 3 or 4 new Branches. The hopes of many of the Saints had been raised very high on the subject of emigration, by letters from friends at home stating they had paid their emigration, and for them to get ready, and in many cases they have not heard from them since on the subject, though many months have passed; and in other cases only one of a family has been sent for, where 5 or 6 had been promised that they should be helped. But all seem to bear this disappointment with much fortitude, and hope in the future, realizing the day of their deliverance draweth near. The Priesthood are going forth in the spirit of their calling, and since the warm weather has begun, they are holding out-door and camp meetings, and are having a good time, meetings being well attended, and much interest manifested in the work by many.

Brothers L. W. Shurtliff and Joseph S. Richards, laboring in the Nottingham Conference, are good and faithful brethren, beloved by the Saints, and respected by many out of the Church, and they are doing a good work. I have turned over the Conference business and charge to brother Shurtliff, as you gave me authority to commit it to whom I thought best for the time being. Brothers Isaac A. Kimball and George Peck are laboring in the spirit of their holy calling in the Leicestershire Conference, and have the confidence and good feeling of the

Saints. Brother Kimball's health continues very poor, which prevents him from laboring as much as he would desire.

I have labored with pleasure and much satisfaction with all these brethren, not having a feeling but of the most pleasant nature towards them during all my labors in conjunction with them; and as I am about to leave them behind in the field, I pray the Lord to bless them, and help them to fill their missions, and to return home unspotted, with a conscience void of offence, that we may meet and renew our labors and associations in our valley home. As for all the Saints with whom I have been associated and called to labor, I feel thankful to them for their kindness to me and my brethren, and also to my heavenly Father for raising up kind friends and Saints to administer to my wants, for it has been with me as with the Apostles of old, when Jesus sent them out without purse or scrip. After they returned, he asked them if they had lacked anything, and they answered, "Nay, Lord," they had food, raiment, and lodgings with the spirit of their mission. So all my wants have been supplied; I have neither been hungry, nor destitute of clothing or money, for all of which I feel thankful, and pray the Lord to bless those that have administered to my wants, with homes and blessings in Zion. I feel satisfied with my labors, realizing the Lord has accepted of my feeble efforts to preach the Gospel to this nation, and to comfort and bless the Saints, and I return home looking back on my labors and associations with pleasure, praying the Lord to guide me in the future as he has hitherto done, but more especially to his honor and glory, and bless you according to the righteous desires of your heart, and the labors enjoined upon you in connection with all the Elders in this Mission.

I take this opportunity to bid all my friends in these lands goodbye, until we meet in our mountain Zion.

With kind love, I remain your brother in Christ,

JAMES MCGAW.

Nothing controls men so much as the placid brow and untrembling lip.

THE SULTAN'S SPEECH ON OPENING THE NEW "COUNCIL OF STATE."

(*La Turquie*—Constantinople : Governmental journal.)

Public opinion will certainly participate in the immense astonishment which we felt in reading the Speech of the Sultan.

It is a declaration of liberal and democratic principles, such as one would not expect to come from the mouth of a sovereign reputed absolute.

One would rather suppose that it was the preamble to a Constitution such as the members of the *Tiers Etat* brought with them to the assembly of the *Etats Généraux* of 1789.

Before, we thought we saw reform in Turkey; but now the Sultan's Speech inaugurates a regular revolution.

This speech, we doubt not, will create a great sensation in Europe.

People had believed, on the faith of certain rumors, that the Sultan was an obstacle to the advancement of Turkey.

Henceforth, what sovereign of Europe will dare to call himself more liberal?

After the categorical declaration "*that a violent and arbitrary administration is only an evil and oppression*"—after the declaration that "justice is the support of all unfortunate and oppressed persons, and after the recognition of the necessity for the separation of the administrative and judicial powers and the religious and civil"—all the rubbish and worn-out prejudices about Mussulman immobility and the incompatibility of the Koran with modern civilization, fall to the ground without any chance of rising again.

The Imperial speech goes still further, by speaking, as a convincing proof, of the degree of power the nations of Europe have attained, and the advancement they have accomplished, it implicitly recognizes the superiority of Christian institutions,

and invites the Mussulman world to apply the precept of the Koran: "Go and seek light even at the end of the world."

As sincere friends of Turkey, we cordially applaud the doctrines uttered in the Imperial speech.

Let energy and promptitude in execution correspond to this intelligent and liberal programme, and Turkey will have the time to take her proper place in Europe, and Abd-ul-Aziz will be associated with the glory of his father, the great reformer, Mahmoud.

(*Le Constitutionnel*—Paris.)

We must certainly give up saying that the Turks are only encamped in Europe, and that they reject our principles of civilization.....

Until a fresh programme is drawn up, let us hasten to say to the Sultan what M. Thiers said to the Holy Father to encourage him in the development of his liberal reforms. Let us hasten to say to Abd-ul-Aziz, Courage, able and enlightened Prince; continue to treat on a footing of equality subjects whom fatal circumstances have divided; follow the example set by your ancestor of illustrious memory, Mahomet II., who returned the universal intolerance of the age of the Crusaders by universal toleration. Follow also the example of Mahmoud II., who decreed the same toleration, and only distinguished his subjects when they were at the mosque or the church.

Courage! You are on the path which leads to independence and the integrity of the Ottoman Empire—on the path which will enable you to disarm your enemies, to restore liberty to your friends, and honor your race by placing it in the rank of civilized nations.

The transition from joy to sorrow is easiest in pure minds; as the true diamond, when moistened by the breath, recovers its lustre sooner than false ones.

SUMMARY OF NEWS.

The Abyssinian captives, including 20 gentlemen, 8 ladies, 22 children, and 21 followers, have arrived at Suez.

During the Crimean war a lady was distributing tracts to the occupants of a Military Hospital, and was excessively shocked to hear one poor fellow laugh at her. She stooped to reprove the wretched patient. "Why, ma'am," said he, "you have given me a tract on the sin of dancing, when I have got both my legs shot off."

OUTBREAK OF A NEW CATTLE PLAGUE.—A very subtle and terribly fatal disease is now raging among the cattle in some portions of Illinois. Over 100 head have fallen victims to it within a few days. It usually kills in a few hours. No premonitory warnings are given, and, although all the skill in possession of ordinary practitioners has been brought to bear upon it, it yields to no remedy or treatment, and is fatal in every instance. Its name and nature have not yet been determined.

Subscriptions are being raised in France for the institution in Algeria of mixed agricultural schools, in which the children of the destitute Arabs will be taught the methods of European agriculture, together with European children; the schools to be under the entire management of the laity.

Despatches have been received from Sir R. Napier confirming the report of the death of King Theodore's widow, who fell a victim to disease of the lungs of long standing. The troops were leaving quickly, but not too hastily, for the rainy season appears to have commenced. Six hundred natives had been drowned by a flood in the Sooroo defile.

Although the protest of the Court of Rome against the recent liberal measures sanctioned by the Emperor of Austria has been duly placed in the hands of Baron von Beust, the Papal Government is said to be convinced of the uselessness of such a course. The document has been received with perfect courtesy, and will be deposited among the imperial archives, and there will end the opposition. The principal towns of the empire are manifesting their feelings by illuminations and other joyous demonstrations.

A scheme for the reorganization of the Austrian army has been agreed upon, and will shortly be laid before the Reichsrath and the Hungarian Diet. It is proposed to fix the strength of the army for the ensuing ten years at 800,000 men, and the Landwehr at 200,000, the constitutional right of the Reichsrath and Hungarian Diet to modify these numbers every year remaining intact. In times of war, the Landwehr is to be under the control of the Commander-in-chief of the army.

JOHN WESLEY ON THE CONNECTION BETWEEN STATE AND CHURCH.—Wesley devised a plan for the conversion of Ireland, the substance of which is contained in a sentence or two. "Let all the clergy of the Irish Church," said the venerable man, "live as the Apostles lived, and preach as the Apostles preached, and the work is done." And we are sure that he who wrote as follows would not have regarded the disestablishment of the Irish Church as an overwhelming calamity:—"I have long been convinced," says Wesley, "that Constantine's calling himself a Christian, and pouring that flood of wealth and honor on the Christian church, the clergy in particular, was productive of more evil to the church than all the persecutions put together. From the time that the Church and State, the kingdoms of Christ and of the world, were so strangely and unnaturally blended together, Christianity and heathenism were so thoroughly incorporated with each other, that they will hardly ever be divided till Christ comes to reign upon earth." It may be that we are about to see in Ireland the beginning of the end of what has wrought so much mischief and evil to the cause of true religion, and retarded its spiritual progress.—*Methodist Recorder*.

NOTICE. - The fine American packet-ship *Resolute*, 1444 tons register, Captain Thomas Freeman, will sail from this port for New York, with a company of Saints, on Wednesday, 24th inst. Fares: Adults £4 5s.; all under eight years and over one year, £2 12s.; infants, 12s. 6d.

P O E T R Y.

T O - D A Y

(Selected.)

To-day while the sun shines, work with a will— To-day all your duties with patience fulfill. To-day, while the birds sing, harbor no care— Call life a good gift, call the world fair. To-day love the goodness that's better than gold— And the truth seek, whose value can never be told. To-day hold the kindness that thinks evil never— He who kindly to-day is, is kindly forever.	Live, to-day, in the beauty of earth, sky and sea; For beauty fails never to you or to me. To-day, then, love goodness and beauty and truth— The crown of your living, the grace of your youth. To-day is the summit of duty and life— The path of endeavor, the arena of strife. To-day ours only—work, work while you may— There is no to-morrow, but only to-day.
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M O U T H S T O F E E D .

(Selected.)

In field and workshop sounds the song From labor's brave and manly throng; 'Tis mountain echoed far and near, 'Tis joy to every honest ear, Each anvil stroke, if we but heed, Chimes with the burden—"Mouths to feed." A cry that nerves the weary hand, A mighty rhythm, proud and grand; A song that wakes the sleepy brain,	A warning note in joy and pain, Though heart may faint and feet may bleed, No spur like this one—"Mouths to feed." A song for you, a song for me A low and pleading melody, Then up and toll with smiling face; To fall or falter is disgrace. The kindly word, the noble deed, Make sweet the burden—"Mouths to feed."
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L I V E R P O O L :

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L O N D O N :

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30, FLORENCE STREET, ISLINGTON,
 AND BY ALL BOOK SELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"SEEK YE THE LORD, ALL YE MECK OF THE EARTH, WHICH HAVE WROUGHT HIS JUDGMENT
SEEK RIGHTEOUSNESS, SEEK MEEKNESS: IT MAY BE YE SHALL BE HID IN THE DAY OF THE
LORD'S ANGER."—Zephaniah ii, 3.

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Saturday, June 20, 1868.

Price One Penny.

WHY THE WORKING CLASSES DO NOT ATTEND PUBLIC WORSHIP.

The indifference of the working classes to public worship has lately provided a text for many of the clergy who were hard up for a subject. Meetings have been held, speeches made, resolutions passed; but they have produced no effect. The masses of the people will neither be coaxed nor frightened into what parsons please to call religion. Steamboats and railway carriages are crowded on Sundays, but many of the churches are almost empty. Immense multitudes, gay and smiling, may be seen every Lord's day flocking to such places of public resort as offer inducements to pleasure seekers, forming a tremendous contrast, both in numbers and appearance, to the small and sad looking congregations which assemble in the parish churches, mumble their printed prayers, and yawn over the "sixthly" or "twelfthly" of a dry-as-dust discourse.

The Church of England, as by law established, claims to be the church of the people. The fact is, it is only the

church of the few; the great bulk of the people never enter the church doors; thousands upon thousands never go near it except to a christening, a wedding, or a funeral. Those who do attend are principally "respectable" people of the exclusive sort, who, shut up in their cushioned pews, look down from the height of their broad-clothed, kid-gloved, silken and scented sanctity, with an air of supreme contempt or insufferable patronage, upon the "poor persons" who here and there humbly occupy the "free" seats provided for the "lower orders."

Archdeacon Sinclair, while addressing the clergy at his late visitation, mournfully complained that "a great majority of the working classes, notwithstanding the multiplication of churches and church schools throughout the land, rarely join in Christian worship, and still more rarely partake of the Holy Communion."

No doubt the clergy shook their heads solemnly, and heaved many

pious sighs over the depravity of the working classes; but how many of them are willing to take a course to remedy the matter consistent with their position and profession? If they were really desirous of advancing the cause of true religion in the world, and really anxious to benefit the people whose disregard for their lifeless ceremonies they so much deplore, they would soon discover the real cause of the unpopularity of religion, and learn a proper plan to effect a remedy.

The fault lies not so much with the people as with the church. The working classes who are untaught are not so much to blame as the men who are paid to teach them. The church itself is a dry and lifeless thing. There is no power nor spirit in it. Its ceremonies and prayers and collects are vain repetitions. Its ordinances are mere soulless forms. There is no God in it. The clergy, with but few exceptions, are mere hirelings who take their pay and do as little as they can for the money. They choose the church, or it is chosen for them, as a respectable profession. They move in a sphere far above such low persons as working men. Poor people must bow and courtsey to them, or they are indignant. A high wall of pride divides them from the masses. But they are not too proud to take money for their services. Though salaried to perform the duties of their appointments, which, by the bye, are called "livings," they charge both rich and poor for the administration of almost every ordinance. If a child is christened they must be paid, if a woman is "churched" they must be paid, if a couple are married they must be paid, if a corpse is buried they must be paid. Is it any wonder, then, that the general opinion of the people is that parsons preach piety because it pays? And is it any wonder that they should absent themselves from the worship conducted by men whom they regard as proud, mercenary, and hypocritical?

The following faithful picture of the religious condition of the present generation was drawn by the Prophet Nephi, the son of Lehi, 2400 years ago:—"Yea they have all gone out of the way; they have become corrupted. Because of pride, and because

of false teachers, and false doctrine, their churches are lifted up; because of pride they are puffed up. They rob the poor because of their fine sanctuaries; they rob the poor because of their fine clothing; and they persecute the meek and the poor in heart; because in their pride they are puffed up. They wear stiff necks and high heads; yea, and because of pride and wickedness, and abominations, and whoredoms, they have all gone astray, save it be a few, who are the humble followers of Christ; nevertheless, they are led, that in some instances they do err, because they are taught by the precepts of men. O the wise, and the learned, and the rich, that are puffed up in the pride of their hearts, and all those who preach false doctrines, and all those who commit whoredoms, and pervert the right way of the Lord: wo, wo, wo be unto them, saith the Lord God Almighty, for they shall be thrust down to hell."—Book of Mormon, page 106.

The Church of England, because of her pride, exclusiveness, coldness, selfishness, and want of heart, has driven the people from her bosom, and now she mourns because she is forsaken. Her ministers whine and prate and scold over her lamentable condition, but make no proper effort to better it. They cast the blame on the people, while the fault is their own. If the clergy really desire to see a truly religious spirit among the people of England, let them first obtain it themselves. Let them look into their own hearts, and find how much of the pure love of God dwells there; and if they find them filled with vanity and pride, avarice and selfishness, indolence and apathy, mock piety and desire for men's praise, let them cleanse the "inside of the platter," and seek unto God in sincerity for "a clean heart" and a "right spirit," then they may have power to turn sinners from the errors of their ways, and to take out the "motes" that are in the eyes of the people.

Let the ministers of the Church of England contrast their position, preaching, and general acts, with those of the ancient Apostles and Elders of the Church of Christ. Do they go forth among the nations without

"purse and scrip," mingling and fraternizing with the indigent and lowly, comforting the mourner, healing the sick, rebuking sin in the rich as well as the poor, preaching the baptism of repentance in the name of Jesus for the remission of sins, administering the Holy Ghost by the laying on of hands, counselling, exhorting, and advising the people in temporal as well as spiritual things, spreading light, joy, and love, and doing all for the glory of God and the spread of truth, without regard to a rich living or any personal worldly interest? Let them think on this question, and hang their heads in shame while they give a truthful answer.

Instead of that holy Priesthood "after the order of Melchisedec," which Christ's servants received from their Master, the only authority which the priests of the Church of England hold is what they have received from a church upon which they heap the vilest epithets in their clerical vocabulary. They claim no authority but that of Apostolic succession which, if they have at all, has been handed down through the Church of Rome, which they declare was buried, in common with whole Christendom, "in the most abominable idolatry for eight hundred years or more." Instead of the ordinance of baptism,—a burial in water from the world, and a resurrection to a new life in Christ, administered to believing penitents for the remission of sins, they sprinkle a little water in the face of an innocent babe, after sagely asking the perhaps sleeping infant if it believes in various dogmas which they do not understand themselves. A godfather and godmother answer for the child, and make promises in its behalf which nobody expects them to fulfil—the words being put in their mouths by the parish clerk—and this farce they call baptismal regeneration, and wish people to believe that it makes the little one "a child of God and an inheritor of the kingdom of heaven." Instead of the inspiration of the Holy Ghost to qualify them for "the work of the ministry" and to edify "the body of Christ," they depend on the learning of this world, and read over or repeat sermons framed with "the enticing

words of man's wisdom," which they can buy for a small sum by the dozen, or, if they study economy, much cheaper by the gross. In place of the power of God, they are clothed in a surplice; in place of the gifts of the Gospel, they have the Litany and the Creeds; in place of "the testimony of Jesus which is the spirit of prophecy," they have the thirty-nine articles, to which they must all subscribe, but which very few of them believe. Instead of carrying the Gospel to the poor in the alleys and lanes and by-ways, and laboring with earnest zeal in the spirit of the Nazarene for the redemption of the fallen, they complain of fatigue from reading a twenty minutes sermon once or twice a week, and reproach the people for not coming to hear them. Instead of uniting the people as members of the family of God, lifting up the humble and abasing the haughty, that they may become all one in Christ Jesus, they frown down the laboring class, and allying themselves to the aristocracy, lord it over the toiling people, and teach them to be servile and submissive to their "superiors;" they unite heart and hand with the landowners and hirers of labor who oppress the hireling in his wages, and have the flintiest hearts of all who sit on "bench" or "board"; and yet they wonder why the working classes will not go to church.

The Church of England, though rolling in wealth, suffers many of its members to rot in cellars and starve in garrets uncared for and unpitied. Thousands of the poor famish for lack of food, and shiver in semi-nakedness as every winter's frost returns, while the Bishops and higher clergy, fat with the wealth which the sufferers have created, and lazy with luxury, let them pine on their misery, or when they get the chance, preach to them contentment and submission. If the Apostles of Christ sat in the House of Lords, instead of the "Right Reverend Fathers in God" who occupy that exalted position, would they suffer thousands of honest people to perish for lack of employment, who are willing and anxious to work? Would they sit with white hands folded in lawn sleeves, and keep their mouths closed

like dumb dogs, as treasures are squandered upon worthless objects, while poverty is wringing the hearts of millions? Would they look with a aleek and oily smile from gilded coaches upon evils which are covering the face of society as with a loathsome leprosy, and seek no efficient remedy?

Ministers of the Church of England, if you want to know why the working classes will not come to your places of public worship, look at your church and yourselves as they see you, and you will soon understand it. And if you desire to know why you have no power to work a reformation in the land, strive to see yourselves as God and angels see you, and you will understand that also. The Prophet Moroni saw you in vision fourteen hundred years ago, and his voice in the Book of Mormon thus speaks to you from the ground:—"Behold, I speak unto you as if ye were present, and yet ye are not. But behold, Jesus Christ hath shewn you unto me, and I know your doing; and I know that ye do walk in the pride of your hearts; and there are none, save a few only, who do not lift themselves up in the pride of their hearts, unto the wearing of very fine apparel, unto envying, and strifes, and malice, and persecutions, and all manner of iniquities; and your churches, yea, even every one, have become polluted because of the pride of your hearts. For behold, ye do love money, and your substances, and your fine apparel, and the adorning of your churches, more than ye love the poor and the needy, the sick and the afflicted. O ye pollutions, ye hypocrites, ye teachers, who sell yourselves for that which will canker, why have ye polluted the holy church of God? Why are ye ashamed to take upon you the name of Christ? Why do you not think that greater is the value of an endless happiness than that misery which never dies, because of the praise of the world? Why do ye adorn yourselves with that which hath no life, and yet suffer the hungry, and the needy, and the naked, and the sick, and the afflicted to pass by you, and notice them not? Yea, why do you build up your secret abominations to get gain, and cause that widows should mourn before the Lord, and

also orphans to mourn before the Lord; and also the blood of their fathers and their husbands to cry unto the Lord from the ground, for vengeance upon your heads? Behold, the sword of vengeance hangeth over you; and the time soon cometh that he avengeth the blood of the saints upon you, for he will not suffer their cries any longer." (Book of Mormon, page 512.)

Arise and shake off your sloth and indolence; humble yourselves before God and call upon him for light; repent of your sins and unrighteous ways; cease to act in the name of the Holy Trinity until you are "called of God as was Aaron;" wake up this nation to repentance and good works, setting them an example in your own lives; cease to preach for hire and to lust after fees; set your hearts upon truth, and the present and eternal salvation of the people; rebuke the licentiousness, corruption, and pride of the rich; win the poor by kindness and brotherly charity; and you will soon find your churches crowded to overflowing, your mouths will be filled with precious words that will sink like molten lead into the hearts of your hearers, and you will no longer have to complain that the working classes will not come to church. The Lord will open your eyes so that you may see what he is doing in the earth. Your souls will swell with gladness when you learn that he has restored the holy Apostleship—the true authority, that he has revealed anew the everlasting Gospel, and that he has commenced the great latter-day work spoken of by the Prophets, preparatory to the ushering in of the reign of righteousness and peace, when all evil shall be removed, and the earth be filled with the knowledge and glory of God. But if you will not alter your ways, but continue in your pride and selfishness and indolence and sin, still suffer the cries of the poor, the fatherless, and the widow to ascend to heaven, still permit the tide of corruption and abomination to spread unchecked over the face of the land, still cry out against the carelessness of the masses, while you are the chief cause of their impiety, the Lord will speedily come forth from his place with a mighty

hand and smite you in his displeasure. He will cast you from your high places with violence, and appoint you a portion in the outer darkness where, in weeping and wailing and gnashing of teeth, you will be brought to humility and repentance.

CHARLES W. PENROSE.

PRIESTLY INTOLERANCE AND IGNORANCE.

A quiet village in England has lately been thrown into considerable excitement over the death of a widow who, during her life, made profession of the principles of what is called "Mormonism." Newspaper correspondents have made the case public, and it has been bruited about and commented upon by the press. It appears that in England it is viewed as a very shocking thing for a corpse to be entombed without the burial service being mumbled over the body by a clergyman. We cannot gather what effect non-compliance with this custom is supposed to have on the spirit; but, from the importance that is attached to the ceremony, should suppose that it would be something very terrible. At least we should imagine that the rector of the village where this old lady died entertains such an idea. He had heard that she was a "Mormon." It is not improbable that he had reason to know that she was; for it is very common for men of his cloth to ferociously pounce upon women and children who make a profession of "Mormonism," and try and overwhelm them with their show of learning in their attempts to prove their doctrines; and it is very common, too, for them to get wofully discomfited in such encounters.

When the body of the widow was prepared for the grave, he refused to perform the burial service, alleging as a reason that, being a Latter-day Saint, she was not a Christian! Credible and respectable witnesses, who attended her in her last moments, testified that she was truly penitent and a Christian, that she prayed most fervently to the Almighty, and grounded her hopes of salvation on the atonement of the Lord Jesus Christ. This was all made known to the rector before the funeral took place, with the

hope that, upon hearing these statements, he would alter his previous determination. But to all entreaties he was inexorable. "So the poor old woman," the English paper pathetically exclaims, "was (to the great indignation of the inhabitants) taken to the grave and buried with no more ceremony than would be observed in the burial of a horse or a dog."

How shocking! What a terrible penalty for a "poor old woman" to endure for professing the principles of "Mormonism!" And what immense satisfaction it must have afforded this pious(?) man to have it in his power to inflict such retribution on the corpse of the refractory one! He, perhaps, indulges in the hope that his refusal to read the burial service over the widow will have such an effect that there will not be another "old woman" in the kingdom dare to turn Latter-day Saint for fear of having to be buried with no more ceremony than a horse or a dog!

If this woman had been a murderess, this rector would, doubtless, have been ready enough to pray with and for her, and to have accompanied her to the scaffold, and assured her that she was a Christian, and that they would meet in heaven, &c. We see in another column of the paper in which we find the account of this case, a murder case. The murderer killed almost an entire family. He is a Christian(!) however. At least the clergymen say so, and they ought to know, of course, what it takes to constitute a Christian. They ask the prayers of their congregations in his behalf, and their words are so consoling, and their prayers so assuring, that he thinks he has got a through ticket to heaven, and he is going, when he is hung, straight to the arms of the Saviour! He is sure, he says, he will meet all his friends in heaven!

How much better is his case than that of the "poor old Mormon woman!" He will not be buried as a horse or a dog! He will have the prayers of the parsons, and on them be wafted to glory!

Can anything be more absurd, or more libellous upon the attributes of the Almighty? If such men had their way, heaven would be made an undesirable place for any decent man who had any desire for good society. They would place the blackest villains and the most cruel murderers near the throne of the Lamb. According to their views and practices, murderers throng the courts of heaven, who, if they had not been murderers, would in all probability have weltered through the endless ages of eternity in hell. The viler the sinner the greater his chance of exaltation and glory. With such views what a blessed thing it is to be a murderer! What wonder that men are reckless about taking the lives of their fellow-men, when religious teachers assure them that they only need to repent and believe in Jesus to be forgiven of the blackest crimes. Such damnable doctrines people jails and offer premiums to crime.

An upright, moral man, who has dealt justly with his fellow-man all his days, may sicken and die; but

what notice is taken of him by the clergy? At the most, probably some preacher may turn up the whites of his eyes, and say to the afflicted relatives that he *hopes* the dear departed has gone to a better world. But let a murderer be caught, one who has outraged every law of God and man, and committed deeds of heartless cruelty—and how quickly he is visited and prayed with! They do not merely *hope* that he will go to glory; they are certain of it, and he and the public are assured that his soul will be saved! Is it any wonder that there is infidelity in the world, or that men have no faith in systems of religion, and many have no faith in God, when such disgusting ideas are taught as his Gospel!

If modern, so-called Christian preachers had a chance to pray with Lucifer for a little while, they would assure him of a re-entrance to heaven, and insist upon his right to be there. According to their theory the surest way to get the reward of the righteous, is to be desperately wicked. How much they differ from the Lord is seen by reading a true servant of the Lord's words—John, the Apostle—"ye know that no murderer hath eternal life abiding in him."—*Deseret Evening News*.

THE MONT CENIS RAILWAY.

Turin, May 25.

The Italian side of the mountain is the more difficult of the two to ascend and descend, but in going down, as in coming up, the Fell system fully justified the reputation to which it aspires, and which has been conferred upon it by Captain Tyler and other competent judges. It showed itself perfectly safe and easily manageable. Nothing can be better calculated to inspire travellers with confidence than the facility with which speed is slackened or the train altogether stopped. One soon comes to appreciate the immense power given by the breaks and

the central rail. Now and then, on some steep incline, with a gulf below, and curves so rapid that it seems like running round a circle, a traveller may fancy that the speed is unusual, exceeding the 12 or 13 miles an hour fixed as a *maximum*. In some places yesterday the driver unquestionably got a little beyond that rate. But scarcely had one begun to note it, when a still more perceptible slackening of speed occurred, showing how perfectly the man had his train in hand. There are some bits of the road down this side the mountain which elderly ladies and nervous per-

sons generally will do well not to look out upon—at any rate, until they have used the line enough to acquire that perfect confidence in its safety which I think all those persons who went over on Saturday and returned yesterday to Susa must now feel. We had a number of women and children in the train yesterday, and they evidently were no more alarmed than if they had been travelling on the level; in fact, if one does not look out of the window there is nothing to inspire alarm even in the most habitually timid. For those who feel confidence, it is most interesting to observe the steep inclines passed, the treble line of rails (the centre one higher than the others and of peculiar construction) winding up and down the mountain, and to gaze down the precipices, in some few places suddenly sinking, within half a yard of the carriage wheels, to the depth of a thousand feet or more. Gliding along the winding riband of the rail, a beautiful panorama unrolls itself before the traveller, whose enjoyment will be unalloyed when once he has attained the desirable and well-founded conviction that it is impossible for the train to get off the line. The rails, repeatedly inspected not only by the able engineers of the company, but by the Italian and French commissioners, are as firm as possible, secured with the utmost care and by unusual means, and in every respect as good as the day they were laid down. It is proper that one who has acquired by personal observation and by careful inquiry of disinterested persons a strong faith in the security and great value of the Fell system should express that belief in order, in some degree, to counterbalance the unfavorable reports continually spread concerning the line by malice or ignorance. On arriving here late last night, for we had to wait at Susa the departure of the mail train at half-past 11, I was informed, on the authority of travellers who crossed the mountain by diligence towards the end of the week, that Thursday's storm had done great damage to the rails, and that Fell's line must be in a very dangerous state. To one who had just had personal experience of its excellent condition this story could

only be matter for laughter; but it shows that there are persons who busy themselves with the fabrication and circulation of false reports. Of course, the coaching interest, which had reckoned upon holding its own until the completion of the great tunnel and its contiguous bits of rail—that is to say probably for another half dozen years at least—feel exceedingly sore at the intrusion of the Summit Railway, and would most exceedingly have enjoyed seeing last Saturday's train, with all the directors, secretaries, managers, and engineers, pitched over the side of the mountain to everlasting smash a thousand yards below, thus destroying at one blow the head and heart, the arm and purse, of the company. Fortunately, that gratification was denied them. We passed a good many vehicles yesterday afternoon, a diligence, vetturino carriages, return mules and horses, and it was amusing to study the countenances of the drivers and conductors as they stood at the heads of their beasts to let the iron steed prance by. The animals generally take the train quietly enough. The greatest alarm manifested yesterday was by a drove of pigs, which respectable animals, although it can hardly be said their interests are greatly affected by the innovation, manifested extreme discomposure, and with many grunts hastened to save their bacon by a forced march across a neighboring field.

Various considerations, and especially the shortness of the time during which the line is likely to be open (it is bound to close when the tunnel line is completed), rendered it desirable to carry the Summit Railway for nearly the whole of its length over the roads already existing. This rendered a very narrow gauge compulsory, made the line longer, and the gradients in many places worse. Had Fell's system been tried ten years ago, when the tunnel was only about to commence, the monstrous and most costly labor of boring through the mountain would probably not have been undertaken, and then it would have been well worth while to expend, if necessary, double the very moderate sum the line has cost, and to make a railroad such as we probably shall soon

see over some other of the great Alpine passes, and over other great European mountain chains. As it is, the summit line must be looked upon as a pilot balloon. It has been cheaply made, for it is calculated that if it runs only for six or seven years the capitalists who have embarked in it will get back their money, principal and interest. This is encouraging for future enterprises of the kind.

In England and elsewhere numbers of people will be surprised to hear of the certainty that the Mont Cénis Railway will be opened for public traffic on the 8th of June. The repeated delays had given rise to a widely-spread impression that the line never would open, and was to be looked upon as a failure. Of those delays the last and the most provoking was due to the French patent law, and to the inferiority of French engine builders. One is accustomed to hear such very tall talk about the progress of French iron and steel manufactures, the perfection to which their forges and *usines* are brought, &c., that one is almost surprised to find such a Protectionist enactment maintained as that which compels the employment of French engines in the case of inventions patented in France. Surely it must have escaped Mr. Cobden's notice when he was negotiating his famous treaty, or he could hardly have failed to urge and obtain its repeal. In the present case it has proved most injurious to the Mont Cénis Company. In November last the line was ready, the covered ways were made, the French engines were put upon the line and broke down without delay. Had they been English, similar to the

two experimental engines, the line might then have completed the tests stipulated by the French and Italian Governments, and the trains might have commenced running for public traffic in December or January, as they now will do in June. It is a manifest loss of at least five months' traffic to the company. There can be no doubt or mistake possible about this. There is the English experimental engine as good as ever, and considerably lighter than the French engines. To the latter, weight did not give strength, and the material was clearly either of bad quality or ill distributed. The delay, arising solely from the inferiority of certain parts of the engines, has been so injurious to a company which has probably but half-a-dozen years wherein to get back its outlay, that it would have been worth its while, as I have been assured by some of its members, could the thing have been foreseen, to indemnify Mr. Fell, get him to give up the patent in France, and have the engines made in England. It is only fair here to add that the French engine builders who enjoy the highest reputation for their work were so much occupied as to be unable to execute the orders of the Mont Cénis Company, which was consequently forced to address itself to other houses.

As soon as the Mont Cénis Railway shall be open to public traffic—that is to say, upon this day fortnight—the mails between France and Italy should be conveyed by it, which will at once give a gain certainly of at least four hours between the arrival at St. Michel and departure from Susa, and *vice versa*.—*Times Correspondent*.

AMERICAN RAILWAYS.—At the commencement of this year there were 38,822 miles of railway in operation in the United States. The most costly railways of the American Union would appear to be those of California. The whole cost of United States railways at the commencement of this year was: £415,115,202, giving an average of £10,692 per mile. About one-third of the lines in operation are double. About 15,735 miles of new railway were projected at the commencement of 1868, although at the same date the following States had each more than 1,000 miles of railway:—Massachusetts, 1,401 miles; New York, 3,245 miles; Pennsylvania, 4,252 miles; Virginia, 1,494 miles; North Carolina, 1,000; South Carolina, 1,007 miles; Georgia, 1,548 miles; Tennessee, 1,326 miles; Ohio, 3,398 miles; Indiana, 2,06 miles; Illinois, 3,224 miles; Michigan, 1,463 miles; Wisconsin, 1,037 miles; and Iowa, 1,283 miles.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JUNE 20, 1868.

A WORD TO THE ELDERS.

• ——— •

IN consequence of the release of many of the older and more experienced Elders to return to Zion, the responsibility of the work in the British Conferences will now principally devolve upon our young brethren who have been laboring in the ministry from one to two years. Their appointments are published in this number of the STAR. They have been made with a view to the interests of the Church, the benefit of the Saints, and the development of the faith and abilities of those who are appointed. We feel confident that these results will be attained.

The young Elders who have been called to preside over the different Conferences, need not feel any timidity in assuming the responsibilities of their new position. The Lord never requires anything of his servants without qualifying them for the work required. Neither need the people doubt as to the ability of the brethren who are appointed to preside over them. The Elders laboring in the Mission have most of them been raised in the Church. They have grown up in the midst of the people of God. The circumstances through which they have passed have given them an experience which is of immense benefit to them, and will be to the Saints where they labor. They have been blest with the society and teachings of the leaders of the Church, and their minds are stored with rich precepts and wise counsels, which the Spirit of the Lord will bring to their remembrance, as occasion requires, for the benefit of the people. They have been into the House of the Lord, and have been endowed with power from on high, which will qualify them for every position which they may be called to occupy in the building up of the kingdom of God. Therefore the Elders need not fear, neither need the people doubt. God will be with his servants, and the angels have charge concerning them.

It is necessary that the brethren proceed immediately to the fields of labor assigned to them, that they may gain an insight into the business affairs and general condition of the work. And the Elders who are leaving the different Conferences, whether to emigrate or to go to another part of the Mission, should have their accounts and all business matters arranged in such a shape that they can transfer them to their successors without any difficulty. And it is required of them that they strive to impart to their successors as thorough and complete an understanding as possible of all the affairs of the Conferences, financial and otherwise. The Elders who are released to return home should feel that they are still "in the harness," and will be until they reach the valleys of the mountains. Therefore let them consider the interests of the kingdom are still paramount with them, and endeavor to leave things in their

respective Conferences so that the work may be continued after their departure without let or hindrance. There should be a thorough audit of all accounts, and everything that needs explanation should be made clear to the Elders who will have to receive and take charge of the books. Unless this be carefully and faithfully done, a great deal of misunderstanding may arise which will perhaps undeservedly reflect discredit upon the brethren when they are gone and cannot give the explanations that may be required.

When the emigration for this season is over, great wisdom will be required in the organization of the remaining members of the Church, that they may be properly looked after, and fed and comforted with the bread of life. Some of the Branches will be broken up, or reduced to such small numbers as to render union with other Branches necessary. Some of the Branch Presidents are emigrating, leaving the flock without a shepherd. Wise and judicious arrangements must be made, so that none of the Saints shall be left unattached to an organized Branch of the Church, and that the best shepherds shall be selected to watch over the flock of Christ, so that no scattered sheep shall be left a prey to the wolves who would destroy them. Many of the Saints who will be left in this Mission, will have relatives and friends on their way to Zion, from whom they have parted with mingled smiles and tears. They have bid them farewell with joy at their friends' release, but sorrow at their own detention. They will need sympathy, counsel, and encouragement. In regard to all these matters, as well as everything else which pertains to the welfare of the Saints and the interests of the work of God, the Elders who are leaving should confer with those who remain, so that plans may be arranged to meet every emergency.

A great work remains to be done in this Mission, not only in gathering out the Saints of God, but in preaching the Gospel, and bringing the honest and truth-seeking to the knowledge of the truth and the fellowship of the Church of Christ. We expect great things of the Elders who are now called to the front ranks. If they will call upon the Lord and be faithful in all things, they will receive power and knowledge and influence, which will astonish themselves and bless the people, bringing salvation to the just and fear upon the wicked. Our faith and prayers will ascend continually to heaven in behalf of our brethren, and we are full of hope and confidence in their abundant success.

In conclusion, we quote for the benefit of every Elder in the Mission, the words of Paul to Timothy, "Let no man despise thy youth; but be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity. Neglect not the gift that is in thee, which was given thee by prophecy and the laying on of hands. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee."

RELEASES AND APPOINTMENTS.

The following named missionaries are released from their labors in this Mission, with permission to return home to Zion.

Joseph S. Horne, John Hoagland, Harvey H. Cluff, John Parry, Barry Wride, John

D. Rees, Griffith Roberts, Moses Thatcher, Aurelius Miner, Ezra J. Clark, John Barker, Henry Barlow, George Hunter, James Smith, Jonathan Steggell, Richard Benson, Isaac A. Kimball, C. P. Liston, William S. Grant, Nephi R. Fawcett, Hyrum T. Spencer, Zebulon Jacobs, and George W. Burridge.

The following named Elders are released from their present fields of labor with permission to emigrate :—

A. N. Macfarlane, Samuel Southwick, Andrew Simmons, James Stuart, Elisha Peck, William Park, and — Hugentobler, of the Swiss Mission.

SWISS AND GERMAN MISSION.

Elder Karl G. Maeser is appointed to preside over the Swiss and German Mission, and Elders Heber Young and Willard B. Richards are appointed to labor under his direction.

SCOTTISH DISTRICT.

Elder John E. Pace is released from the Presidency of the Bedfordshire Conference, and appointed to preside over the Glasgow Conference ; and Elder Joel Grover is appointed to labor under his direction.

Elder James Sharp is appointed to preside over the Edinburgh Conference, in which the Dundee Conference is hereby included.

WELSH DISTRICT.

Elder Elias Morris is released from the Presidency of the Glamorgan Conference, and appointed to preside over the Church in the Welsh Principality.

Elder Nephi Pratt is appointed to preside over the Glamorgan Conference.

Elder John S. Lewis is appointed to preside over the Swansea Conference.

Elder Levi W. Richards is appointed to preside over the Monmouthshire Conference.

Elder William L. Thomas is appointed to preside over the Carmarthen Conference, in which the Pembrokeshire Conference is hereby included.

ENGLAND.

Elder Platte Lyman is appointed to preside over the London Conference, and Elder John F. Hardie is appointed to labor under his direction.

Elder Edwin Walker is released from the Presidency of the Sheffield Conference, and is appointed to preside over the Birmingham Conference, and Elder Erastus R. Egan is appointed to travel under his direction.

Elder Henry C. Jacobs is appointed to preside over the Manchester Conference, and Elder Almon Robinson is appointed to labor under his direction.

Elder Lewis W. Shurtliff is appointed to preside over the Nottingham Conference, and Elder Joseph H. Lee is appointed to labor under his direction.

Elder Alonzo E. Hyde is appointed to preside over the Leeds Conference, in which the Hull Conference is hereby included, and Elder Orson C. Holbrook is appointed to labor under his direction.

Elder James Needham is appointed to preside over the Kent Conference.

Elder Edward A. Noble is released from the Presidency of the Cheltenham Conference, and appointed to preside over the Durham and Newcastle Conference, and Elder John W. Lee is appointed to labor under his direction.

Elder Abiah W. Brown is appointed to preside over the Bristol Conference, in which the Land's-End Conference is hereby included, and Elder Henry J. Moore is appointed to labor under his direction.

Elder Frank H. Hyde is appointed to preside over the Sheffield Conference, and Elder Edgar Dalrymple is appointed to labor under his direction.

Elder Joseph S. Richards is appointed to preside over the Bedfordshire Conference.

Elder Joseph Lawson is released from the Presidency of the Herefordshire Conference, and appointed to preside over the Norwich Conference.

Elder Robert Dye is appointed to preside over the Herefordshire Conference.

Elder Edward L. Butterfield is appointed to preside over the Warwickshire Conference.

Elder Marius Ensign is released from the Presidency of the Southampton Conference, and appointed to preside over the Liverpool Conference, in which the Preston Conference, and the Branches of the church in Ireland, are hereby included.

Elder William H. Homer is appointed to preside over the Leicestershire Conference.

Elder Henry Woodmansee is appointed to preside over the Southampton Conference, in which the remaining members of the Channel Islands Conference are hereby included.

Elder John R. Clawson is appointed to preside over the Essex Conference.

Elder Josiah F. Gibbs is appointed to preside over the Cheltenham Conference.

Elder Henry J. McCullouch is appointed to preside over the Reading Conference.

Elder Nathan B. Baldwin is appointed to preside over the Staffordshire Conference.

FRANKLIN D. RICHARDS,

} *President of the Church of Jesus Christ
of Latter-day Saints in the British
Isles and adjacent countries.*

THE FLAMING SWORD; OR, A SIGN FROM HEAVEN.

(BEING A REMARKABLE PHENOMENON, SEEN IN THE STATE OF
NEW HAMPSHIRE, IN MAY, 1820.)

(*Deseret Evening News.*)

The following has been placed in our hands for publication. It purports to be a vision seen in May, 1820, and seems to have been written soon after. The copy handed to us, we are informed, was obtained from the library of the man who said he saw the vision, by Emer Harris, brother of Martin Harris. The writer, it will be perceived, evidently had an idea that angels are feminine, by the manner in which the one spoken of is referred to. We give "the Vision" to our readers as it comes to us, and they can put their own construction upon it:—

Feeling it a duty incumbent upon me to communicate to my fellow-men what has been so remarkably revealed to me, I will attempt to communicate, as far as memory and illiterate abilities will permit, a faithful narrative of a most remarkable phenomenon, of which I was an eye witness.

On the third of May last, as I was on my journey from Boston to Grafton, in New Hampshire, I called for entertainment for the night at a public house in Plymouth. After some time spent in the evening in conversation with some gentlemen on the late unhappy situation of our country, relative to our late contest with Great Britain, and our present internal divisions, by reason of so many designing characters among us, who are actuated more from sinister views than any patriotic zeal for the general welfare, with a mind burdened with re-

flections, I retired to my lodgings at a late hour. Whether the conversation of the evening had a tendency to influence the vision of the night I will not pretend to say; but as no one ever paid less attention to the rambles of Morpheus than myself, I conceive there must be something evidently supernatural in the singular phenomenon I am about to relate.

A few minutes before the clock struck one, as I conceived, I awoke, and turning my eyes towards the window, beheld an uncommon gleam of light, which induced me to leap from my bed. I looked out, but nothing uncommon appeared, it being no other than an agreeable twilight night. I again got into bed with a view of getting a little more refreshment by sleep, but without effect. After musing some time on the conversation of the evening, and the events which caused it, I was again surprised at the appearance of an uncommon bright light in the room, as though the moon in the height of its lustre had shone directly upon me. I raised myself in bed, but immediately sunk back with terror and surprise, where I lay some minutes motionless, when I heard a voice calling me by name, and saying, "Arise and give ear to the messenger of Heaven, for you shall be a witness of the sign which shall be given of the perilous days which are coming on the earth, by reason of the innumerable sins and dissensions so prevalent among mankind; for, saith the Lord,

I have delivered this people like the children of Israel from the hand of a powerful nation, and fain would have gathered them together as a hen gathereth her chickens under her, but they would not hearken to the voice of wisdom; they have become a rebellious and a disobedient people, lasting, as it were, after the luxuries of Egypt, boasting in their own strength, and pregnant with evils innumerable; but their peace is destroyed, wars and rumors of wars shall abound, both national and civil; the father shall rise against the son, and the son against the father, and for a sign of these things shall you be a witness, of an angel descending with a long, flaming sword in his hand, which shall turn to every point to prepare the way for the ushering in of the glorious day. Then shall the sword be transformed into an olive branch, which shall arise and appear as emblematical of the harmonious day in which all nations and languages shall be gathered into one family to serve under the peaceable government of Him whose sceptre sways all worlds." After such a discourse, which I consider more than human, my readers may well think me a stranger to sleep the remainder of the night, for neither tongue nor pen can describe the agitation of mind and the trembling situation of my frame. I can truly say, with Belshazzar, when he saw the hand writing on the wall, my knees smote one against the other, though I found myself more composed on mature deliberation, when I cannot but consider myself as being highly favored in being the bearer of the Divine message.

As the clock struck I rose from my bed, prepared my wagon, paid my fare, and set out on my journey without making known to the family the singular occurrence of the preceding night. But I had not got on my way more than one mile and a half when my team, which consisted of three horses in full speed, were instantly stopped as though by a mighty hand. I unthinkingly bid them go on, but without effect, for at the same instant a bright light appeared to overspread the horizon, and an angel or some supernatural being descended, and

stood erect in the air, but a little distance before me, dressed in a long, flowing robe, with a flaming sword in her (his) hand; and I can truly say with Daniel, I was alone and without strength; and she (he) said unto me, "Give ear to the words that I shall speak." And as I stood trembling, and recollecting the vision I had been under the influence of a few hours before, I cast up my eyes and beheld her (his) face, and beheld the appearance of lightning. Her (his) eyes were as lamps of fire; the sword which she (he) held in her (his) hand, was to appearance about thirty feet in length; the hilt of which appeared of pure gold, set with stones of various hues; the blade of which resembled fire; and I cast up my eyes and beheld her (his) head encircled by a hue, beautifully variegated, much resembling a rainbow, encircling a constellation of sixteen stars, differently diversified, there being nine to the southerly part of the bow of deep crimson, and seven to the north of a beautiful azure, in the course of which appeared an olive branch richly decked with golden buds. The whole sixteen stars, which afterwards separated, were all very transparently brilliant; the nine of the crimson fell to the south, and the seven of the azure fell to the north, attended with a heavy rumbling in the air, like the rushing of many armies to battle, at which I fell with my face to the ground, where I lay in a profound reverie for some time, when I heard an audible voice articulate and say, "All these are signs by which you shall know what is to befall the nations in the latter days. Wo to the inhabitants of the land, for their sins and ingratitude; in wars and rumors of wars shall they abound, and nothing but lamentation shall be heard to echo through the lonely valley, until all the tares and brambles of the whole earth shall be plucked and demolished from the face thereof, by the pestilence which walketh in darkness, and the sword which layeth waste at noon day; for there shall be such a destruction in the land, as shall greatly thin the inhabitants of the earth, both by war, pestilence, and famine; until a branch shall arise from the root of Jesse, who shall per-

form such remarkable wonders through the power of Almighty God, as shall effectually convince the world of divine authority, and shall cause, eventually, the remnants of all nations to be of one heart and one mind, and one religion; when there shall be no more wars among mankind, who shall ever after be in the strictest bonds of mutual friendship, professing unfeigned love to God and one another; and the Jews and the Gentiles shall coincide in sentiments and become one indivisibly, declaring Jesus Christ to be their only King and Sovereign." And I beheld the sword which she (he) held in her (his) hand was transformed into an olive branch, which grew and overspread the horizon, under which a reflection of light presented to my view a long and spacious landscape, covered with an innumerable host of beings, like unto the stars of heaven, worshipping and praising him who is

King over all. There the lion laid down with the lamb, and the beasts of the earth and the fowls of the air were mingling together in concert, and nothing but love unutterable appeared among them. And as she (he) ended, she (he) proclaimed glory to God in the highest, peace on earth, and good will to men, and as she (he) ascended she (he) said, "Father, may thy will be done on earth as it is done in heaven,—and may all the people say amen;" the echo of which I felt with amazement and horror. How long I continued so I cannot tell, but when I came to myself the mighty appearance so lately before me had vanished from my sight, and I journeyed on contemplating on the wonderful works I had seen, determining to lay them before the public, by whom I hope it will be read with candor, from their humble servant,

THOMAS C. PRENCIS.

SUMMARY OF NEWS.

—o—

Mr. James Buchanan, ex-President of the United States, is dead.

During last week 34 wrecks were reported, making for the present year a total of 989.

The *Petit Journal* vouches for the fact that a train from Paris to Vendome was brought to a standstill a few days ago by an *army of caterpillars*! It is said—and our readers may believe it if they choose—that the crushed caterpillars made the rails so slippery that the train could not get on.

The following advertisement appears in a Virginia paper:—"Wanted, a situation as son-in-law to a respectable family. Birth would be counted as nothing, but a good fortune is indispensable. Would not refuse to live a distance from the town."

In consequence of the disturbed state of Japan, the British envoy at Yeddo has notified that it will be unsafe for British subjects to take up their residence there until affairs are in a more settled condition. Up to the 3rd of May, no improvement was visible in the country.

The assassination of Prince Michael of Servia has caused great excitement in that country. Fears of a general rising seem to have been entertained, for troops were kept constantly under arms, and large assemblies in the streets were prohibited. A provisional government has been formed to carry on the administration of affairs pending the meeting of the Legislature next month. Two of the murderers have been arrested.

According to the Government report, there are 17,000,000 of the Italian people who can neither read nor write. A number of philanthropic individuals and friends of education have taken the matter up, and propose to establish "a sound and simple scholastic and industrial system of education for Italian children, more especially of the working classes." For this purpose it is intended to raise a fund in order to erect schoolhouses and other buildings, though it is expected that ultimately the system will become self-supporting.

An American sect, called "The Adventists," believe that the world will come to an end on the 26th October next.

The proposal of Russia to mitigate the horrors of war by prohibiting the use of explosive missiles, has met with prompt assent from the Emperor of the French.

Yellow fever is making rapid strides in Lima, 150 to 200 deaths occurring daily. There are upwards of 2500 cases in the hospital. Commerce was completely paralyzed. The public and private schools and theatres are already closed by order of the Government, in order to prevent contagion. Captain Blakely, inventor of the Blakely guns, and his wife, are among the victims of the disease.

RECREATIVE RELIGIONISTS.—One of the witnesses examined before the select committee on the Sale of Liquors on Sundays Bill was a working jeweller named Morrell, who stated that he belonged to a sect called the Recreative Religionists. They were a registered religious body at Somerset House, just as the Independents and the Society of Friends were registered. The Recreative religionists met in St. Martin's Hall, and Mr. Baxter Langley was their president.

NEW YORK, May 30.—President Johnson has renominated Mr. Stanberry as attorney-general. Wade has been appointed to the Senate committee, which is composed of one Democrat and four Republicans, to investigate the alleged corruption in the impeachment trial.—British gunboats patrol along the St. Lawrence, from Kingston to Prescott, to watch the Fenians.

WASHINGTON, June 8.—The Secretary of the Treasury has issued the usual monthly statement of the public debt of the United States. The total amount of the debt on the 1st June was \$2,643,500,000 against \$2,639,500,000 on the 1st of May last, being an increase of \$4,000,000. The cash in the Treasury on the 1st instant was \$133,500,000, against \$139,000,000 on the 1st ultimo, being a decrease of \$5,500,000.

THE LARGEST ROOF IN THE WORLD.—The metropolitan station now being erected for the Midland Railway at King's Cross, is nearly as great an advance in the construction of roofs, as the Great Eastern was in the building of ships. The new building is erected alongside the Great Northern station, which was a short time since regarded as a tremendous structure. Some idea of the advance made of late years may be obtained from the fact that the span of the single arch is 30 feet wider than the span of the two arches which cover the Great Northern station. It has never before been attempted to cover a space of 240 feet with one span for the purpose of forming a roof. The height of the arch from the rail level is 99 ft., and the rails 13 ft. 6 in. above the road level. There will be eleven lines of rails, and the space underneath is to be made available for cellars, of which there will be about four acres.

AN UNSELFISH PRINCE.—At a recent sitting of the National Assembly of Montenegro, the members voted a sum of 10,000 ducats as the civil list of Prince Nicholas. The prince, who was present, rose from his throne and delivered a speech, in which he said—"Brothers, it is too much for me, Prince of Montenegro. One-half the sum is quite sufficient. If I find it insufficient, I shall inform my people in the Scoupcina. If, on the contrary, it should be more than enough, I should ask to have it further reduced. With the help of God, the limits of Montenegro will be extended, perhaps, under my rule, and then we shall all have an easier life." A compromise took place, the prince receiving 6000 ducats. It was then proposed to vote donations to the prince's children, but the prince would not hear of it. He said—"I thank you from my heart, my Montenegrin brothers. With the money voted for me I think I can, God helping, provide for the wants of myself and my children. As to the future, which is full of mystery, I am pleased to hope that the love and attachment of my brave people will double my strength to defend the interests of our dear country. I deeply feel the attachment you have shown to my family by giving a donation to the daughter of my late uncle, Prince Daniel." [European monarchs go ye and do likewise.—Ed.]

DIED:

BANKS.—In Spanish Fork city, May 1st, 1868, Elizabeth, wife of William Banks, aged 70 years, 3 months and 8 days. Deceased was born in Albrighton, Shropshire, England; was baptised in February 1843; emigrated with her family to Council Bluffs in 1851; and came to the valley in the following Spring. She lived and died in full faith and fellowship, was very punctual in paying her tithing, and never had a difficulty with any member of the church. She had gained many friends amongst those who knew her.—DESERET EVENING NEWS.

P O E T R Y.

G A T H E R T H E M O U T.

"Gather my Saints together unto me, those that have made a covenant with me by Sacrifice.."—Hebrew Psalmist.

Gather them out, from the ends of the earth ;	Give of your means with a hearty will,
Gather them out, from God's chosen few,	Little or much, it will help the right,
Though they claim but little of wealth or	And prove if the Lord indeed will fill,
worth,	Your barns with blessings, your souls with
Gather them out, the pure, the true.	light.
Gather them out from oppression's power,	Give ! and the needy shall shout for joy !
From want and poverty's grinding hand ;	"The lame shall leap, and the dumb shall
Gather them out 'tis freedom's hour ;	sing"
Gather them out ! 'tis God's command !	As they come from the lands and the isles afar,
Gather them out, the suffering poor,	To "the sought out city" of Zion's King.
Whom the love of the gospel maketh wise;	To the land of Zion, the poor shall haste,
Who give of their humble scanty fare,	With ease and freedom, unknown before :
With willing hearts, for the truth they prize :	For the dreary distance of desert wastes—
Whose lives, a burthen of ceaseless care,	The power of steam shall have triumphed o'er.
To God is a daily sacrifice.	And thus shall the meek, and the poor op-
You, who are dwelling on freedom's soil,	pressed
You, who are here, with comforts blest :	Rejoicing come on the King's Highway !
Give of the fruits of your honest toil,	And science, shall thus be made to bless
And the promise of God, by your bounty, test:	And speed the work of the Latter Day.

DESERET EVENING NEWS.

EMILY H. WOODMANSEE.

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AND BY ALL BOOK SELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"SEEK YE THE LORD, ALL YE MEER OF THE EARTH, WHICH HAVE BROUGHT HIS JUDGMENT."
SEEK RIGHTEOUSNESS, SEEK MECKNESS: IT MAY BE YE SHALL BE HID IN THE DAY OF THE
LORD'S ANGER."—Zephaniah ii, 3.

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Saturday, June 27, 1868.

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THE UTAH CONTESTED ELECTION CASE.

(Deseret Evening News.)

The farcical attempt of McGrorty to contest the seat of the Delegate of this Territory, Hon. Wm. H. Hooper, has excited no other feeling than ridicule in the mind of every man who is familiar with the circumstances of the case. The miserable creature is beneath the contempt of every respectable person, and no notice would have been bestowed upon him, had not Congress, by entertaining his case and referring it to its Committee on Elections, and the press in various parts, given it undeserved importance. We have never alluded to him or written his name without being ashamed and disgusted. We viewed him while here as a contemptible lick-spittle, and never was thrown in his company without being disgusted with his fawning obsequiousness and servility. His manner gave evidence, notwithstanding his constant attendance at meetings, and the loud and repeated professions of friendliness and sympathy which he made, that he was a thorough-paced hypocrite. In con-

versation it would be difficult for an observant listener to have any other idea than that he was being licked preparatory to being swallowed.

While he thought he had any prospect of making money out of the "Mormons," he was most friendly. If they had believed him, there never was another man who had felt quite the same amount of sympathy for them that he had. But when he found he was becoming known, and his little game of hypocrisy did not succeed, then the mask was thrown aside, and he appeared in his true colors. With the aid of C. B. Waite, who was once a Federal Judge of this Territory, he got up an argument before the Committee on Elections which was intended to be very formidable. Garbled extracts from discourses, misrepresentations of writers, affidavits of apostates and extracts from their works, made up a tissue of slanders that has rarely been excelled. It was this strange medley that was offered as an argument. The whole of the

claim and "argument" might be summed up in a few words: "The contestant ought to have the seat, because if he did not get the majority of votes and was not elected, it was not his fault. He was a candidate and was willing the people should vote for him; and if they did not vote for him, because 'there was no inducement,' Congress ought to punish them for their obstinacy and make him Delegate anyhow."

Captain Hooper in his reply took high ground. He, very properly, did not admit that McGrorty was legally in court. He refused to recognize him as a legal contestant, he having failed to comply with the law of Congress, which requires notice of contest to be filed within thirty days after the result of the election has been ascertained officially. He did not, therefore, condescend to place himself upon a level with McGrorty by replying to his lying statements; but offered the following statement of the positions relied upon by him. They cover all the ground, and thoroughly demolish and annihilate all the pretensions of McGrorty and Waite.

"The sitting Delegate, William H. Hooper, objects to the course of proceeding in this case, because it does not conform to the law in any respect, nor to any established precedents.

SECOND.—No reason whatever is shown why contestant has not complied with the law regulating contested elections. His own affidavit, filed and sworn to more than eleven months after the election was held, is wholly unsupported by that of a single other person whose statement he has taken, and is pointedly contradicted by the statements of men of character and position, residents of said Territory, and not members of the Mormon Church, to wit: The affidavits of F. H. Head, Superintendent of Indian Affairs, Utah Territory; Amos Reed, late Secretary and Acting Governor; S. P. McCurdy, late Associate, and now Chief Justice, of Utah; Frank Fuller, late Acting Governor of Utah; and also to the statements of forty-one citizens, not Mormons, who are the leading merchants, bankers, and business men of Salt Lake City, all of whom state that contestant could, at

any time since the election, held on the 7th of February, 1867, have proceeded with this case in the manner prescribed by law, with entire and perfect safety to himself, without the least possible danger of personal violence, and who state further that the fullest freedom and expression of opinion is indulged in and tolerated in said Territory, and that McGrorty himself publicly announced it often and repeatedly upon the streets in Salt Lake City, prior to his leaving said Territory, that he was contesting the seat of the sitting Delegate; was in no manner molested on account of said announcement; and yet, in the face of all these facts, he took no steps towards preparing his notice of contest even, either before the regular session of March, 1867, nor in July following, nor yet again before the beginning of the December term of the same year, but waited until the 18th day of January, nearly a whole year after the election, and when near half the term of the Fortieth Congress had expired. Under these circumstances the sitting Delegate insists that there is neither a shadow of law nor of fact, under which the contestant can ask the Committee on Elections or the House to act in this case. The law regulating contested elections, requires notice of contest to be filed within thirty days after the result of the election has been ascertained officially. (See Statutes at Large, Vol. ix.) The sitting Delegate ventures to assert that this is the first time in history that a contestant has asserted that the laws of Congress, regulating the rights of persons claiming seats in its body, do not apply to Territories.

THIRD.—The *ex parte* affidavits cannot be used as evidence to try this case on its merits, no law or precedent would authorize this, and these of themselves show no reason why contestant should be allowed an order of the House to be permitted to take testimony under the law. Such being the case, the contestant has no right to be heard upon the merits of the case, and the House has no right under any law or precedent to act upon contestant's claim as is now comes before it.

FOURTH.—The sitting Delegate spe-

cifically objects to the notice of contestant as not legal, not being filed under any law or precedent, (near twelve months after said election). The law not having been complied with, the sitting Delegate was not bound to answer. An answer would have been a waiver of his rights to have this case tried in the usual manner prescribed by law and established by precedent.

FIFTH.—For the same reason he objects to the use of the depositions of Smith and Williamson. He did not appear to cross-examine, because an appearance would have been a recognition of the illegal proceeding which would have committed him to a defence before the committee—the notice itself of contest being illegal, all proceedings under it fall.

SIXTH.—These two witnesses do not agree in their statements, and prove nothing against the sitting Delegate, who denies that he has ever at any time taken any oath which could in any manner interfere with his duties as a loyal and law-abiding citizen of the United States; and he further states, that to the best of his knowledge and belief, there is no oath taken or required to be taken by the people known as Mormons, under any rule of their Church, inconsistent with their duties as loyal and law-abiding citizens of the United States.

SEVENTH.—On contestant's printed affidavits, all that he has filed as well as on the statement of Smith and Mrs. Williamson, he makes no case for himself, and none against the sitting Delegate. By these *ex parte* statements, taken before he had even filed his notice of contest, he only shows what he has alleged as irregularities in two voting precincts; and should the vote of the two whole counties in which the precincts are located be rejected, the sitting Delegate still has over (12,000) twelve thousand majority, McGrorty but (64) sixty-four votes—these being the only two counties to which *ex parte* statements have been taken as to irregularities, and the evidence is not sufficient as to these.

EIGHTH.—The returns of the election, as shown by the papers filed by contestant, are made in strict con-

formity to the laws of the Territory.—(See Territorial Laws of Utah, pages 89, 90, 206, 92, and 26.

NINTH.—All the alleged occurrences of outrages cited by contestant in his argument, occurred there, by his own showing, from eight to fifteen years ago. Even if true, which is not admitted as charged by the contestant, they fall far below the number and degree of outrages which occur in all newly settled Territories, and are not worse either in acts or words than are of constant and almost daily occurrence in the oldest and most thickly peopled States of the Union, can have no kind of relation to this contest, and the sitting Delegate denies their competency as testimony herein, not bearing on him or this case in any manner whatever.

TENTH.—Re-stating his objection to the whole proceeding because contestant has in no manner complied with the law, and has shown no reason for not complying with the same, and not waiving any right he has by reason of this failure, the sitting Delegate insists that contestant has made no show of claim for himself, and no case whatever against the sitting Delegate. He states further that if it be the object of the contestant, McGrorty, and his friends, as would appear from the opening sentence in the printed argument of the counsel, Mr. C. B. Waite, "to induce the people through their National Legislature to take hold of the complicated political problem arising out of the settlement of Utah Territory, and solve it upon principles of justice, of moderation, and of sound statesmanship," the sitting Delegate has no sort of objection to their doing so in the proper manner, and here challenges the fullest and fairest examination by Congress in a legitimate manner into all that pertains to said Territory and its people, and he here pledges himself, and the people of said Territory of Utah, to give every facility that may be needed to throw light upon all that may be desired to be examined into, to the end that the whole status of said Territory and its people, and their relation to the Government of the United States, may be fully understood.

ELEVENTH.—As to the indirect per-

sonal allusions made by contestant's counsel in his printed brief, which he has furnished the committee and circulated among the members of the House, wherein, by insinuation, he seeks to implicate the sitting Delegate in crimes, the sitting Delegate has no hesitancy in denouncing such as untrue in every particular, and there is not a particle of justification for such insinuations, even upon the *ex parte* statements upon which alone contestant rests his case. He does not deem it his duty, nor this the time or place, to notice them further. Neither does he here notice the great mass of matter, which counsel has brought out in his printed brief, reflecting upon the people of Utah, and charging disloyalty upon them, and to hostility to the United States, for the reasons heretofore assigned, "contestant in no manner having complied with the law, and having shown no reason for not complying therewith." To have entered into a refutation of these calumnies, which can be done by the *same authorities* from which contestant has selected his extracts, would have been an acknowledgment of the right of contestant to have had the committee to act upon and decide this case upon the mere *ex parte* statements of contestant, his counsel, and his friends, thereby disregarding every principle of law, as well as the rules and statutes regulating the production of testimony.

The whole course of said people of Utah challenges history for a parallel in devotion to that Government of which they form a part. Persecuted and driven from their homes more

than twenty years ago, while stripped of almost everything necessary to life, and houseless and homeless on the west bank of the Missouri, they promptly answered the call of the United States then engaged in a foreign war, furnished all the men asked for soldiers; penniless they took up their line of march, and westward moved with their families, their wives, and their little ones, over barren plains, through hostile bands of savages, twelve hundred miles from civilization; after having endured untold hardships they came to a halt, in what was then a desert. This desert, in this short space of time, they have filled with more than 100,000 (one hundred thousand) people, and by their industry and frugality have made it a prosperous land, enabling them thus to add greatly to the rapid settlement and development of the country surrounding them. The very first step taken by the expelled exiles after once being settled in their new homes, was to seek to connect themselves again to the Federal Union, and to ask a government guaranteed by its laws; and although they have been constantly abused, and almost continually denounced, even by many who have held high places, they have never ceased to seek and cultivate more intimate relations with the Government and people of the United States, and no people look forward with more eagerness and earnest delight to the completion of that great work which is soon to bring them and their once isolated country, in reality, almost to the very doors of the nation's capital."

MINUTES OF THE NEW YORK HALF-YEARLY CONFERENCE, HELD AT 390, GRAND STREET, WILLIAMSBURG, APRIL 26TH.

The Saints in the New York District convened at the above hall, on Sunday, April 26th. There were present on the stand—Elders H. B. Clawson, W. C. Staines, Joseph Bull, H. J. Richards, and B. Hulc, from Utah. Elder Brown, returning from his mission in Holland, with W. H. Miles,

President, and a great number of the local Priesthood.

The Conference was opened at 10 o'clock a.m., with prayer by Elder Bull.

Elder W. H. Miles, after a few preliminary remarks, presented the Authorities of the Church in Zion, with

those of the Elders having charge of this year's emigration, and those present at the Conference, who were unanimously sustained.

Reports were then given of the New York, Newark, Portsmouth, Philadelphia, Hyde Park, and Cohoes Branches, which were to the effect that in some places they were in good standing, with but a few exceptions, and many were being added by baptism, and that they were renting halls to preach in, and doing all they could to faithfully warn the people.

Elder Bull then arose and said, that since his arrival, two months ago, he had labored with a great deal of pleasure in this Conference. He had found the Saints a good, generous people, with but few exceptions. He had but one object in view in laboring amongst them, and that was to bless the Saints. He realized the Church was progressing, and that it had never seen a better day than the present. In his intercourse with merchants and clergy in New York, he had been invariably treated with kindness, and listened to with attention.

Elder Hule expressed himself happy to meet with the Saints in Conference, and to speak of the good things of the kingdom. He had some difficulty in converting the people. They would treat him kindly, but would have nothing to do with "Mormonism." Yet he felt assured some would shortly be added to the Church.

Elder Brown was then introduced, and said he rejoiced to be with the Saints to-day, and had done so during his mission. He had but recently returned from his field of labor in the Netherlands. The people there were a priest-ridden people, and it seemed almost impossible to penetrate the thick coat of tradition with which they were covered. Whilst there he assisted in the translation of the *Voice of Warning*, and many pamphlets of the Church. He had conversed with clergymen who would listen to him attentively until Joseph Smith's name was mentioned, then the Bible was closed, and they speedily made their exit. Since then he had labored a short time in England, and had visited many Conferences, where there was a complete *furore* caused about the emi-

gration; all were anxious to be released from their thralldom. He exhorted the Saints to sustain the Elders, and all the institutions of the Church.

Elder W. H. Miles, after a few very appropriate remarks to the brethren, dismissed the meeting with prayer.

Half-past 2 p.m.

The Conference was resumed, and opened with prayer by Elder Brown.

Sacrament was administered, when Elder Brown was requested to speak, and he said he felt thankful to speak in defence of the Gospel. He briefly related his experience on his mission in Holland and England, and said there was a lively interest felt in England as to the work of the Lord. Numbers were being baptized. During his short stay in his last Conference, about 100 had been added by baptism.

Elder Clawson said that it was with peculiar interest he met the Saints in this Conference. It reminded him of the fact that but a few years had elapsed since six men met in this State and organized the Church. He spoke of the rapid progress the Church had made recently. Everything with regard to emigration was progressing as well as could be expected. He exhorted the Saints to unite works with their faith, and to assist themselves home to Zion. Those who would not be able to emigrate this season, were not to feel disappointed, but to persevere in accomplishing their deliverance the following spring.

Elder Staines experienced great pleasure in meeting with the Sainis, and in listening to the remarks of the brethren. He reasoned at length on the necessity of new revelation; of the difficulty in understanding the Scriptures in their present mutilated condition; and compared the translations of Joseph to the conglomerate mass of uninspired writers. He fully endorsed the sentiments of the brethren in exhorting the Saints to gather home.

Elder W. H. Miles then arose, and expressed himself highly edified with the remarks of the brethren, and gave the Saints some excellent instruction. As the time was nearly expired for closing the meeting, he deferred making further remarks. He then called

for a show of the Priesthood present, when the following numbers were handed in:—5 Seventies, 4 High Priests, 44 Elders, 16 Priests, 15 Teachers, and 16 Deacons, making a total of 100.

Meeting was then dismissed with prayer by Elder Brown.

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Half-past 6 p.m.

The meeting was called to order by Elder W. H. Miles, and opened with prayer by Elder Hulc.

Elder Bull arose and said, he felt like taking for a text the words, "By their fruits ye shall know them," and in an elaborate discourse, traced the rise of the Church from the year 1830 to the present; showing how, from the commencement, the enemies sought its overthrow, but all their efforts failed. As the Saints were persecuted, so also did their faith increase; and as they were deprived of one privilege, the Lord blessed them with others. As one city was destroyed, the Lord led them where they could build themselves hundreds.

Elder Miles said he had listened with considerable attention to the remarks of the brethren, and felt like relating some facts that he desired published to the world. At the time of the martyrdom of Joseph and Hyrum, he resided in New York, and William Smith was then President of this Mission, and was at that time preaching doctrine contrary to the will of Joseph. They slept together on the evening of the martyrdom. In the morning he arose and went into the streets, and was attracted to a notice on a bulletin board,

at the corner of Chatham and Franklin streets, of the murder of Joseph and Hyrum Smith. He was very much astonished, although it was expected that violence would be used against them. To his appearance the whole city seemed stricken with awe and astonishment, fearing the consequence. He returned to the boarding-house, where he had left William Smith, and said to him, "They have killed the Prophet," when William exclaimed, "My God, they have slain my two brothers." They both then proceeded to the bulletin, and before they reached it, as if momentarily struck with the idea, William turned and said, "I know the very course Brigham Young will take, and the Twelve. I know he will be chosen to preside over the Church; but as sure as it is done, I will oppose it; for by my patriarchal office it is my place to preside over the Church." Shortly after this, William was disfellowshipped for preaching doctrines contrary to counsel, and for committing acts of great wickedness. He then narrated a few facts in the history of Sidney Rigdon and Joseph's son, and also of the rise of the so-called Josephites, which were equally interesting.

The Conference was then adjourned until the first week in October. Prayer by Elder Brown.

The meetings throughout the day were well attended, and marked attention was paid to the remarks of the brethren; a good influence prevailed, and all felt edified.

W. H. SCOTT, Reporter.

REPORT OF A CONFERENCE

OF THE SAINTS OF CANTON BERN, HELD ON THE TENERSTEIN MOUNTAIN,
BETWEEN ST. IMIER AND BIEL, SWITZERLAND, SUNDAY, JUNE 7, 1868.

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The Saints of the various Branches of Canton Bern having been duly notified of the intended Conference to be held on a high mountain in the Jura, were looking forward to the appointed day with great expectations on the part of those who were able to

participate in the proceedings, and many grieving, being prevented from joining on account of the great distance and other unfavorable circumstances.

The Saints from St. Imier, under the guidance of brothers Horne and

Ursenbach, having started out at 5 o'clock in the morning, had made a promenade of nine miles over high mountains, rough roads, and dark kanyons, in order to reach the place of rendezvous, while the Saints from Bern and Thun, coming by rail from the latter places, joined those of Biel at 8 o'clock, a.m., and under the guidance of brothers Hoagland, Hugentobler, and Maeser, ascended the mighty Jura from the other side; and after 10 miles travelling—which, notwithstanding the tediousness of the almost constant climbing, was sweetened by many a song of Zion and merry laughter—joined about noon the other Saints on a beautiful spot almost near the clouds, and the exercises of the day commenced with the general partaking of the refreshments which the sisters had provided with their usual care.

In the shade of one of the giants of these grand mountain forests here, our congregation was seated, and President Horne opened the meeting; and after the singing and prayer, Elders Horne, Hoagland, Hugentobler, Ursenbach, and Maeser, addressed the people in their turn, giving some very valuable instructions, and expressing their joy in quite animated expressions over this beautiful opportunity which brought together so many Saints from such distances. It was with many signs of emotion that the Saints received the indication that the most of them would see the faces of brothers Horne, Hoagland, and Hugentobler, for the last time to-day, probably, in Switzerland, and the Spirit of God, with its strengthening and refreshing influence, pervaded powerfully the hearts of all. Brother Hugentobler being released from his mission and permitted to go to Zion, expressed his joy and bade farewell to the Saints with great feeling. Two worthy young men—Christian Willi, of Zürich, and Robert Roth, of Bern—were called as missionaries, and the latter of the two being present, was ordained and set apart, upon which he declared, in terms of humility and great faith, his willingness to serve the Lord in anything that may be required of him. Also a young woman of Biel, having been baptized a few days previously,

was confirmed into the Church.

The Authorities of the Church, of the general European and of the Swiss Missions, were then presented to the people and unanimously sustained, which was succeeded by the reading of the Statistical Report of the Swiss Mission, as it follows here in its total:—Branches, 9; Elders, 17; Priests, 8; Teachers, 14; Deacons, 3. Baptized since the New Year, 45; excommunicated, 3; died, 3. Total number, 421.—These statistics do not include Germany and France.

The number of all present being fifty-three, our songs, borne uninterrupted in these solitudes by the echo through forests and mountains far and wide, rose up to Him, the God of Israel, as a testimony that his scattered people here realized his goodness unto them, and he was smiling down upon us from a clear blue sky through the golden beams of the sun, whose burning heat was mellowed down to an agreeable temperature by the altitude of our position and a gentle afternoon breeze.

Not before the sun began to approach the higher peaks of the Jura could we separate, it requiring even the gentle pressure of the Elders to induce the people to break up camp finally, and to part after many handshakes, tears, &c., some to meet again on their road to Zion in a few weeks, some here in a year hence, if God wills, and some, perhaps, will be no more.

Brothers Hoagland and Hugentobler took their party back to Biel and Bern, and brothers Horne and Ursenbach, who were now joined by the undersigned, went back with their companions to St. Imier, carrying with them the remembrance of one of the finest days of pure enjoyment they ever had in their lives.

The brethren whom the Lord has placed at the head of his people in Zion and in Europe, were often and with great affection spoken of that day, and it is to be hoped that the Lord will bless all the good desires that moved the hearts of that congregation of Saints, high up among the lone mountains of the Jura, on that beautiful Sabbath day. Amen.

KARL G. MAESER.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JUNE 27, 1868.

THE GREAT RAILROAD OF THE WEST.

THE work on the great railway of the West is being hurried on rapidly towards completion. Every mail brings news of its further progress. It is expected that by the 4th of July the line will reach North Fork, which is within about 350 miles of Salt Lake City. With the aid of the machine called the "Track-layer," from two to four miles per day are being constructed.

According to the views generally entertained concerning us, and of the effects which the railroad is to produce upon "Mormonism," this news ought to have a very depressing influence upon the "Mormons." Every additional mile of the line should make an additional line of grief upon their countenances, and the rivetting of each rail pierce their hearts with a pang of despair. But singular to say, the Saints both at home and abroad are exceedingly jubilant over the progress of "the great highway."

While the world looks upon the completion of the railroad as the death blow to "Mormonism," the Saints recognize the hand of the Lord in the undertaking, and expect it to materially assist in the building up of their latter-day Zion, and in the accomplishment of the work to which they are devoted. The fact is, they have heard of so many "death blows to Mormonism," that the phrase has become too stale to them even to provoke a smile. They have proved long ago that "Mormonism," so-called by the world, is deathless. All the schemes that have ever been devised which were to deal its "death blow," have only imparted to it additional vitality. It has emanated from Him who is eternal, and like him it will live forever. All things will be overruled by its Author for good, and the efforts of men to weaken it will add to its strength and hasten its development.

The Saints are not, therefore, in any terror of the railroad, on the contrary, they hail its rapid progress with joy. More than that, all Utah is astir at the present time devising plans to assist in the work. The contract for grading and cutting the road from the mouth of Weber kanyon to the head of Echo kanyon, has been accepted by President Brigham Young. The job is to be finished by the 1st of November next, and is being sub-let in small contracts, that the people may obtain the benefits of the work, and reap the fruits of their own labor. This will be of very great benefit to them. All who are not actively engaged in farming, or necessary mechanical pursuits, will have an opportunity of working upon the road. Their labor will be paid for in cash. This will bring a large amount of money into the Territory, and cause a general stir in business. Cash has been unusually scarce in Utah for some time past, and trade has been very stagnant in consequence. This work will put new life into it. Not only that, but the Saints who have desired earnestly to

send for their friends abroad, but were unable to do so in consequence of the lack of cash will, many of them, be placed in a condition to accomplish their wishes. This will bring blessing and deliverance to many of the scattered people of God who have been disappointed in their hopes and expectations during the present season. Labor will be in great demand also when this year's emigration arrives in Utah, and those who are now on their way, and those who expect to be soon, may look forward with confidence to obtain that which thousands in this country look for in vain—a chance to work, that they and their families may live.

The railway will be a great blessing to the Saints who are gathering this season to Zion. Hundreds of weary miles which they would have had to travel over, most of the way on foot, parts of it where wood is scarce and mosquitoes are plentiful, they will now pass over, comfortably seated in the spacious and commodious cars of the U. P. R. R. Company, and whirling along at a pace which in a single day will carry them past the old camping grounds of a three weeks' "ox-coach" journey, making the red man to tremble and stare with wonder, and scaring the yelping kyota away to the distant mountains. The remainder of the journey, after the terminus is reached, will make a pleasing variety in the mode of travel, and give the Saints enough experience of camp life to make it interesting without being tedious.

When the road is completed, the citizens of Utah will be in direct communication with all the world. Eastward they can travel swiftly to the States and the continent of Europe; westward to California, China, India, and the Islands of the Seas. Not only will foreign markets be opened to them both for sale and purchase, but what is more important to them, the work of preaching the Gospel and gathering Israel will be greatly extended and facilitated.

Our enemies will retort that the same conveyance which will bring together the Saints, will also bring in the Gentiles in such numbers that we shall be overwhelmed. We have no fears for the result. People are very much mistaken in supposing that we wish to exclude ourselves from the rest of mankind. Our doctrines and institutions are for the benefit of all humanity. We went to the mountains because we were not permitted to live in peace, and worship God in his appointed way, without molestation, among a so-called Christian people. We have nothing to hide from the world. Our principles are open to the scrutiny of all, and our missionaries are being constantly sent forth to expound them among all nations where freedom of speech is enjoyed. We wish the world to understand us as we are, and thousands who have been deceived as to our faith and intentions, will by means of this railroad become acquainted with us, and learn the true character of the work in which we are engaged.

Utah Territory has always been a free country for people of every creed, and no one has been interfered with in the least degree, who has been mindful of what is termed the eleventh commandment—"mind your own business." Good, law-abiding citizens, of whatever religious faith, have always been welcome in Utah. It is only the rowdy, vicious, and licentious element that the Utonians wish to exclude. And by God's help, they expect to have sufficient power to make Utah a most disagreeable spot for the vile and lawless rabble whose only glory is destruction and infamy. The railway will no doubt bring some of that class of bipeds to our mountain State, but the same line will take

them away again. There are no inducements for them to make Utah a permanent abiding-place; but those who love virtue, peace, and order, and know how to prize the blessings of good government, when they visit us and get acquainted, will gladly cast in their lot with the Saints, and whether they embrace the Gospel we preach or not, will be treated with respect and proper consideration.

It is amusing to read the prognostications of the wiseacres of the press, concerning the effects of the railroad upon the "Mormons" and their "peculiar institutions." Such prophecies are founded in ignorance and brought forth in spleen, and a few years will place them in the heap of rubbish where lie buried so many unfulfilled predictions of the overthrow of "Mormonism." We say God speed the great railroad of the West, that the Gospel may be carried to the nations, that Israel may be gathered, that Zion may be built up and adorned and beautified, that the State of Deseret may be enriched and developed, and that the way may be prepared for the consummation of the latter-day Work!

CORRESPONDENCE.

AMERICA.

Salt Lake City, May 24, 1868.

Dear brother Franklin,—As "line upon line, here a little and there a little," is promised, I again write you, that you may be the better assured you are not forgotten though out of sight; more on this account than that I have any news which would not come to you otherwise.

For a week past, particularly, we have had very wet and rather cool weather, excellent for grain growing. To-day it has been raining severely, it seems as though the upper deep was coming down to earth, and we believe all things will work together for good to the people of God. Grasshoppers have already destroyed considerable of our growing crops, but we expect there will be much saved and our wants satisfied.

The present movement on the railroad is now the great topic of the day. The grading from the head of Echo canyon to this valley, *via* Weber valley, is to be done by the 1st of November next—so contracted for by our President. This will make a call for that portion of the community not necessarily engaged in farming labor, throughout the whole Territory. Two or three important items are gained

by the people here doing this work. It will obviate the necessity of some few thousands of strangers being brought here, to mix and interfere with the settlers, of that class of men who take pleasure in making disturbance wherever they go. It will give the money expended in the work to citizens of this Territory, and work to employ them, which is very desirable at the present time. It will show that we are interested in forwarding the great national project, and ready to assist in consummating this great national good.

The prices are advertized in our papers at which jobs will be let, and the rapidity with which the work is being urged and completed is truly marvellous.

Our home improvements and enterprises will mostly be laid aside for this season. The railroad, bringing in the immigrating Saints, doing the necessary freighting, and maintaining our farming interests, will furnish labor for all. The people feel like taking off their coats and going at it.

The late rains have so swollen our streams that they are getting higher than they were last year, and much land is already being overflowed, and roads made almost impassable.

General health prevails, so far as I have information, notwithstanding the apparent change in the season from dry to wet.

The Presidency may not do so much travelling among the settlements this season as heretofore, on account of the many that will be engaged from home on the road; and the settlements seem generally to be in as favorable a condition as could well be expected, considering the general stagnation in all kinds of business at home.

No doubt you are very busy just now with matters relating to the emigration. I can appreciate something of the care attending so great a work, and try to excuse you in my mind from answering each of mine.

Fervent prayers are offered in your behalf, and for those laboring with you in the great and good cause. May you realize all your faith can possibly desire, and accomplish great things in the gathering of Saints to their Zion home.

May 26.—Yesterday was a very rainy day, and to-day it continues quite as much so. The prophecy that our valley will sometime be filled with water, looks more like being fulfilled now than I ever saw it before at this season of the year.

Last Friday, and also yesterday, the first class of the School of the Prophets had under consideration the best measures to adopt to get the work of grading the railroad before the people, and they engaged upon it. The plan of operation, the letting of contracts, and many of the *minutiae*, were critically discussed. Its advantages to us just now as a people were presented in a very favorable and satisfactory light.

There will be a regular attack made this week upon the "Devil's Gate" and adjoining ledges of rock near the mouth of Weber canyon. A very large amount of blasting and heavy rock work will have to be done there. It will also be commenced, probably, during this week, near the head of Echo.

It is estimated that from 5 to 7 thousand men can be furnished from the near settlements as fast as wanted.

The wages of 5,000 men, averaged at \$2 per day, amount to the nice

little sum of two hundred and sixty thousand dollars per month, say nothing of the hundreds of teams that will be employed. Five months, even at that estimate, will produce a handsome figure to calculate upon as a circulating medium in this Territory, if wise measures are taken to retain it here. The *spending* of the means after it is earned, will be as carefully looked to by our advisers as the *getting* of it.

Last night a meeting was held in the 14th Ward Assembly Rooms, where the county and city were represented, as well as many of the people present, to further consider the subject of disposing of the high waters to the best advantage. This involved the completion of canals and ditches now opening, the necessary protection to levees built on the banks of Jordan, and the raising of funds to carry on the work with.

These important improvements being made every year, will greatly increase the value of much of our land which has been rendered useless heretofore by the waters, and vastly contribute to the beauty, comfort, and wealth of our rapidly extending city.

When you return you will see that all have not been idlers in Zion while you have been away.

Several of the Elders will go out with the Church trains that go for the emigration, and when you see them, you will be able to learn many particulars of the instructions, policies, and movements here, that will much interest you.

All is well. The dealings of God are more and more propitious unto Zion, and the time to favor her is evidently now.

Our emigrants can come in and all go to work at once to advantage, and make themselves comfortable for food and the necessities of life. There has never been so good a prospect for them before. Able-bodied men can go upon the railway for work, and those less able can help our farmers at home in the fields, saving the crops, gleaning the fields, and taking care that nothing be lost.

Accept a brother's love and prayers, and remember him when you have opportunity. God bless you, your

associates, and all Israel. Yours, ever,
SAMUEL W. RICHARDS.

Provo City, U.T., May 20, 1868.

Dear brother Franklin, We have just had a splendid May rain, the crops look well, and the prevailing faith and feeling of the people is that we will have fair crops, although much damage has been done by the "hoppers" in this county, and there are myriads of them yet hatching out on the warm benches, and making their way on to the bottom lands, and large numbers passing down our ditches to the river and lake. Provo river is rising fast. The piles are down for the new bridge, and brother A. Gardener, the contractor, expects to have the bridge (300 ft. long), completed next month.

We have made a canal from the river to irrigate about 5,000 acres of land on the Provo bench, which brings good farming land within the reach of the Saints who come here. Bishops Smoot and Sheets are building a store for Kimball and Lawrence of Salt Lake City, on the corner of the block where the Tithing Office is. The wall is removed from the south-west corner and basement, being built 57 by 27 feet. We will soon have the Provo Cañon Road open again. Brothers Holdaway and Leetham have the contract for the bridge near the cascade mountain. The people of Wasatch have made the road about half way down the cañon from Heber city, but this end of the road is the most costly, as there are a number of rocky bluffs to blast through—cost about \$40,000. When done it will benefit this place very much, by extension of trade and intercourse. Quite a number of buildings have been erected since you were here. Brother Heber is here now, and busily engaged in building and improving his place, recently bought of H. Saunders, near father Cluff's, where you used to put up. In fact, general improvement and prosperity is before us, for with President Young's presence and counsel, and the late changes, the time to favor Provo has come; and we find our meeting-house a great benefit to us, and, by the way, you will remember giving us the good word and prompting counsel which led to the push made for its

completion. The School of the Prophets meet there once a week (Monday). Bishops and lesser Priesthood meetings once in two weeks.

The general health of the people is good, and we have never seen a better day for Israel to flourish and improve. The outside world, by the news we are receiving, are ripening for great events, and we rejoice to hear of your successful labors in Europe, and that the spirit of inquiry grows; but I think the power of faith in the minds of men becomes weaker, for while it appears they give careful audience to the word and admit truth, still the living faith to act by agency and obey, does not follow up the acknowledgment made by the hearer, so that while *faith* comes by hearing, it becomes more evident that *faith* is also the gift of God; and while belief and curiosity grows more, the disposition to *obey* the word is less than it was twenty years ago, about the time I first shook the hand with you in Scotland.

Mr. R——, the solicitor, wishes us to send him some papers published here, which I do this mail, and as the means of travel is extended into the north of Scotland, from what I occasionally hear, there are likely to be many good people through the northern counties who will yet receive the truth.

I hope you will excuse this hasty scribble in the midst of office business, and accept the best wishes of your friend and brother,

A. F. MACDONALD.

ENGLAND.

Glasgow, June 16, 1868.

President F. D. Richards.

Dear Brother,—Were I to return to my home in Zion without expressing my feelings, and giving you a short account of my labors here, I should conclude that I had scarcely finished this my first mission; nor should I feel that I had done justice to those among whom I have labored, and who have been so kind in administering to my wants, thereby enabling me to fill the duties of my calling.

I left my home in Utah in the month of May, 1865, and after a very pleasant journey across the Plains with the horse and mule teams, where the

shrill whistle of the engine is now heard, our company of missionaries (about 50 in number,) arrived at Omaha, and after disposing of wagons, &c., struck off through the States, making our way to the point from whence we expected to embark for Liverpool. I visited some of my relatives in the State of New Hampshire, who but a few years previous refused to assist their brother—my father—with means (he being on a mission in that section of country) to enable him to pay them a visit. I found my father's only surviving brother just ready to step into the grave, and the family being unable to attend to the field work, I took the scythe, and being fresh from the mountains, I soon had quite a large portion of his hay cut. This seemed to bring serious reflections to their minds, and no doubt did them more good than spending that much time in explaining to them the principles of the Gospel, though I did not miss giving them a testimony besides. After satisfying myself with four days' stay, I joined brother A. K. Thurber, at his father's, near Providence, R.I., where we spent a few days visiting friends.

Arrived in New York by steamer from Providence, and jumped aboard the large but slow steamer *City of Manchester*, and after a pleasant, though somewhat stormy passage of 13 days, arrived in Liverpool, where we enjoyed a hearty "how do you do" and shake of hands by the brethren in the office.

A little circumstance connected with brother Thurber and myself in securing our passage across the sea, may not be out of place to relate. While in Providence, R.I. we secured our passage ticket to go on the steamer *Glasgow*, but on our arrival in New York, we found she had sailed one or two days before the time advertised, hence we were forced to take passage on the *City of Manchester*, and when the pilot came on board in the English Channel, we were informed the *Glasgow* had been destroyed by fire soon after going out to sea. We felt in this, as in other providential ruling in our behalf, to give God the glory.

I was appointed by President Wells to labor in the Manchester District,

under the direction of Elder A. Hatch, and from that time until the Birmingham Council held on the 1st of January 1866, I travelled in six Branches of the Manchester Conference, endeavoring to fill my mission by applying my mind to the study of the Scriptures, so that I could explain the doctrines of the Church to the convincing of some who are honest in heart, and I discovered that my labors were not in vain.

At the Birmingham Council, as stated above, I was appointed to preside over the Glasgow Conference, to which place I repaired after spending a few days in London, visiting the most interesting places of the metropolis.

In entering upon my new duties, I felt that the responsibility placed upon me was considerable for a youth, nevertheless I trusted in the Lord, and sought unto him for wisdom to guide me in all my business transactions. I have been enabled to square off a portion of the old Book Debt, besides having a credit of upwards of £11, which you may apply to liquidate the old Book Debt of this Conference.

Not having the privilege of visiting the Branches of this Conference just previous to my departure, allow me the privilege of embracing this opportunity of expressing to the Scottish Saints my feelings of gratitude and love to them for the interest which they have taken in my welfare, as also the brethren who have labored in connection with me. The good feelings which I think exist between myself and the Scottish Saints, as also the Elders, I hope to be lasting, for I feel satisfied that I have labored for their good, though in weakness. I am also satisfied with the good treatment which I have almost universally met with, and I say, may God bless the Saints of Scotland.

Since I was appointed to the Presidency of the Scottish District, I have had much pleasure in visiting the Saints of the Edinburgh and Dundee, as well as the Glasgow Conferences. I can say there is a good people living in these three Conferences, and I pray that they may all be delivered from oppression. The admiration which I

have experienced in gazing upon some of the beautiful scenery of Scotland is beyond description.

I feel grateful, after an absence from Zion of upwards of three years, to have the privilege of returning there, and I pray that the Lord will bless

you, and the brethren who will be left to labor with you, as also those who return home this season.

I remain, with love to you and all the brethren, yours truly,

H. H. CLUFF.

SUMMARY OF NEWS.

A return issued by the Irish Registrar-General shows that the marriages registered during the year 1867 in Ireland, amounted in number to 29,796, the births to 144,318, and the deaths to 93,911.

SANDING THE SUGAR.—The *Washington County Post* states that an inhabitant of a certain village "down west" having bought a lot of sugar which had been adulterated with sand, inserted in the local paper the following advertisement:—"Notice: I bought of a grocer in this village 7lb. of sugar, from which I have extracted 1lb. of sand. If the rascal who cheated me will send to my address 7lb. of sugar (the Scriptural measure of restitution), I will be satisfied; if not, I will expose him." The next day nine 7lb. packages of sugar were left at the advertiser's house, there being nine grocers in the village, and each supposing himself to have been detected.

SHOOTING AN UNFAITHFUL LOVER.—About two weeks since a young lady of Richmond, Indiana, came to Cincinnati to become the wife of a man whom she had loved all too well, and who had promised to marry her. Instead of fulfilling his promise, the seducer married another girl, and continued at Richmond in the discharge of his duties as policeman. The disappointed young lady returned to her home, armed herself with a revolver, and then started out in the evening to find her former lover. She found him, had some conversation with him, and, as they were about to separate, she drew a pistol and shot him in the breast, the ball lodging in or near the left lung. But one person witnessed the deed; he attempted to arrest her, but she warned him to desist at his peril, advice which he deemed it prudent to follow, and she coolly walked on. The man is not likely to recover.—*Cincinnati Commercial*.

THE INCONVENIENCE OF EXCLUDING REPORTERS.—The inconvenience of "excluding reporters" is very remarkably illustrated by the controversy that has arisen as to what the Rev. Mr. Henderson actually said, when addressing the Premier, as a Presbyterian. Mr. Henderson has written to the General Assembly to deny that he "uttered the words attributed to him;" and the gentleman who managed the business of the deputation, and purposely kept the reporters in the dark about it, in order to furnish an "authorized report," is thus placed in an awkward position. Had he followed the rule none ought to have known better than himself, there would have been no conflict as to what was said by any speaker; this scandal would not have arisen; and the cause of the church would not have suffered as it has done by the occurrence. As it is, nobody knows what was really said by the Premier, any more than by Mr. Henderson; and so the work of the deputation has been marred.—*Dublin Mail*.

ROMANCE OF THE ABYSSINIAN EXPEDITION.—Nothing which has occurred of late years on a scale of any magnitude has had about it so much of the air of ancient romance as the Abyssinian expedition. For a time the thing seemed paltry, ridiculous, Quixotic. A few adventurous people—some of them English, some of them German, not a few of them Eastern by birth and direct descent, but all of them for the sake of personal convenience claiming English protection—got into trouble with Theodorus, a man who claimed to be a descend-

ant of Solomon and the Queen of Sheba, and who was the acknowledged Emperor of Abyssinia, the far away and little known Ethiopia of the ancients. Was it worth while, many asked, to waste millions of money, and to imperil, if not to sacrifice, the lives of many thousands of men, in what might prove the vain attempt to deliver a few adventurers who were imprisoned in a strong fortress on the summit of an inaccessible height, somewhere in the neighborhood of the mountains of the moon? It was pronounced by many a perilous, by most a hopeless, undertaking. It was undertaken, nevertheless, carried on, and in an incredibly short space of time, and at a small cost of life which has no parallel in the history of war, brought to a triumphant conclusion. Now that the thing is over, and that the wonderful and romantic character of the expedition, and the still more wonderful character of the results are made known to the world, Europeans generally, even the British themselves, open their eyes in amazement. A fact of to-day, it begins slowly to be seen, is grander, wilder, more daring, more romantic than the grandest, wildest, most daring, most romantic tales of all past times. The siege of Troy was a protracted bungle and failure in comparison.—*New York Herald*.

THE REVOLUTION IN HAYTI.—From Hayti, by way of Havana, dated May 24, additional details respecting the revolution have been received. It is stated that the Cacos had changed their position, and joined General Nassage, which enabled President Salnave to escape from Anarminthe. Nassage had addressed a manifesto to the inhabitants, in which he denounced Salnave and his minister, Delorme. Salnave, on arriving at Gonaives, found it impossible to reach the capital by land, and embarked on a man-of-war, with 150 men. Meanwhile, Delorme at the capital proclaimed Salnave Dictator, and ordered all lawless characters found in the streets at night to be shot. He also declared all persons to be enemies who would fire into any private houses. Among those fired into was that of Mr. Hollester, Minister to the United States. The inhabitants threatened to arrest Delorme in the palace at night. Three hundred conspirators were sworn to carry out the plot, but only 50 responded to the call. The pistol of one of the party suddenly went off, causing an alarm in the palace. The object of the conspirators was thus defeated by the guards, and some of the conspirators were shot.

"NATIONAL EDUCATION."—Mr. Redgrave, one of the factory inspectors, in some remarks on schools not examined by her Majesty's inspector of schools, observes:—"Of geography, where it is taught, the less said the better. At one large and otherwise good school, when I was asking some children of the third and fourth standards if they could tell me the names of any towns or rivers in England, I was, after an answer or two, and a subsequent pause, requested by the master to try them in Continental Europe, as it was a month or so since they had done England. At another school, an intelligent lad, working for the V. standard, could give me no idea whether Dublin and the Thames were towns, countries, mountains, seas, or rivers. He was not nervous, and my dialect and language were quite intelligible to him. He did know that London was a town, and that was all. These are not exceptions, but, as far as I know, samples. I do not think that the half-timers get much good from their exercises in Scripture history. Their attention is directed solely to the events of the story (if I may so call it) which is the subject of the lesson, and even when the questions do aim at pointing a moral, it is pointed only for the particular case, without any attempt being made to extend its application. The answers of the children, expressed, for the most part, in the very words which the master has used in explanation, seem to prove that they only repeat parrot-like what is ringing in their ears, and that, as far as any moral lesson goes, they might as well be answering in "Jack the Giant Killer." In some schools the way in which the changes are rung upon the early history of Moses has something ludicrous about it. The questions, "Where was Moses found?" "Who found Moses?" "Where did Pharaoh's daughter find Moses?" "Whom did Pharaoh's daughter find?" follow each other with such confusing rapidity, that the excited answerer sometimes makes Moses find Pharaoh's daughter, or Pharaoh's daughter find herself."

By the substitution of an *f* for an *l* a newspaper paragraph was made to say that "the Rev. Mr.—has received a calf from Maine, to be settled over a Congregational church in Portland, with a salary of 3,000 dollars."—*American Paper*.

A thousand parties of pleasure do not leave a recollection worth that of one good action.

DIED:

WILKINSON.—At Hyde Park, Cache co., April 1st, 1863, Lydia Wilkinson, wife of Nathaniel Wilkinson, aged 62 years and 13 days. Deceased was from Chediston, Suffolk England, was baptized in June, 1861, and emigrated to Utah in 1860. She lived and died respected by all who knew her.

DROWNED.—At Mount Pleasant, Sanpete, May 13th, Creswell, only child of Edward and Eliza Cliff aged 3 years and 9 months.

COULT.—In S. L. City, Utah, May 14th, James Francis, infant son of James and Sarah Ann Coult, aged 1 month and 2 days.

STAYNER.—In Farmington, Utah, on Wednesday, May 13th, Lillian Fanny, infant daughter of Charles W. and Fanny Stayner, aged nearly 4 months.

DROWNED.—By a communication from Wm. Henry Walker, we learn that Charles Joseph Phelps, son of Charles and Mary Ann Phelps, of Pleasant Grove, Utah county, was drowned in Provo river, on Tuesday, the 5th of May. He was with his father in a wagon, crossing the river to get wood. His father saw the wagon was being drifted down stream, and tried to avoid getting into deep water, but was unable. The wagon bed was floated off and they were thrown into the stream. The boy was drowned, and the father barely escaped. He was ten years and ten months old, and the only child of his parents.

ROBERTS.—Thomas Roberts, a anwyd yn Llangyfelach, Deheubarth Cymru, Rhazfyr 24, 1839, a bedyddiwyd ef Tachwedd 17fed, 1844, bu farw Mai 11, 1863, claddwyd ef ar 12fed canlynol.

Priod hawddgar, tad teimladwy,
Ydoedd Thomas Roberts lon;
Brawd, cymmydog, cyfall gwresog,
Gwnaeth derfynu'r fuchedd hon.
Gwraig a phlant sydd yn galaru
Am ei goll ei o'r byd;
Ond er hyn nid heb obaith,
I gael eto gwrdd yn nghyd.

Bu'n pregethu Efengyl Iesu,
Tan ddylanwad ysbryd Daw,
Wrth y rheol hon y rhodiodd
Tra bu yma ar dir y byw;
Ond gorphenodd ef ei yrfa
Tan y nef, gan gadw'r ffydd,
A chaff eto wiso'r goron
Yn yr adgyfodlad dydd.

DESERET EVENING NEWS.

GWILYM DDU.

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LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30, FLORENCE STREET, ISLINGTON,

AND BY ALL BOOK SELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"SEEK YE THE LORD, ALL YE MEER OF THE EARTH, WHICH HAVE WROUGHT HIS JUDGMENT
SEEK RIGHTEOUSNESS, SEEK MEERNESS: IT MAY BE YE SHALL BE HID IN THE DAY OF THE
LORD'S ANGER." — Zephaniah ii, 3.

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Saturday, July 4, 1868.

Price One Penny.

KILLING FOR ADULTERY.

William Hadley, counsel for the defence in the Cole-Hiscock case, supports the right doctrine concerning adulterers. After urging that the fabric of society is built upon that instinct of the human heart which ever impels the wronged husband to vindicate the sanctity of the marriage bed, and that the impulse which prompts the wronged husband to slay the seducer of his wife, or the afflicted father to slay the seducer of his child, was implanted in the breast of every living man by the hand of God himself, Mr. Hadley said :—

"I affirm that within the last two hundred years no man has been punished by any court of justice, either in this country or in England, for slaying the seducer of his wife, his daughter, or his sister, when that motive, and that alone, has prompted the fatal blow. If modern morality has directed no human legislation against the invader of domestic peace and destroyer of female purity, yet the best representatives of enlightened moral

sentiment—those jurors who have from time to time assembled in the courts of justice, and been charged to inquire into the guilt of the outraged and frenzied husband, father or brother—have, so far as they could, supplied this defect of duty by adopting as their rule of action the law of their God, when, amid the solemnities of Mount Sinai, he ordered for all time, "Thou shalt not commit adultery;" "Thou shalt not covet thy neighbor's wife;" "The man that committeth adultery with another man's wife shall surely be put to death." The voice of God comes resounding to us to-day through the ages that are past, and tells this court that the verdict of juries which justify the death of the adulterer at the hands of the betrayed husband, are given in obedience to that law of our nature which governs and controls in every human breast throughout the widespread earth. On the great law of public opinion, sanctioned and sustained by the enlisted sentiment of the Christian world, and

inspired by the teachings of the Great Jehovah, I assert that General Cole is free from crime, both in the sight of God and man; and on that great and final trial day, when you and I shall appear side by side with him to render in our account of the deeds done in the body, if there shall be no greater sin rendered against him than the punishment he inflicted upon his wife's destroyer, be you and he assured that he need not fear to approach the throne of the Omnipotent Judge to answer for the conduct of his whole life."

The New York *Sun* observes—

"In fact, it may be considered to be a part of the recognized, though immature, law of the land, that assassination is the legitimate punishment of the seducers of other men's wives, and that an injured husband has the right to administer it with his own hands. At all events, no twelve men have for a long time been brought together who are willing to pronounce killing under such circumstances murder. Here was a person who walked deliberately up to another and shot him down, as a butcher would kill a beast; but it being proved that his victim had been tampering with his wife, the act is virtually pronounced a justifiable homicide. The pretext of insanity was, to be sure, set up; but no one believes that there was any other aberration than would be temporarily produced in the soundest mind under the same provocation."

The writer goes on to say that so far as concerns those persons really guilty of seduction and adultery, he has no objection to that sort of swift and summary retribution, as they who perpetrate such crimes forfeit all right to the protection of human laws, and all claims to sympathy. But how when an innocent man is thus cut down by mistake? Or when the charge is a mere pretext? Considering the probability of such conditions, is not such individual vindication of family honor as in the Cole case, a highly dangerous precedent?

Certainly it is, but it is not half so dangerous as it would be to let the offender go scot free, excepting such slight chance of punishment as current law and current administration of the law may award.

Although human statutes have very seldom come up to such a standard, yet the law that, The adulterer shall die, is the law of God, and it is a law that is written upon every honest heart. Adultery poisons all the springs of domestic life and happiness, and the being guilty of this crime has no right to mercy, he should never have the chance to commit that crime again. He has no more claim to sympathy than a wolf or a viper, not so much as they have. It is altogether a supererogatory stretch of civility to accord to such a being equal chances with the injured of escaping punishment, which are accorded when a duel is chosen as the means of healing "wounded honor." All that the offender can reasonably expect is that justice, in the person of the injured, shall strike him to the earth on sight.

True enough, it would be far better if the statute law were amended, so that due punishment for this crime could be awarded, and the instrument of justice be justified by the law, instead of as now by legal fiction and in spite of the written law. That the statute law is not up to this excellence, while the common custom is, must be because legislators are afraid of their own heads by the operation of such a law. The chance of justice from the injured party direct they cannot avoid, but they dare not increase the chances of getting justice by making the crime in question a capital crime by statute.

No jury is willing to convict a man for slaying the debaucher of his wife or his daughter. No, we should think not. Why? Because such a verdict would place the jury upon a par with the adulterer, and no matter how some of them may deserve to be there placed, few are the men who are willing to write themselves down such unmitigated asses before the whole world.

Under present circumstances, as regards statute law, the hearts of mankind are unmistakably and rightly in favor of the injured at the expense of the offender, and justification awaits the injured when he summarily destroys the offender. This is right.

But what when such punishment, so administered, is the result of a mis-

take, or when the punishment is a mere pretext of spite or revenge? There is nothing difficult in that question. In all enterprises, and especially in one of this character, the Crockett policy is admirable—to be sure you are right, before you go ahead. When one man slays another, the slayer assumes the responsibility of the deed. If he can not be justified in it, he should suffer the penalty for his deed, whether it shall be adjudged to be murder or manslaughter. Of this question, however, no man that deserves the name of a man, can doubt, that death for adultery is justifiable homicide. If the law unequivocally allows no such verdict, the great heart of humanity, as the novelists say, does almost, if not quite

invariably allow it, and the Heavens indubitably approve the verdict. The wrong, if there is any, is not in the killing, nor in the public sentiment which approves it, but in the failure of the statutes to come squarely and honestly up to, provide for, and sanction that which every man's conscience tells him is just and right. The injured is the proper party to execute such justice and righteousness, for if he cannot defend and vindicate the sanctity of his domestic hearth, he does not deserve one, nor can he reasonably expect his neighbor to do that unpleasant but necessary work for him. The sanction of statute law is all that is wanting to perfect the sanctity of home and family.
—*Salt Lake Telegraph.*

MODERN EPISCOPACY.

—o—

Philarete, of Moscow, in his conversation with Dean Stanley a short time before his death, said mournfully that Melancthon and Luther would hardly know their Church if they could come back to see it. Perhaps, also, good Masters Latimer and Ridley, who lit the torch of free Christianity by their bodies, with stout Bishop Fleetwood and learned Butler, would be as much astonished at some modern phenomena of their particular branch of the Reformed religion. But those were old-fashioned persons, whose opinions now-a-days matters little to anybody; the current idea of a Church comprises no such uncomfortable obligations as to nail the truth up—which Luther did—under the noses of Popes and Princes, or to be roasted at the dreadful stake. Imagine the soft hands of a young divine of our time handling the hammer and spike-nail of Augsburg, or Dr. Wilberforce frizzling in public for the cause of Christ's truth. The bare conception is shocking, and we beg pardon of the Bishop of Oxford for so ungentlemanly a suggestion. Far rather would we reproduce the subjoined agreeable invitation to the service of God—if, indeed, an un-

regenerate journal may plagiarize without offence from one so saintly as our contemporary the *Guardian*.

The following advertisement occurs in the current issue: "For exchange, a living, in a most picturesque locality, within easy reach of Hertford. Pop. under 300. Income, £450. Good house, stabling, &c.; beautiful pleasure grounds, good kitchen garden. Railway in the Parish. Climate very mild—a most desirable position for a delicate man. *No Dissenters in the parish.* Address," &c., &c.

See how civilization advances! and how true it is that "Religion never was designed to make our pleasures less!" Here is an offer to any yearning Christian warrior to come down and fight "the world, the flesh, the devil," all in a form which is as soft as a *billet doux*, and as attractive as a pink-scented summons to a kettle-drum. It sets one thinking of the delightful change since the days when quite another advertisement was promulgated to young aspirants for Gospel service. The duty was the same, for the account says, "He sent them to preach the kingdom of God, and to heal the sick." But only meditate on the difference in the articles of op-

prenticeship! Says the ancient authority, "Take nothing for your journey; neither staves nor scrip, neither bread, neither money, neither have two coats apiece." Why! what gentleman could engage in such a profession? No wonder that only fishermen and low people took "holy orders" on such terms! True, these barefooted, penceless tramps returned to their Master with wonder and gratitude at the souls they had saved, and the devils they had made subject. True, in those coarse and strenuous expeditions, Satan, "like lightning," was seen to fall from heaven, and the seed of that love of God was sown whose harvest has fed the world. But conceive associating with such "Clergymen of the Church" as those, or imitating their extremely unpolished and violent enthusiasm. We have civilized Christianity; and, thanks to advertisements in the *Guardian* and elsewhere, the cure of souls is now an elegant profession for younger sons and graduates with an uncle on the Bench of Bishops.

Yes! if the "Man of Macedonia" now-a-days wanted St. Paul to "come over and help him," he must make it worth the Apostle's while. What are the—ahem!—the "privileges" of the mission? Are they anything like those set forth in the advertisement which we have quoted? Because, in that case other arrangements being found satisfactory, a gentle fervor for the cause of the Lord may fill the bosom of the disengaged votary, and he may perhaps undertake the souls and the "beautiful pleasure grounds" together. Fortunate souls, who are congregated in this "most picturesque locality, within easy reach of Hertford!" Not long shall you be as sheep having no shepherd; not long will you pine for the "beautiful feet of those who bring you glad tidings of peace." If your parish is only up to the mark of the *Guardian's* description, a whole tabernacle full of eager apostles will by-and-bye be after you. First of all, there are not many of you to "save;" and, as most of you will be as indifferent to the process as your future pastor, here is an immense advantage. A "good house" will, of course, draw by dozens the

servants of Him who had not where to lay His head; "stabling" is intensely attractive, equally of course, to the enthusiastic followers of the One who went "meek and lowly, riding upon an ass;" and in the "kitchen garden" they can meditate among the melons and early asparagus, just as well as among the "lilies of the field," how worthless are earthly things compared with the kingdom of God. "Railway in the parish," too; that makes Macedonia a most eligible incumbency! One can run up to Athens by train, and see the drama at the public theatres, or converse a little with Laïs and Aspasia upon morals and the last new dance. "Climate mild" and suitable for "a delicate man"—why, it is a kind of ecclesiastical Montpelier!—and then there are no *Dissenters*. Oh happy Macedonia, near Hertford! what sum is wanted for this bargain! Say how much Christ's business here is going for, and you can have the money down, as auctioneers say, "in several places." No dissenters!—no troublesome people who believe hard, and take religion to be a tremendous reality—no bother about tithes and church rates—no rival preacher thundering in Zion Chapel about "temperance, soberness, and judgment to come," until the awful echoes disturb the genteel slumbers induced by sermons at six shillings the dozen, "composed" in Paternoster-row. Delightful parish! most eligible Macedonia!

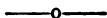
As Apostles go now-a-days, you could have your pick of the twelve; and if there be but an heiress in the squire's pew of ecclesiastical taste, and the hounds meet pretty near at hand, state your terms, and the young divines with spare cash will give up the "Seven Churches" themselves in a lump to preach to you the gospel according to St. Society.

But a sterner thing than sarcasm must be written of this canker and curse of our English Church, before we let go so glaring an advertisement of "souls to cure." Here is the spirit which, in the mouths of Irish prelates, postpones the peace of England to the interests of a "cloth," and in the hearts of English Churchmen kills the great treasure of Latimer's glorious legacy, and plagues us with the

frubbles of Ritualism and the milk-and-water "resolutions" of Lambeth Synods. Oh! but—we shall be told—"the laborer is worthy of his hire." Yes, the laborer is worthy of his hire; but not the delegate and elegant "field servant" of God, who puts his hand to the plough with kid glove on, and looks for a "vineyard" where there is nothing to do but drink wine ready-made. The laborer is worthy of his hire; but not the laborer who hunts about for a berth in the farm of Heaven where there is no labor to be done, whose idea of "labor" is to dwell in beautiful "pleasure grounds," and to tend a flock all trimmed, and fat, and ready-ribboned with the orthodox color of the church. Call this what young divines may, the rough truth of men's tongues calls it trafficking in the "gift of God"—rank, ugly, fatal *simony*; and churches will be empty, the chapels and meeting houses full, till churchmen cease thus to treat the commission to preach the truth of Christ as a marketable career. These are the "delicate laborers" who, as John Milton wrote, "for their bellies' sake, creep and intrude and climb into the fold"—shepherds who "scramble

at the shearer's feast." These "curers of souls" who offer and answer such advertisements, are the real sceptics and overthrowers of religion—not Dr. Colenso, nor science, nor secular educationists. Thus is the Church of England cursed with "pastors" who, Sunday after Sunday "grate on their scannel pipes of wretched straw," and, while the pasture is bitter with sins undenounced, and the flocks are dying for the burning words that make life lovely and good, "the hungry sheep look up and are not fed. Let the Bishops see to this open market of souls, if they mean to meet the stern spirit of the coming years. Let them scourge these money-changers, these sellers and buyers of doves, out of the Temple while there is time. There is not too much time. The age is in earnest, and will not brook many years longer, by the side of the voluntary systems, this unblushing merchandise of the mission of Heaven. The "cure of souls" ceases to be the thing Christ meant by it, when His servants and representatives "buy a practice" like a doctor or an attorney. —*London Telegraph*.

CURIOSITIES OF MARRIAGE LAW AND RITUAL.



The writer of an article in *Temple Bar* on "Curiosities of Marriage Law and Ritual," gives the following graphic account of the ancient Jewish Marriage Ceremony:—

Marriage law is of twofold origin, civil and religious. Where religion intervenes, an additional, but not always necessary, sanction is given to the rite. Its religious obligation is derived to Christendom from the Jews; its civil, at least to Western Europe, from the Romans. In Eastern Europe and other parts of Eastern Christendom, where the Civil Law does not obtain, the obligation is much more religious than municipal, the secular authority possessing little right of intervention. In Catholic countries its sacramental character adds a sanction

it does not possess in the Protestant churches. By the Romans, from whom we have derived in a great measure our laws, it was held to depend upon the sacredness of civil contract.

How much the Jews borrowed, of the profane forms, from other nations, we have not the means of exactly ascertaining. Little or nothing is known of Egyptian marriage ceremonial. From their numerous kindred Arab tribes of the Peninsula and Syria, whose customs have probably little changed from those of Mosaic times, something must have been naturally adopted. But the policy of their great legislator, who was deeply versed in Egyptian learning and in the manners of the Arabs with whom he had lived in retirement for a long period, was

to set up as strict a barrier as possible to intercommunion of thought and feeling with surrounding peoples. He would, therefore, reject much more than he would retain, thus the Jewish ritual is, for the most part, peculiar to itself. Nevertheless, two distinctive features of universal Oriental usage derived a new sanction by the Mosaic dispensation—polygamy, and its natural attendant, divorce. The somewhat greater freedom and consideration of their women may have been suggested by the Egyptian manners. Rich as the old Nile monuments are in illustration of their domestic habits, it is a singular defect that scarcely anything can be learnt of the way in which the subjects of Sesostrius celebrated nuptial ceremonies. As to the women's social position on the confines, as it were of East and West, they appear to have occupied a middle state between the seclusion of the one and the liberty of the other part of the globe. Some writers, like Diodorus, have gone so far as to incline the balance so much in their favor as to assert the terms of contract to have guaranteed that the wife should hold the reins of government altogether. At any rate, they were not rigidly shut up in a harem, or excluded from all share in public festivals, as were the Asiatics. Nor do they seem to have been obliged to appear veiled on all occasions. Polygamy was legal; but, as elsewhere, only the rich could avail themselves of the privilege; and, on the personal observation of Herodotus, one wife was the rule among all classes in the fifth century, B.C. Yet this was and is, rather nominal than real; women slaves were taken into their households as concubines, presided over by the legitimate wife. Intermarriage with the nearest relatives so abhorrent to the later Jews and to the Romans, was extremely common; and they went further than even the anti-Mosaic Jews or Athenians. Unions not only with half-sisters, but with sisters of the same mother, were recognized by law and general custom. A reason for which permission of what, in modern feeling, is deemed a monstrous alliance, might be the caste institutions which gave little choice; in course of time the natural aversion for

unions of this sort would be gradually diminished, or even altogether lost. The Ptolemies of the second century easily adopting native manners, frequently formed these brother-sister alliances. The Assyrians and Persians married their mothers from religious motives.

Plurality of wives was allowed by Moses, and has been admitted by the Talmudists; and Jewish harems, of their princes particularly, were sometimes extremely extensive. According to the modern rabbis, though strictly legal, polygamy is not practically convenient under "the chosen people's" altered circumstances. In the tenth century, A.D., at a general council, it was formally declared abolished, a question ascertained by Napoleon I. at an assembly of doctors specially convened at Paris. Apparently there was not so great anxiety to regulate the ceremonies of marriage in preparing the Mosaic code as to confine the prevailing practice of close intermarriage within narrower limits. On this point the inspired law-giver was extraordinarily severe. The prohibited degrees became the model upon which the Christian Mediæval Church built up its profitable but vexatious tables of consanguinity and affinity.

Contract and betrothal were the most important part of Jewish nuptials. Following Eastern usage, the wife was made an object of barter: the husband purchasing his bride, although her father on some occasions added gifts, usually where her family was of wealth or rank. The bargain concluded, her lover was for the first time introduced to his unknown mistress, presents exchanged, the contract signed and sealed before ten witnesses (the Roman number), and the day fixed. Not always, since some affirm nearly a year's interval to have elapsed between betrothal and completion. Three modes of betrothal were in use. First, and most respectable, probably, was the written contract. The second, verbal merely. The last, by what the Civil Law terms *concubitus*, previous sexual intercourse. As given by Selden, in his "Hebrew Wife," the contract in writing was thus worded: Such a day, month, year, A the son of B, has said

to D, the daughter of E, be thou my spouse according to the law of Moses and the Israelites, and I will give thee as a dowry for thy virginity the sum of two hundred zuzims, as it is ordered by our law. And the said D has promised to become his spouse upon the conditions aforesaid, which the said A doth promise to perform on the day of marriage. And to this the said A doth hereby bind himself, and all that he hath, to the very cloak upon the shoulders; engages himself to love, honor, feed, clothe, and protect her, and to perform all that is generally implied in contracts of marriage in favor of Israelitish wives. All that was necessary by verbal contract was a declaration, in presence of the required witnesses, with an accompanying money gift of the formula: "Take this money as a pledge that I will take thee to be my wife." The right acquired by concubinage was according to the Talmud, permitted by Moses.

The wedding-day was usually fixed for Friday for a maid, for Thursday for a widow, when the bride, having been punctiliously bathed the night before, a common practice in hot climates, appeared veiled with the greatest splendor possible, and attended by her bridesmaids. She was given away by her nearest kinsman, with the words: "Take her according to the law of Moses." Some customary solemn sentences, ejaculations, and good wishes having been then pronounced by her friends, an hymeneal song was sung by the virgins present. The supper, as sumptuous as possible, at the end of the day, followed with music and dancing, the latter by the male guests round the bridegroom, by the women round the bride, a dance said to be of Divine origin. But most important, and what, say the Jewish doctors, was essential to completion of marriage, was the bride's solemn introduction into the nuptial chamber, preceded by stated ceremonial prayers. The duration of the feast was seven days in the nuptials of a virgin; three in a widow's. So obligatory was the feast, that if a man should marry several wives in the same week, or even on the same day, he would be bound to furnish seven days' feasting

for each one. Sometimes, as in Tobias' case, it was spread over fourteen days. Men and women reclined at separate tables, probably in separate apartments, and the guests came often in considerable numbers. Samson entertained thirty of his companions. Amongst the methods of amusement were those of enigmas and the Eastern story-telling, but the more enlivening charms of music and the excitement of the dance formed, as everywhere else in Asia, the characteristic features of these entertainments. After consummation, the new wife remained with her relative some time before her final departure for her husband's home. This took place at night with great pomp and rejoicing, with the ordinary accompaniments of dancing-girls and musical instruments. It has been suggested, that this bridal procession was delayed till nightfall out of consideration for the modest blushes of the lady; but as this will be deemed hardly an adequate reason, it is sufficient to observe that, besides the various previous rites consuming the greater part of the day, the solemnity would be vastly increased by illuminations and torches, as well as by other suitable displays.

The Talmudic writers are very particular upon the private observances of the nuptial bond: laying down strict regulations for almost every conceivable act with more than Hesiodic minuteness, or rather with Hindoo prolixity, *e. g.* as to the position of the bed. As to the paranymp, as he was called by the Greeks, or our "best man," his chief function seems to have been one of the highest importance—viz., the careful custody of the wedding linen, so that no fraud of any kind might be practised in observing the sacred injunction in Deut. xxiii, a necessary precaution, both against possible malice or groundless suspicion of a husband, and a substantial proof of his suspicion, if true. We must not omit to notice one of the most remarkable laws of marriage to be found in antiquity. We mean the *Trial or Water of Jealousy*, as it was called, which provided, in the most solemn terms, for Divine interference in declaring the innocence or guilt of a wife accused by a husband of adultery.

The manner of it was as follows : Both parties appearing in the tabernacle or temple before the priest (the woman with an offering of barley-cake), a vessel filled with holy water mixed with some bitter herb, and with dust swept from off the floor, was given into the officiating priest's hands, together with the words of an imprecation that, were the accused guilty, the water might cause her belly to swell and her thighs to rot. With terrible emphasis the priest read aloud sentence by sentence, the woman answering "Amen" at each pause, afterwards swallowing the water in which the writing of the curse had been already dipped, the ink being still wet. If guilty, so speedily did the frightful results ensue, that the wretched victim was borne out of the sacred building in all haste, that it might not be defiled by the presence of a corpse. On the other hand, if innocent, far from contracting any ill-effect, she was more robust and more fruitful than before. This ordeal was in force so late as within one hundred years of the destruction of the second Temple. Some other particulars have been given by the Talmud, with an explanation of the disuse of the practice. Conjugal infidelities became so numerous that the judges' whole judicial time must have expended on such cases alone. Another peculiar law

was what is termed the *Lecirute*, so well known to us by the artful question of the sceptic Sadducees, by which a man was conditionally obliged to take the widow of his brother who died without children, "to raise up seed unto his brother." Should the brother-in-law refuse to comply, a curious ceremony was necessary to acquit him. He was summoned by the widow whose charms he had slighted to appear before the judges ; and, upon his obstinate persistence, she proceeded to untie his sandals and to spit in his face, saying, "Thus shall it be done unto the man that refuses to build up his brother's house." Henceforward he was everywhere recognized as "the man whose shoe was unloosed,"—no little ridicule in Eastern style. Of course, much of the wedding ceremonial has been considerably modified in modern times to suit the varying circumstances of this singular people, dispersed everywhere. In Western Europe their rites bear a strong general resemblance to the Christian : one custom, at least, however, is peculiar to themselves. A glass of wine or water is presented to the newly-married pair, out of which they both drink, when it is dashed to the ground by the husband, as a metaphorical recollection, it is believed, of the final catastrophe of their nation.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JULY 4, 1868.

ARCHDEACON POLLOCK AND "MORMON" EMIGRATION.

SOME time ago at a meeting in Shaw-street College, Liverpool, Archdeacon Pollock made a statement which produced great applause both from the clergy on the platform and the people in the hall, to the effect that the "Mormons" had once made a great many converts in Liverpool and in various parts of England, but that the Scripture readers had "fairly routed the Mormon apostles, and driven them from the field." As a proof that the "Mormons"

had exercised a very powerful influence in the country, he said that they used to send away some of the finest ships in the Mersey, with large companies bound for Utah. But the Archdeacon laid the flattering unction to his soul, that all this influence had been destroyed, literally wiped out of existence by the wonderful exertions of the Scripture readers. The audience fairly shouted with delight at the news.

The Rev. gentleman would no doubt have been very much surprised, if he had known that one of the Twelve Apostles, and several Elders of what he called the "Mormon" Church, were present on that occasion, which was the fact, and they were very much amused at the statement which he made, and the manner in which it was received. The idea of the poor creatures to whom he referred having routed the "Mormon" Apostles, with whom they had never even had an interview, was ludicrous in the extreme. Such persons, hired at a paltry weekly pittance to talk piety to order according to the notions of the sect or party that employs them, have been whipped in argument until they have not had a word to say, by some of the weakest members of the Church of Jesus Christ of Latter-day Saints. It is well known that Scripture readers particularly avoid houses where "Mormons" reside, for many a poor old woman, whom they have expected to terrify into a recantation of her faith, has beaten them so completely with their own weapon—the Bible, which they poorly understand how to use—that they have gone away in a pet and never returned.

It is true that when some of our local ministers have held meetings in the open air, Scripture readers and other "pious" looking persons have incited the people to disturb them, and have sometimes broken up their open air assemblies by brute force. Perhaps this is what the Archdeacon meant by routing the "Mormon" Apostles; but if he calls that "routing" them "fairly," his ideas of fairness differ very much from ours. But what will Mr. Pollock think, when he learns that the "Mormon" Apostles are still in the field, that they have never left it, and that the same results are produced by the influence which he imagined was destroyed by his wonderful Scripture readers.

Some of the finest ships in the Mersey have been chartered this season, and have sailed with companies of Saints bound for Utah. Over two thousand persons have already taken their departure from these shores, and the work of emigration is not yet closed for the year, two ships' companies remaining yet to be sent out. The vessels upon which our brethren and sisters have sailed, are acknowledged by the local press to be "magnificent packet ships, admirably fitted up with all the necessities for the health and comfort of the passengers during the voyage." The provisions are furnished by us, and obtained from a firm of established reputation, with whom we have done business for nearly thirty years. Experienced Elders are appointed to travel with and take charge of the people, and arrangements are made to ensure health, comfort, and peace on the journey.

It is exceedingly gratifying to see the good hand of God moving for the deliverance of his scattered Saints, as it has been visibly manifest during the present season. Not only has he touched the hearts of their friends in Zion with a desire to help them, but he has controlled circumstances in their favor here. Relatives and friends who were bitterly opposed to their emigration, have had their feelings unaccountably softened down, and in many instances have stepped forward to assist in their departure, and have imparted means to make their journey comfortable. In some cases relations who have here-

tofore hindered members of the Church from gathering with the people of God, have suddenly taken a different course, have sold off their property, and not only assisted our friends, but have cast in their lot with them, and are now on their way with them to the land of Zion.

In every movement that is made for the gathering of the people and the general interests of this great work, we have the positive and unmistakable assurance that the Lord works with his servants, and that their success is due to his power. This has a double effect, it strengthens and encourages us for the work to which we are called, and leads us to look to him continually for aid, to acknowledge his hand in all things, and to realize our own insufficiency unless sustained and guided by him.

After laboring earnestly to help gather Israel, it is indeed a joyful time for the Elders, when they behold the Saints on board the noble vessels that have started this season. When they hear their songs of praise, and witness their feelings of gratitude and pleasure, it in some degree compensates them for the toils and sacrifices of their mission. While such men are sent forth from Zion to preach the Gospel, and bring the people together from afar, Archdeacon Pollock and his friends may look for more of the finest vessels in the Mersey to be chartered for the benefit of the Latter-day Saints; and we beg to assure that gentleman, that the "Mormon" missionaries will not leave the field until commanded by the Lord, when, having faithfully warned this nation, it shall be left to the judgments of God, which will follow the testimony of his servants.

DEPARTURES.—The magnificent packet-ship *Emerald Isle* sailed from this port for New York on the 20th June, with a company of Saints numbering in all 876 souls. Of these 627 were from Scandinavia, and the rest from the British Isles. The following-named returning missionaries were in the company:—Elders Hans Jensen Hals, John Fagerberg, and Peter Hansen, from the Scandinavian Mission; and James Smith and Henry Barlow, from the British Mission; also Samuel Southwick, James Stuart, Andrew Simmons, and Elisha Peck, native Elders, who have been travelling in the ministry. Elder Hans Jensen Hals was appointed President of the company, and Elders James Smith and John Fagerberg his counsellors. Previous to sailing, a meeting was held on deck, when the Saints were addressed by Elder Carl Widerborg in Danish, and Elder Charles W. Penrose in English. Every one was in good spirits, and was thankful to the God of Israel for deliverance from Babylon.

The ship *Constitution*, which was engaged in consequence of the non-arrival of the *Resolute*, sailed for New York on the 24th, having on board a company of Saints numbering 457 persons, 45 of whom were from Switzerland, Bavaria, Wurtemberg, and the Netherlands, and 412 from the British Isles. The following-named returning missionaries took their departure in the *Constitution*:—Elders Joseph S. Horne and John Hoagland, from the Swiss and German Mission, and Elders Harvey H. Cluff, C. P. Liston, Hyrum T. Spencer, and Nephi R. Fawcett, from the British Mission; also Elder Hugentoller, who has been laboring in the ministry in Switzerland, and Elder Van Stetter, who has been laboring in the Netherlands. At a meeting held on

deck, President F. D. Richards delivered an address to the Saints, instructing them upon their duties to God and each other upon their journey both by sea and land, and promising them, on conditions of faithfulness, a quick and safe passage across the deep. He then appointed Elder Harvey H. Cluff President of the company, and Elders Joseph S. Horne and C. P. Liston his counsellors. Elder Horne interpreted his remarks for the benefit of the Swiss and German Saints, and the whole company voted unanimously to sustain the appointments. Everything on board the *Constitution* was neat and in good order, and the Saints departed in excellent spirits.

May the Lord bless his people on the *Emerald Isle* and the *Constitution*, and bring them safely into port in due time, that they may continue their journey to Zion in peace.

THE "CONSTITUTION."—By letter from Elder H. H. Cluff, we learn that the steam-tug left the *Constitution* off Skerries at midnight of the 24th ult. The Saints were all well, delighted at their pleasant trip down the channel, and perfectly satisfied with their position, and the arrangements which had been made for their comfort.

THE "COLORADO."—The steamship *Colorado* will leave this port for New York, with a company of Saints, on the 14th inst. All who intend going to Utah this season will have to take passage on this vessel, as she will be the last ship on which we shall forward through passengers this year.

STATISTICAL REPORTS.—Presidents of Conferences are requested to make out their Statistical Reports for the half-year, so as to include the changes made by the departure of the *Colorado* on the 14th inst., and to forward them to us as soon as possible.

ARRIVAL.—Elder William C. Thomas arrived here on board the steamship *City of Boston*, on the 24th of June, in good health and spirits. He left Salt Lake City by stage, on the 3rd June, and having staid two days in New York, made the trip in 19 travelling days.

APPOINTMENT.—Elder William C. Thomas is appointed to labor in Wales, as he shall be directed by Elder Elias Morris, President of the Welsh District.

FRANKLIN D. RICHARDS,

} *President of the Church of Jesus Christ
of Latter-day Saints in the British
Isles and adjacent countries.*

CORRESPONDENCE.

AMERICA.

Salt Lake City, May 23, 1868.
Elder Franklin D. Richards.

Dear Brother,—I have contracted

for the grading and masonry on the Union Pacific Railroad from near the head of Echo canon to the lake shore, or to this city, depending upon which

end of the lake the road passes. To complete this work by the time agreed upon, will require a large number of laborers, perhaps some thousands more than we can well spare from farming and other necessary home operations. To help us in this work, as our trains will leave here so as to reach the terminus by the middle of July, I wish you to close with the steamers upon the best terms you can, in time to have our emigration reach New York in season to be forwarded to the terminus by the middle of July. I mention steamers, among other good reasons, because there is so little difference in their prices for passage, and you can calculate upon their time, which is an important item when you want to make so important a connection as the one at the terminus. True, did either the trains or the emigration arrive first at the terminus, they might, if desired, find employment on the road while waiting for the arrival of the other; but, aside from the many disadvantages attending their laboring there, we want all their labor here on the contract I have made. All men physically able to work on the road will be passed **FREE** from Omaha to the terminus, and can at the same time travel with their families and friends on the cars, and so on with the trains to this place, where they can be distributed on the work required. The number of **FREE** passages from Omaha, of which I have also advised brother Hiram, and which is in the cash part of the route, will probably enable you to emigrate more than you anticipated with the money at your command for emigration purposes, and will by so much the farther aid me in fulfilling my contract. At the same time, as previously advised, I do not wish you to venture so far as to incur indebtedness for me to pay.

For many reasons that will readily occur to you, this contract is viewed by the brethren of understanding as a God-send. There is much indebtedness among the people, and the Territory is drained of money, but labor here and coming we have in large amount, and this contract affords opportunity for turning that labor into money, with which those here can pay each other and import needed machi-

nery, and such useful articles as we cannot yet produce, and those coming can pay their indebtedness, and have ready means with which to begin to gather around them the comforts of life in their new homes.

Your very welcome favors of March 28th and April 25th, were perused with much satisfaction, and we rejoice with you in the blessings of our God upon his people in foreign lands.

The weather continues cool and rainy—splendid for grass and grain—and we trust the Lord designs to bless us with abundant harvests, at least sufficient for our wants and the wants of those immigrating this season, and the strangers who may in friendliness wish to sojourn within our borders.

Praying that all needed blessings may attend you, those associated with you, the Elders in the vineyard, and all the Israel of our Lord, I remain, your brother in the Gospel,

BRIGHAM YOUNG.

ENGLAND.

Liverpool, June 19, 1868.

President F. D. Richards.

Dear Brother,—Having been released by you to return to Zion with this season's emigration, I thought it would not be out of place to address a few lines to you respecting the field of labor I am now about to leave. I can say that I have labored with much satisfaction to myself in the Liverpool Conference.

I must say, however, that I have had some little difficulties to contend with, which I presume is the common lot of all the brethren; but I thank God that by the aid of his holy Spirit I have been able to overcome every obstacle that has been placed in my pathway, and if I have not by preaching convinced many of the truths of the Gospel, still I trust my labors have not been unprofitable either to myself or the Saints among whom I have labored. I have endeavored to teach the Saints to be consistent in their worship of God, and in providing means for their temporal salvation, by being clean and orderly in their houses, and the laying by of their means to effect their deliverance from Babylon, and to burst the bands which fetter both body and spirit. I feel glad to state

that these teachings have not been wholly without effect, for some are on the way to Zion now who would not have been had they not taken such counsel. The Conference has been very much reduced in numbers by this emigration. I think I may safely say that by the time the last ship sails, 100 souls will have emigrated from the Liverpool Conference. I take pleasure in reporting the Conference out of debt, and a slight balance in favor of the same.

I wish to return thanks to God and the Saints for the many acts of kindness that I have received from them. I feel good towards them, and although there are many yet left amid the turmoil and strife, sorrow and misery, oppression and slavery of Babylon, yet if they are honest with themselves, true to their religion and their God, and obey the instructions given them by the Elders, the day of their deliverance is about to be ushered in; for by a faithful performance of our duties a flood of light will burst upon our vision, which will enable us to see our way clear; the clouds may appear dark and heavy, but they will be sure to burst and shower blessings upon our heads.

I wish to return thanks for the fatherly counsel I have received from you, and brothers Miner, Preston, and Penrose. I shall ever remember with pleasure the pleasing associations formed while in the Liverpool Branch and Conference.

With prayers for the blessings of God to rest upon you, I subscribe myself your brother in the Gospel,

JONATHAN STEGGEL.

Liverpool, June 24, 1868.

President F. D. Richards.

Dear Brother,—As the day has arrived for taking my departure from these shores, I conform with pleasure to the usual custom followed by my brethren, and give a brief sketch of my labors since being called to come to this land.

At the spring Conference held in Salt Lake City, 1865, I, with a number of other brethren, was called to take a mission to Europe; accordingly, on the 24th of the following month, I left my home, not with fear and

trembling altogether, but with feelings in my heart that if anything was done it would be by the Lord, for if nothing was done but what I did myself, it would be but very little.

I arrived in England the second week in August, with some thirteen others, and the next evening after our arrival we received our appointments from President D. H. Wells and Brigham Young, jun. I was called to labor in the Swiss Mission, under Elder W. P. Nebeker, he being President of the Mission at that time. Two days after receiving my appointment, I started for London to meet brother Horne, who was also appointed to labor in the same Mission. On the 20th of August, 1865, brother Horne and myself left London for our fields of labor.

On the evening of the 22nd we arrived at Geneva, where we found brothers Nebeker and Spencer at the depot waiting to receive us. This was a happy meeting for us. We were taken to the office, where we staid ten days. While in Geneva our fields of labor were assigned to us by President Nebeker: brother Horne was appointed to labor in Zürich, and I went to St. Imier, in Canton Bern, where I staid thirteen weeks studying the language. I then went to the city of Bern to commence my labor in bearing testimony to the truth. This was the first time that I bore testimony to the truth in the German language, and one can well imagine that it was quite short. On my first attempt to speak, I detained the congregation the enormous length of time of three or four minutes. When I had concluded, I asked if I was understood, and received a reply in the affirmative.

From that time until the present, I have been travelling and preaching and visiting the Saints at their houses, and imparting unto them the words of life and salvation according to the best of my ability, feeling incapable in myself to do much good, but strong in the arm of the Lord and his promised blessings towards his servants. I have desired, while on this Mission, to do good and bring souls to a knowledge of the truth of the great work which the Lord has commenced in

these last days. I have borne my testimony to the principles of the Gospel, and what man has to do in order to be saved, wherever I have found any one honest enough to listen to my testimony. I came here for the purpose and desire of doing good, but whether I have done much or little, is reserved for a future day to disclose. I trust, however, that some good has been done through my labors, although it may seem to me very little; if this were not the case, I should not return home satisfied with myself and with what I have done while in these lands.

May the God of Israel bless his servants and Saints, and all of his children that desire to work righteousness on the earth. From your brother in the cause of truth,

JOHN HOAGLAND.

Bradford, June 27, 1868.

President F. D. Richards.

Dear Brother,—As I am released to return to my mountain home, I deem it proper to furnish you with a few items pertaining to my mission. I was called, with a number of others, in the spring of 1865, to take a mission to Europe. I was set apart in the Historian's room on the 1st May; however, on account of the state of the roads, we did not leave until the 24th. After a prosperous journey of over thirty days, we arrived safely through all Indian dangers at Omaha, took boat to St. Joseph, thence travelled by railroad to New York, where we waited two weeks. Sailed on the steamship *Pennsylvania* July 29th, and after a pleasant voyage, landed at Liverpool August 11th. Went to the

office, where we were kindly greeted by President D. H. Wells, Brigham Young, jun., Orson Pratt, and others.

On the 14th went to Sheffield, where I was appointed to labor under Elder C. M. Gillet, and remained there 8 days, when I was sent to Hull, to labor under Elder Junius S. Fullmer. During the 5 months I remained there, I enjoyed the Spirit of the Lord in my labors, and the good feelings of the Saints.

At the General Council held at Birmingham, January 5, 1866, I was appointed to preside over the Leeds Conference, where I have continued to labor for nearly two years and six months with great pleasure and satisfaction. I have labored diligently, preaching to the world and instructing and counselling the Saints, from whom I have received much kindness and attention, for which I sincerely thank them, and have found many warm friends whom I highly esteem.

We have no debts on the Conference, which numbers about the same as it did when I received the Presidency, though quite a number have emigrated. My labors have been blessed, and I now resign my responsibilities with a thankful heart, and joyfully prepare to return to my family and to the bosom of the Church.

I pray my Father in heaven to bless you with every needful blessing, and to strengthen you for the faithful discharge of the heavy duties devolving upon you, and may the Spirit of God be with you, and his angels be round about you, to preserve you to the end.

Your brother in the Gospel,

JOHN BARKER.

SUMMARY OF NEWS.

The intellect of the ex-Empress of Mexico is still "profoundly affected."

Dr. Franklin recommends a young man in the choice of a wife to select her from a bunch, giving as his reason that when there are many daughters they improve each other, and from emulation acquire more accomplishments, and know more, and do more, than a single child spoiled by parental fondness. This is a comfort to people blessed with a large family.

A Buffalo telegram of the 12th June says—"Reports from Canada having gained circulation to the effect that the Fenians are concentrating at this point

for a raid on the neighboring province, it is deemed necessary to contradict such a statement. No unusual gathering of Fenians has occurred here, and it is not believed there is a single member of the organization outside of citizens of Buffalo. These sensational reports probably originate with Canadian speculators interested in contracts for supplying the troops."

"Papa, I think you told a fib in the pulpit to-day," said a little son of a clergyman. "Why, my boy, what do you mean?" asked the father. "You said," continued the child, "'One word more and I have done.' Then you went on and said a great many more words. The people expected you'd leave off, 'cause you promised them; but you didn't, and kept on preaching a long while after the time was up."

THE CULTIVATION OF SUGAR IN NEW SOUTH WALES.—Determined perseverance has at length brought colonial sugar upon the Sydney market as a merchantable commodity. Recently were sold at public auction, 120 bags of yellow "counter" sugar, at prices varying from £33 to £34 per ton, the highest price for choice samples of imported sugar of finest counters on the same day being about £38 per ton. This lot was grown from the cane in the Hastings district by Mr. Meares, who has gone to considerable outlay in the erection of machinery which is of colonial manufacture. There are more than 50 men growing cane in various directions, and the subject of beet growing is engaging many minds in the colony.

After a weary litigation, the claim of the seamen of the *Great Eastern* for the wages due to them in respect of the last voyage of that ill-starred vessel has been settled. The men are to receive £4000, and another £1000 has been swallowed up in law expenses. It is a great pity that some such settlement as this was not arrived at many months ago, especially if it be the fact, as stated in court, that many of the men have been reduced to great straits in consequence of the money due to them being withheld.

THE SOCIETY OF FRIENDS.—The annual meetings of the society in London and Dublin are now concluded. It appears from the statistical returns that in Ireland there are 3893 members, 1320 of whom are male, and 1571 female. From returns made to the assembly in London, it appears there are in Great Britain 13,815 members. There are 265 recorded ministers, and about 400 unrecorded. The disbursements for church rates, tithe rent charge, and other demands, were 210, for an aggregate amount of £1902. The Irish Church was the subject of a conversation favorable to its disestablishment. Mr. John Bright, M. P., joined in a conversation on the subject of peace or war. Some of the speakers, he thought, had taken too despondent a view. The present agitated state of Europe arose solely from that of France. The French had not yet learnt that no nation has a right to seek supremacy by war. He did not expect much from the efforts of peace societies or their own. Progress would be the result of gradual experience.

THEODORE'S WIDOW.—The correspondent of the *Times*, in announcing the death of Theodore's widow while with the British army on the return march, says—"She was only 25, but she had lived very unhappily with her husband, and sorrow and care had done the work of years upon a frame naturally delicate. Her death was singularly painless, and may almost be considered a happy release, as ever since the fall of Magdala she had been worried and distracted between her reluctance to be separated from her son, and her dread of exchanging the country of her birth for a new home among strange faces in Bombay."

BREMEN, June 23.—A large fire, which broke out here at ten o'clock yesterday forenoon, was only subdued towards evening, after having raged about eight hours. The conflagration began while taking cotton samples. Stephani Church, although several times caught by the flames, was ultimately saved. Warehouses belonging to the firm of Fritz, Boys, Oething, and Son, containing cotton and considerable stocks of fine tobaccos, were consumed. Two large timber yards were also destroyed. Sparks were carried to the furthest houses in the suburbs. The amount of damage is estimated at a million and a half thalers. All the principal insurance companies are involved in the loss.

ADDRESSES.

W. H. Homer, 36, Junction Road, Leicester.
 Platte Lyman, 20, Bishop's Grove, Bails Pond Road, Islington, London.

P O E T R Y.

—O—

E M I G R A T I O N.

—O—

TUNE.—“Oh so bright.”

Come brethren let us haste away,
 Haste away, haste away,
 No longer in these lands we'll stay,
 We'll away, we'll away.
 Our God has spoken from on high,
 Forewarning us his “plagues” are nigh,
 And angels whisper, heralds cry,
 Come away, come away.

When now they come in many a form,
 Haste away, haste away,
 And threatening clouds predict a storm,
 We'll away, we'll away.
 The “signs” in heaven and earth around,
 The saints perceive will soon abound,
 For wickedness pollutes the ground,
 Come away, come away.

To Desert the saints own home,
 Haste away, haste away,
 The prophet Brigham bids us come,
 We'll away, we'll away,
 He now has open'd wide a door,
 For Brigham loves the humble poor,
 And we love him so much the more,
 Come away, come away,

Selby.

Propell'd by steam we quickly may,
 Haste away, haste away,
 They are casting up the great “highway.”
 We'll away, we'll away.
 The holy prophets eye to eye,
 Foresaw our day in times gone by,
 And now we witness all and cry,
 Come away, come away.

From Babel's social curse and blot,
 Haste away, haste away,
 In Zion seek its antidote,
 We'll away, we'll away.
 Each righteous man will wives receive,
 Each sister there a husband have,
 And children plenty pure and brave,
 Come away, come away.

God bless thy servant Brigham Young.
 So we pray, ev'ry day,
 To us his precious life prolong,
 So we pray, ev'ry day.
 Long have we waited for this day,
 He now has broke our bonds away,
 And soon the world of us will say,
 Gone away, gone away.

A. CARESWELL.

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 AND BY ALL BOOK SELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"SEEK YE THE LORD, ALL YE MEER OF THE EARTH, WHICH HAVE WROUGHT HIS JUDGMENT
SEEK RIGHTEOUSNESS, SEEK MEERNESS: IT MAY BE YE SHALL BE HID IN THE DAY OF THE
LORD'S ANGER."—Zephaniah ii, 3.

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Saturday, July 11, 1868.

Price One Penny.

PROSPECTS OF THE PAST—PROSPECTS OF THE FUTURE.

—o—

When it was resolved to take measures to send help to Europe to bring out our poor co-religionists, the prospects for the success of the plan were not very flattering. As the winter advanced they became less so, for times grew more stringent, money more scarce, and obstacles of various kinds presented themselves to operate against the successful carrying out of the counsel which had been given. Many of the people were in debt, and those who were not had but little means that they could control with which to carry on business and employ others. In addition to everything else, there were the grasshoppers, whose deadly ravages in 1855 cut off nearly all the crops, and they were known to have deposited more eggs last Fall than they did in the Fall of 1854. Taking all our circumstances into consideration, and viewing them as men usually do, the prospects never looked more gloomy than they did this winter and spring. It seemed as though the entire community was on the verge of bankruptcy.

If we could only raise a good crop, it was felt that it would be our salvation. But what hope was there of our being able to do this in view of the myriads of grasshoppers there were hatched out? It is not improbable that some few thought that the sending for so many poor people, and the bringing of them into the Territory at such a time, was a very hazardous project. How could they be employed, when there were hundreds already seeking for employment? How could they be fed, when if the crops should fail, there was not enough breadstuffs in the country to supply the present population? Yet there were very many—in fact, the great bulk of the people—who were convinced that the movement for bringing the poor was a wise one, and that it would be overruled for good. They had these feelings and heartily endorsed the plan, not because they could clearly comprehend the steps by which the good would be brought about, but because of their past experience. With them it has been a matter of faith. They

believed that the call to send for the poor was from the Lord, and they could not think that if they did their duty, and contributed money to send for them, that He would make their willingness and liberality a means of bringing trouble upon themselves and the immigrants whom they should help.

Although it would be premature at the present writing, while there yet remains a number of weeks before harvest, to count upon our crops as secure, and to indulge in gratulations respecting them, yet we may, without impropriety, allude to the change which has taken place in our prospects. From the extreme north and the far south, and the intermediate settlements of the Territory, we receive the most encouraging reports respecting the crops. A great breadth of land has been planted and sown, and the ravages of grasshoppers thus far have been comparatively limited. We have never had a more favorable season for farming, since our settlement in this country, than the present. Rains have fallen in unprecedented abundance. At previous times when the grasshoppers have eaten off the vegetation, it has rarely, if ever, grown again. Their tooth seemed to poison it. But this year, probably owing to the rains which we have had, the grain has been killed only in very few instances, and where it has been eaten off, the ground could be replanted without the trouble of irrigating. These destructive insects may yet do considerable damage. But their numbers have been greatly decreased. Immense quantities of them have been washed away by the heavy rains which we have had; and it is hoped that, having been favored thus far in preserving so many fields from their devastations, we may be equally successful during the remainder of the season, and yet reap a plentiful crop.

A great opening for labor also now presents itself. When the immigrants arrive here their services will be needed. There will be no necessity for

them to remain idle a single day for want of employment. The construction of the railroad will give labor to all who desire it. Their coming this season will be an advantage in filling the contract, and the securing of the contract offers an advantage in bringing them; as when the railroad company receive reliable assurances that it is the *bona fide* intention of the men to work on their line, the expense of their passage will be greatly lessened.

There is employment now for all the surplus labor of the Territory for the next five months. The prices offered may not be such as men have been in the habit of asking and receiving of late; but the pay is money, and money is needed to meet liabilities and to free the people from debt. Where the money is due from one to another in the community, it would not take a very large amount, if it were kept circulating, to pay off all indebtedness. Instead of our cattle, grain, flour, butter, and eggs, and other produce, having to be sent out of the Territory, a cash market can be obtained for these things at home. This will be a double advantage. We will keep our own products to consume ourselves, and the money with which they are purchased will still be in circulation here. If we have good crops, and economy be used in the management of them and the means which will come into the hands of the people, this community will be in a most prosperous condition. Should this be the case, it would almost seem to be more than we deserve, for we have misapplied our means and misused our prosperity, and pursued a reckless course generally. Our prospects today are very encouraging, and especially so, as the change in them is clearly traceable to the obedience which the people have manifested to the counsel they have received. This should be an incentive to all to profit by the experience of the past, and be more wise in the future.—*Deseret Evening News.*

He that to what he sees, adds observation, and to what he reads, reflection, is in the right road to knowledge, provided that in scrutinizing the hearts of others he neglects not his own.

TRIP ON THE COLORADO AND VIRGIN RIVERS.

St. Thomas, Pah-Ute co.,)
 Arizona, April 12, 1868.)
 Editor *Daily Telegraph*.

Having just returned from a trip to the junction of the rivers Virgin and Colorado of the west, I thought it might be interesting to you to give a description of our voyage and what we saw.

Tuesday last (7th inst.) we launched our skiff, about one and a half miles east of this town, into the Virgin river. We were three persons. Andrew Gibbons, Henry Barney, and your humble servant. We pushed off from the shore a little before sunrise, with our blankets and provisions. The river is at a very low stage, and we soon found it quite an art to follow the channel. Brother Gibbons, who is a bold, hardy pioneer of the west, took the helm, and we proceeded on at a very rapid rate, without the use of oars, only occasionally, to shun some boulder or some jutting point.

A young man on a horse trotted along on the shore for a short distance, but we went swifter than he. Three wagons started the day before and camped about six miles down the river. These had started on also very early, but we overtook them about eight miles from our starting point. There we ran ashore and helped to find a ford.

After seeing the wagons over safe, we started on again, and after dragging over a few sand bars, came to the second crossing, and stopped, and so on to the last crossing.

But to the river. At first we found a broad, flat river, running very rapidly, with stationary waves about four to five feet high and twenty feet wide, in the centre of the channel, and often coming over like breakers. Brother Gibbons contrived to keep on the outer edge of these, except when obliged to bouse through to shun some point or whirl ahead. It was truly an enchanting ride.

We stopped at noon at a mountain of salt, where two brethren, Samuel

Hill and James K. Baldwin were hewing off salt with axes to fill a contract. From this point commenced the greatest difficulties of navigating the river—the narrows, where the turbulent Rio Virgin (called truly by the Pah-Ute Indians, Pah-ruche, or boiling, foaming, raging, treacherous water,) has, at some distant period, burst its way through a low range of rocky mountains, draining the Dixie country, which, for hundreds of miles in every direction, shows very evident signs of having been formerly a vast ocean bed.

It was a grand sight to see the river foaming, tossing, whirling, and pitching over boulders, around sharp rocky points, often under overhanging ledges, and our stout little craft gliding like a race horse under the guidance of a fearless heart, a stout hand, and an eye like an eagle's. We grazed over many rocks, just touching, and over we flew. In one instance, in one of the narrowest passes between perpendicular rocks, the whole mass of water of the Virgin pouring through a rocky gulch, about three rods wide, we struck a rock on the larboard side, which made our boat reel and dip some water, but the river was too fierce to stop more than a second, it rose against her and lifted her over and on we went. We stopped about two miles from the mouth of the river, and camped with the wagons for the night.

Wednesday morning, after seeing the wagon safe over the last crossing, being the sixteenth, we turned the prow down stream, and were soon rowing across the great Colorado of the West. We found that this great river was about ten feet above its ordinary stage of water, running about three miles an hour, having a smooth strong current, except when it met an occasional impediment, such as a boulder or jutting rock. We rowed down about four miles below the mouth of the Virgin, and passed the Boulder Rapids, as that part of the river is called, because of some 18 or 20 im-

mense boulders that have tumbled from the overhanging cliff.

About one mile below this place we crossed to the left bank, and amused ourselves awhile with a walk up the bluff, and then started back taking advantage of an eddy, and intending to reach the right bank above a point of rocks that jut out a few rods into the river, and against which the current of the river is thrown from a point on the other shore. When the current struck our boat, about five rods from shore, she sheared down stream for an instant, and that instant was just too late for us to shun a great whirling vortex, that made me think of the maelstrom on the coast of Norway. Our little craft was sucked into it in an instant, as the saying is, "Before you could bat your eye," and was whirled around with irresistible force for a few seconds, heeling until the water ran over her lee gunwale, about three inches deep. She then instantly righted, and by a strong, steady pull at the oar, the danger was passed, and we were on smooth water again. In the centre the vortex was about three feet deep, and the diameter was about twenty yards. I had barely time to grasp in my mind the appearance and size of the vortex, and the grandeur of its appearance, when it vanished like a vision of the night.

We went ashore just below, landing on a pebbly beach, and looking back watched with admiration the workings of that miniature maelstrom, forming at the rocky point, rushing with impetuosity for several minutes, then smoothing over to form again. I judge the river to be between 300 and 400 yards across.

Our trip to the Colorado was undertaken to catch fish with a seine about one hundred and fifty feet long, built by brother Henry Barney, of St. Thomas, and brother Joseph S. Allen, of St. Joseph. The boat was built by your humble servant, aided by brother Barney.

Finding the river too high for successful fishing, we cached our little craft in a sand drift, gave charge to an Indian to watch over her, and turned our steps homeward. The country on the west of the Rio Virgin

is mountainous, the mountains being tossed up in every variety of form, generally precipitous, and supposed as yet impracticable for even an Indian trail. So we returned to the last crossing of the Virgin. Just where we left the Colorado we rose a high bluff, and got upon the great plain where the future city is to be built. The first object that struck my eye was the immense variety of sweet little flowers, blooming in every variety, form, and color, from half an inch high to two feet, and from the sixteenth of an inch in diameter to four inches. They would have made a city belle's eyes dance in her head. Some were without smell, but some were as sweet as the lily of the valley.

A few hundred yards from the brow of this bench, where we rose it from the river, we came to a great natural curiosity—a well, as it is termed. It is about one hundred yards across the top, the sides being at an angle of about eighty. The water is about 75 feet below the surface—is as blue as the ocean and full of salt. Brothers John F. Cahoon, George Watt, James Williams, James Doss, and — Hall, tried to throw across the mouth, but did not. We all tasted of the water, some going down to it, while some remained above. Having no cup, the water was brought up by Henry Barney in his shoe. Brother John F. Cahoon sounded it, and found about 45 feet depth of water. "It is so clear that a small stone can be seen descending to at least 20 feet. The appearance is that of the crater of a volcano, though without any appearance of fire, the sides being rocky near the surface of the water, and gravelly above, and almost circular in form.

From here we proceeded to the Virgin and crossed, and then brother Andrew Gibbons boldly struck into the mountain washes, and led us over a gradual smooth ascent to a high plain, finding a mountain of salt about four miles from the mouth of the Virgin. We continued on this high plane about 12 miles, and then descended a wash, smooth and gradual, to the Virgin, and crossed, thus finding a good road from the mouth to St. Thomas, with only two crossings where we have hitherto had to make 18 on that most

treacherous of all rivers. Thus ended our trip.

We have had some glorious showers the past two days, irrigating the earth to a considerable depth. We have wheat headed out. Crops look splendid all over the valley. We are putting in a large amount of cotton. Everybody as busy as bees, and it is

a time of general good health. I am just starting out to mow a load of hay. Some of the earliest wheat will be ready to cut about the 10th to 15th of May.

Yours truly,

CURTIS E. BOLTON.

—Salt Lake Telegraph.

MULTIPLIED DIVORCES—PUBLIC IMMORALITY.

Numerous complaints appear in the papers of the day respecting the frequency of divorce cases. Many think they are becoming entirely too common, and that they indicate a looseness of morals not at all flattering to the national purity. Unscrupulous men and women, with plenty of money, can with very little trouble obtain judicial severance from the bonds of matrimony in many of the States. There is a class of lawyers east who advertise their callings, and pledge their clients success in obtaining divorces "with secrecy and despatch." It is said that through their agency, cases of great moral turpitude and flagrant wrong have occurred. They do not hesitate at fraud to accomplish their ends, and are pretty sure of obtaining any fees they may choose to demand, their clients preferring to pay their exorbitant charges quietly than to make any noise over the matter.

If society were pure, the ease with which divorces are now obtained in many places would make but little difference in the conduct of husbands and wives; but corrupt as it is, this facility for obtaining divorce is a fruitful source of evil. Many who, if divorces were difficult to obtain, would be content to live all their lives with their partners, now think the bonds of matrimony very galling, and they take the earliest opportunity of throwing them off. It is not unfrequently the case now-a-days for both husbands and wives to be equally anxious to separate. They become tired of each other, and have others in view who, they think, will suit them better.

They act in collusion in getting up the necessary testimony to accomplish their object. The husband will consent to be charged with adultery, and actually assist in framing the necessary evidence to sustain the charge, in order to obtain a divorce. This practice shows a dreadfully degraded condition of society, and should be protested against by every man who has any regard for virtue and the well-being of his fellow-creatures.

Where society is corrupt, the propriety of increasing the facilities for obtaining divorces may well be questioned. It is true that in places where divorces are difficult to obtain there may be frequent cases of individual suffering; wives may have, in many instances, to endure cruel and inhuman treatment; but does society suffer from these to as great an extent as it would if marital obligations could be dissolved for the most trifling causes? But where the people are virtuous, and the importance of the marriage covenant is fully impressed upon them, there may be great liberty given to women without it being abused. We are demonstrating this fact in this Territory. There is no place in the world where ladies enjoy greater liberty than they do here, yet, to their praise be it spoken, divorces are less frequent among our people than in any other place on the continent, of equal population. Though enjoying the largest practical liberty consistent with the observance of proper regulations, they do not abuse their privileges. They set an example of fidelity and virtue which the women of the

entire nation might, with good results, imitate. The condition of affairs elsewhere, as described in the public prints, ought to cause every resident

of Utah to feel thankful for the new era that has been inaugurated.—*Deseret Evening News*.

CHRISTIANITY.

(From the *London Review*.)

To be an archdeacon is, we know, to be bound to discharge archidiaconal functions. For the purposes of newspaper discussion, public meetings, and incidental references in novels and other books, the definition of the word Christian is rapidly becoming just about as pregnant. "Oh, dear," said the deserted housemaid, "I wish I was sure I was a Christian; I'd go and drown myself directly!" This simple-hearted antinomianism is intelligible and even respectable by the side of some people's notions of what it is to be a Christian. Lord Westbury, some time ago, informed the world in a few immortal sentences that he owed all his success in life, including his ascent to the woolsack, to his Christianity, which he defined to be making oneself agreeable to everybody. The bare-legged beggar-artist in chalk had another idea; he wrote, in the afternoon, under his colored mackerel on the flagstones, "Only 3s. 6d. since 9 o'clock. Do you call this a Christian country?" To hundreds of thousands of minds Christianity is still, as it once was, even more than it is now, a purely parochial idea. "There ain't a bit of Christianity in the parish now, sir," complained an ancient constable in a remote village: "the railways and the eddication have a-done away with it all. Christianity? They bun'kins cares no more for my staff now than"—with fine irony—"than they would for you, sir." Sydney Smith took the parochial view, and, in a well-known article on Methodism, intimated as much by heading somebody's account of his "conversion," in the words of amused surprise "Brother So-and-so becomes a Christian." The cabman, informed by his missionary fare that the latter was fresh from Japan, took

another view of the subject: "Air they a Christian people out there, sir? Do they take their drop o' gin of a morning as we do? A gentleman of the name of Strong wrote to a contemporary, at the time of Mr. Mill's canvass for Westminster, to congratulate religious people upon the fact that "the great logician of the age" (or something of that kind) had avowed himself a Christian. Mr. Mill is, himself, the author of probably the very vaguest utterance ever made upon the subject of what Christianity is; for he says in his "Liberty," "I believe that the sayings of Christ are all that I can see any evidence of their having been intended to be," which comes as near an identical proposition as we could well get from "the great logician of the age." If this is all, little Billy Wilmerdings took upon himself an easy yoke indeed, when he faithfully promised his mother that if she would not whip him he would experience religion. How many of us have been talking prose all our lives without knowing it.

We are leaving out of account entirely all sectarian questions. Extreme supralapsarians have maintained that the Lord's prayer was not Christian; it omits, they say, what they call the distinguishing doctrines of the Gospel—free grace, election, reprobation, effectual calling, final perseverance, assurance and damnation. This species of low humour we do not trouble ourselves with; but we do assert that the colours and outlines in the word Christianity are, for most public purposes, becoming so faint that the word is in current use all but meaningless. You may talk of enlarging the signification of a word, but Mrs. Browning, long ago, told us that there are two ways in which a thing may be wide;

one, "by greatness of the thing contained," the other, "by weakness of the contingent marge." If the meaning of the word Christianity is becoming wider and wider every day, *not* by greatness of content, but by weakness of margin, it is only undergirding the fate of many other aggregating descriptive words; only that does not exhaust the subject. In his "First Principles," Mr. Herbert Spencer referred to "the religious" with a rich flavour of isolation, as if he were speaking of the Cagots or the Jumpers. But the thing has scarcely come to that pass yet, and it may be worth while briefly to call attention—though it must be done with extreme caution—to the processes of what may be termed endosmosis and exosmosis which seem to be going on with regard to the meaning of the word Christianity.

Ludicrous as the parochial idea of Christianity may be, the translation which the modern spirit is gradually giving to the word seems not less wide to a good many serious people. That you are to be christened and confirmed; that after that you are to paddle your own canoe, and not refuse to lend half-a-crown to a deserving object,—this is rather a sterile conception, it must be owned, but Christianity of this kind can be brought within the edges of a higher definition; it is poor, but it may be replenished; it is not, at all events, necessarily alien. But there are large numbers of devout, and also intelligent undevout, people who would maintain that the criticism of that parish constable, differently read, is a sound criticism. They would maintain that Christianity really and truly has nothing to say to railways and "eddications." We read the other day in a leading article—and the same sort of a thing may be read any day of the week—that in a Christian country progress was the law of life; and the ingenious writer went off to technical education, improvement by machinery, Paris exhibitions, proud standing of England at the head of the world's commerce, and similar commonplaces. But, complains our objecting friend, where is "progress" to be found in my Bible? Where is literature, science, or art? What I find there is, swift and denounced upon sinners, un-

believers, and misbelievers; the world getting worse and worse until the end; and the speedy return of the Lord to put an end to all this buying and selling, marrying and giving in marriage. Again continues our objecting friend, you talk about universal toleration, and you call it a Christian sentiment; but now, show me universal toleration in the New Testament. You cannot. I am expressly told there neither to eat nor abide with misbelievers. The fact is, continues this objector, by various tricks of phrases, and ingenious infiltrations of new meanings, you have succeeded in confusing people's minds about Christianity till it has come to signify getting along comfortably. Christianity without railways? Christianity without penny postage and penny papers? Without clubs and telegrams? Without free trade and cheap delaines, and somebody always preaching progress and internationalisms of all sorts? It is quite certain that the majority of people do mix these things up with their Christianity, and never trouble themselves to ask, for example, whether there has been any natural basis for the aversion which one particular type of Christianity (culminating in Roman Catholicism) has shown to science, or the aversion which another type (descending to supralapsarianism) has shown to art. We are all aware that, in practice, the aversion to art is disappearing in deeply serious Protestant circles, and that their worldly conformity, as they would once have called it, is now such that, in looking at, say a congregational church, with its well-dressed ladies and gentlemen, its nice organ, its singing classes, and cheerful reunions, one is half-startled into asking—Is this pleasant association of well-to-do people, who play croquet and read novels—this genial club, tinged with occasional colors of seriousness, and tagged with bits of missionism and Sunday-schoolism—is this a Christian church? But our doubting friend would be compelled to go further than this, though the whole question may be debated upon the ground of that double aversion of which we have just spoken.

Of all the books that have lately been published, if one were asked to

name the work in which the modern spirit, as Dr. Newman and Mr. Matthew Arnold would call it, is most prominent, one would probably be compelled to name "Ecce Homo." Yet what does this book, by its very title, claim to be? A portrait of the Founder of Christianity! We are quite certain that our recalcitrant friend would say, upon reading "Ecce Homo,"—You may, perhaps, have deceived yourself to begin with, so I will not charge you with a deliberate intention to deceive; but to call this Christianity is an audacious pretence. You may, at your pleasure, put this meaning into certain words, and take that meaning out of other words; but when your work is done, it is assuredly false work, and the new wine must, and does, under your very eyes, burst the old bottles. All this, in fact, is *invented* opinion. You have painted out the old lineaments and the old colors, and painted in features and tints of the Manchester mind and the Comtist mind, with a modern sentimental brush, just as if you wanted to see how it would look. And then you say, "Behold the Man." You might as well pretend to reproduce the prehistoric priest by the Macaulay process.

We cannot pursue this subject much further, chiefly because it would lead

us into fields of inquiry foreign to the use and wont of newspaper writing. But we may add that we do not believe truth and goodness gain by insincere or half-sincere processes of any kind. The process which is now going on in reference to the signification of the word Christianity involves, or will shortly involve, the significance of the thing itself. It is a process of subordination and absorption. Now Christianity—and we may here frankly take that as a symbol of all religious truth—must for ever refuse to be absorbed or subordinated. One rather new feature in the question is the peculiar way—we dare to add the offensive way—in which certain men of science have taken to talk "Christianity" of *their* sort. It is a mixture of arrogance and pinchbeck tenderness which appears, in some inscrutable way, to affiliate itself to the continuity of force and the laws of heat. It begins by praying to oneself and loving humanity, and it will end, if it runs its natural course, in the most merciless and horrible tyranny the world ever saw. It *may* run its natural course; but we object to its making the circuit in stolen terminology. There is no copyright in great truths, but there is in symbols and watchwords when fighting is to be done.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JULY 11, 1868.

A CHANGE COMING.

The action taken by President Young and the Saints in Utah in regard to the grading of the most difficult part of the Union Pacific Railroad, has begun to cause much surprise. From the time when the project was first seriously entertained, they have been anxious that it should be executed; but the world would not believe their assertions to this effect. "Actions speak louder than words," and the fact that the "Mormons" are actually at work on the road, with that energy and heartiness which they are accustomed to throw into all their labors, is a testimony which cannot be gainsayed that they were in

earnest in declaring themselves favorable to the undertaking.

The following from the *Omaha Herald* expresses the feelings of a great many persons upon this matter :—

"Habitual haters of the sagacious ruler of the Mormons in Utah predicted, not more than two years ago, that the leaders of that people would do all in their power to hinder and obstruct the building of the National Highway to Salt Lake. What must have been the surprise of these people when they read yesterday's special telegram to the *Herald*, which announced that the far-seeing Brigham, instead of impeding the great work, had actually taken the entire contract to build it from Echo Cañon to the City of the Saints !

It struck us with surprise, and we doubted the absolute verity of the statement, when Delegate Hooper told us, a year and a half ago, that the Mormon people desired nothing more sincerely than the immediate completion of the railway to Salt Lake. When it was observed that its first effect would naturally be to break down the peculiar "twin relic," he replied that, so far from working such a change, it would have an entirely different effect. The Mormon theory of seclusion from the outer world, which led the Saints to the deserts of Utah originally, seems to have answered its purpose, unless indeed that of necessity has supplanted it, upon the principle that what cannot be helped must be borne.

The Union Pacific Company are fortunate doubly fortunate, as fortunate as they have been wise in having secured the powerful aid of Brigham Young in the prosecution of their great work. It is due to him to acknowledge that, from the incipency of the enterprise, it has had his constant co-operation and assistance down to the present hour ; and that he steps in with so large a control of labor to strengthen the hands of the Company in pushing the Union Pacific to speedy completion, is a feather in Brigham's cap, and it will go far, we doubt not, to conciliate the acrimonious hostility hitherto preached and practiced against that able man."

The world will discover after a while that they were deceived as to the views of the "Mormons," not only in regard to the railroad, but concerning a great many other important questions. Those who have attempted to handle the "Mormon" question, have persistently refused to accept our statements and explanations, while they have been willing and anxious to receive the most monstrous and ridiculous stories that our enemies could invent. The greatest misunderstanding therefore prevails, and prejudice in consequence runs so high, that it is next to impossible to make the truth plain to many thousands of well-disposed people. The very name of "Mormon" seems to frighten them. Our Elders labor under the disadvantages of suspicion and distrust when they attempt to introduce the doctrines of the Church, or vindicate the character of the people.

It is true that these feelings have become much modified during the last few years, especially among people who have read the works of Burton, Dixon, and other literary travellers who have been to Utah, and have described what they saw of the place and the people without wilful misrepresentation. But there are still vast numbers of persons who believe that those who go to Utah can never return, unless specially permitted by Brigham Young ; that he opens all the letters which are written there by a population of about 150,000, and allows none to pass but those which are favorable to "Mormonism;" that there is a band of men called Danites, or Destroying Angels, who are ready

for any deed of blood at the bidding of their chief; that the "Mormons" are unbelievers in Jesus Christ, and that they worship Joseph Smith and reject the Bible; that Utah is a hotbed of licentiousness and impurity, and many other things equally false and ridiculous.

Men professing to be ministers of Christ's Gospel, and who are liberally paid to enlighten the minds of the people, circulate such stories as the above, and pretend to believe them. Their object in doing this is to excite the passions of unthinking people against the Elders who are sent from Zion to proclaim the truth, and thus preserve both their flocks and their livings. But we are close upon the time when all these "hobgoblin" and "penny novel" stories will be blown to the winds, and when those who have so industriously circulated them will meet with the contempt they merit. For the great railroad which the Saints are helping to build, will assist wonderfully in making all nations acquainted with us and with our doctrines and institutions, and those whose eyes have been blinded by editors and priests, will wake up to see that Utah is the freest spot on earth, that the Latter-day Saints are the most virtuous, law-abiding, and God-fearing people living, and that "Mormon" society is a pattern to this generation for sobriety, order, and peace, for the presence of all that graces and adorns humanity, and for the absence of those vices which are the plague-spots of civilization, and which are wasting the Gentiles away.

We are living in momentous times. Great changes are taking place on this little globe, and greater are approaching. God has commenced to take hold of the affairs of men, and though they are unwilling that He whose right it is to reign should govern and control all things, yet he will continue his work as it shall seem good to him, until every power is subdued, and the baneful effects of man's mismanagement are swept away from earth. He has promised that he will "cut his work short in righteousness," and the railroad, the telegraph, and all the inventions of the age which men credit to themselves, but which are really manifestations of the light of God reflected upon their minds, will be used by their Divine Author for the wide extension and speedy consummation of his marvellous work.

The Latter-day Saints have borne misrepresentation and abuse, to say nothing of persecution and spoliation, for eight and thirty years; but they have patiently waited for the day when they shall be understood by all men in their true character, as they are known to God and the holy angels. That time is now fast approaching, and they hail it with joy and satisfaction. They cheerfully engage upon the rough work of the great railway, not only for the material and intrinsic benefits they expect it to bring to them, but because it will assist in a very great degree in making them and their doctrines and institutions known to the world. When the bitter prejudices and false notions concerning the Saints are dissolved by the light of truth and the force of reason, so that the Elders of this Church can freely proclaim among all people the Gospel revealed in these days from the heavens, it will be a glorious time for those who are searching after truth, and a day of shame and ignominy for those who have wilfully misrepresented the people of God. The time is near, may the Lord hasten it!

THE "MINNESOTA."—The steamship *Minnesota*, with a company of Saints numbering 534 persons, left this port for New York on Tuesday, June 30th.

Previous to her departure, a meeting was held on the poop deck, when the Saints were addressed by President F. D. Richards, upon the course which they should pursue on their voyage. He exhorted them to faithfulness, unity, order, and brotherly love, and promised them, on condition of observing these things, a safe and swift passage across the sea. Elder John Parry was appointed and sustained President of the company, and Elders Ezra J. Clarke and Zebulon Jacobs his counsellors. Elder C. W. Penrose engaged in prayer, and dedicated the ship and the company to the care and protection of Almighty God. Several hymns were sung, and much good feeling was displayed. In addition to the presiding officers of the company, the following-named returning missionaries took passage on the *Minnesota*—Elders Isaac A. Kimball, Jonathan Steggell, George Hunter, William S. Grant, and Almon Robison. The *Minnesota* steamed away to sea at 4 p.m., amid the cheers and rejoicings of the Saints on board. God speed her on her way.

NOTICE.—The Office in London is removed from 30, Florence Street, to 20, Bishop's Grove, Ball's Pond Road, Islington.

CORRESPONDENCE.

AMERICA.

Salt Lake City, June 4, 1868.

Elder G. F. Gibbs.

Dear brother George,—The railroad is the chief topic of conversation now. Everybody feels interested in it. I do not believe there is an Elder in all Israel, possessing the Spirit of God, who does not feel glad that President Young has the contract for grading the road from the head of Echo cañon westward. It is not only the impetus it will give to trade, the money that it will put in the hands of the artizans and laborers amongst our people that we rejoice in, but that it will keep the money so earned in the midst of Israel. Had Gentiles had the contract, they would have traded with Gentiles, and overflowed us with traders not of us, who would have crowded into the Territory and made all the money—if any—that is to be made. Besides, there is another consideration of great importance, you can form some estimate of what the result would be to our cities and settlements of 5000 or 6000 Irish, German, and other laborers crowding through our peaceful vales. It is not the men actually

working on the line that I should fear so much, though no doubt they would cause some trouble, and raise a muss occasionally, but it would be the bummers, gamblers, saloon and hurdy-gurdy keepers, border ruffians, and desperadoes generally, who prey upon the laborers, whom I should fear most. Now we shall be free of all these evidences of civilization to a very great extent. I heard a brother remark—and I thought very wisely—that it would be better for the Saints to do the work for nothing, if necessary, than to let outsiders do it, as it would cost us more to preserve our cattle and horses from thieves, and our families from insult, than to roll up our sleeves and go and do the work ourselves.

You would be surprized what a difference the opening up of this contract has made with some of our weak-kneed and short-sighted brethren. Some would insinuate that the President was wrong in sending for the poor this year, "Look," they would say, "there is no work for them to do when they get here, there is scarcely enough flour to feed what are here, let alone those coming, and besides,

the millions on millions of locusts will eat all this year's crop, then what shall we do?" Now the question is answered. Not only will there be work for them to do, but they will actually be needed, not only excavators and blasters, but cooks, bakers, blacksmiths, carpenters, teamsters, plowmen, &c. We could not do the work very well ourselves without help from our brethren in Europe now preparing to leave for Utah. So there will be plenty of work for them, as the Lord well knew when he inspired the President to call on the Saints here to help their brethren from the old countries. But then, that will not bring food if the crops fail. I am thankful to be able to say that report all round seems to declare there will be a glorious harvest. True, the grasshoppers (locusts) will do some damage, but I have no fears they will destroy the whole crop, no, not a quarter of it. Harvest has already commenced in the settlements on the Muddy.

About three weeks or so ago, the brethren set in in good earnest to destroy the "iron-clads." They had considerable success by burning, drowning, or burying them; but soon the Lord appeared to take the job in hand, to exemplify the old saying, that He helps those who help themselves. We have had unprecedented wet weather, a fortnight's rain at a time; even now it is cold and showery. This wet has killed millions of grasshoppers, at the same time causing the wheat to grow stronger and quicker than otherwise, as well as bringing that up again which the destructive insects had eaten up.

I suppose I shall see you this fall. I shall be glad to welcome you. Remember me most kindly to brother Richards, Penrose, and all old friends. I hope to see many of them this year.

With love, I remain as ever your brother,

G. REYNOLDS.

ENGLAND.

Sheffield, June 21, 1868.

President F. D. Richards.

Dear Brother, — Having been released from my labors in this country, I deem it a duty to give you a brief

report of my travels since leaving my home in Dixie.

At the General Conference held in Salt Lake City on the 6th April, 1866, I was appointed to a mission in Europe; accordingly I left there April 30th, in company with a number of other missionaries, and arrived in New York June 21st. After staying there two days, I embarked, along with a number of Elders from the Valley, on the steanship *Helvetia*, bound for Liverpool, where we arrived safely after a twelve days' voyage. I realized many blessings from my heavenly Father while on my journey across the Plains, through the States, and on the ocean, for which I feel to thank him most sincerely.

On arriving at Liverpool, July 6th, I, with my brother missionaries, were kindly received by Elders Orson Pratt, W. B. Preston, and A. Miner. I was appointed by Elder Orson Pratt to labor in the Bedfordshire Conference, under the direction of Elder W. S. Warren, and I labored with pleasure under him until he was released, sometime in August, from the Presidency of the Bedfordshire Conference, and Elder Richard Benson was appointed to succeed him. I travelled under Elder Benson's direction until March, 1867, at which time I was released from my labors in that Conference, and appointed to travel in the Sheffield Conference, under the Presidency of Elder Edwin Walker. During the following summer, Elders H. J. McCullough and L. W. Richards arrived from the Valley, and were appointed to travel in the Sheffield Conference. Sometime in August, while travelling around the Conference with Elder Richards, he was taken sick with the small-pox. I waited on him until I was attacked with the same disease, from which, with erysipelas in my face, I suffered very much. My grateful thanks are due to sister Colbert for her unremitting care and attention to myself and Elder Richards during our illness. Since then, although able to travel, my health has not been very good.

I can truly say that while in this country I have been greatly blessed by the Lord, for which I feel thankful. I have also received many blessings

from his servants who have been placed over me, and the Saints among whom I have labored, for which I pray God to bless them abundantly; and as this may be the last chance I shall have at present to thank the brethren and sisters of the Bedfordshire and Sheffield Conferences for their many kindnesses to me, especially when I have been ill with severe colds, small-pox, and other afflictions, I take this opportunity to do so, and will say that they have treated me with the love of brethren and sisters indeed, as such I esteem them, and say to them all, be of good cheer, do right, and the time will come that you will be released from the tyranny and oppression you are now under in the world.

I feel as though I have done a little good while on my mission, and desire to give the Lord the praise for all I have done, and still hope to live and learn to do a greater amount of good in the future.

Fearing I may be intruding too far, I will now close, praying the Lord to bless you with every needful qualification for your high calling, also the brethren in the office and throughout the Mission.

I remain your brother in the Gospel,
NEPHI R. FAWCETT.

Ship Constitution, June 26, 1868.
President F. D. Richards.

Dear Brother,—The captain just disturbed my slumbers by asking if I desired to send a few lines to you, so I am scratching away in a hurry. The captain is sending to land five stow-aways. The poor, miserable fellows were forced to make their appearance through starvation. We are now off Wicklow Head. The wind has been very unfavorable, so we have the pleasure of cruising first to examine the coast of Ireland, then Wales, then for variety sake, the Isle of Man. When we are fully satisfied with the excursionary part of our voyage, we expect to leave these *washings*, and acquaint ourselves with a better country. We are taking it like the wise man who performs a long journey—slow and easy at first, which will gradually enure the passengers, so that the roughness, when it comes, will not be so severe on them. There has been

very little sickness as yet, and all feel first rate. I never in all my life saw a more peaceable company of people. Every one seems to be as cheerful as though they were at home, and some perhaps more so.

Getting the supplies together has caused us considerable difficulty, for the mate did not know where the varieties were, and we have overhauled so as to make a selection, but we shall get along all right when once broken in.

Those five persons who were secreted somewhere in the ship are young men, but where they were has not yet been found out. They were not below among our people. The captain is very kind and sociable, and I think we will get along all right.

I am, with love to all, yours respectfully,

H. H. CLUFF.

Ship Minnesota, near Ireland,)
July 1, 1868. (

President F. D. Richards.

Dear Brother,—I am glad to inform you that we are all well, and the aged wish to inform their friends that they feel first rate, and thankful that they are so far on their journey towards Zion. Many inquire of me, "When are we going to be sick," &c., as we have not the slightest sign of it yet.

We have divided the Saints into four general departments, and have set the following Elders to preside over them:—William Grant, George Hunter, Almon Robison, and Joseph Granger, and subdivided them into 11 wards, with native Elders to preside over them.

Elders Clark and Jacobs are helping me to make all comfortable as far as we can, and everything is going on very satisfactory on the ship. The captain and officers are very kind and agreeable. We shall see for the few things that have gone down to the hold after we pass Queenstown, which we expect to reach about 1 or 2 p.m.

The doctor is a very agreeable gentleman, and seems to take a great interest in our welfare. The captain gave our families the liberty to go on the upper middle deck, so that they may have all the fresh air they have a mind, which is very desirable. We

expect many passengers on board from Queenstown. The weather is very agreeable, and all is as well as we can wish for, and a great deal better than any of the passengers expected.

I do not know of anything else that we want to mention, but please to accept of our best love and respects for

your kind attention and care to make us comfortable, and I can assure you the Saints feel to say a hearty amen.

I remain, in connection with Elders Kimball, Clark, Jacobs, and Robison, who have the charge of the Saints, your faithful brother in the Gospel,

JOHN PARRY.

SUMMARY OF NEWS.

—o—

There have been 64 peers and 62 baronets created since 1852.

The Union Pacific Railroad is now open to the 620th mile post from the Missouri River. The Great Highway is moving westward with marvellous rapidity.

Time is a grateful friend; use it well, and it never fails to make suitable requital.

The daily amount of water raised by evaporation from the sea, has been computed to be no less than 164 cubic miles, or about 60,000 cubic miles annually.

The money spent in relief of the poor in England and Wales amounted in 1867 to close upon £7,000,000!

During last year more than half a million of money (\$40,884) was transmitted to Ireland from America by emigrants to their friends, £202,914 of the sum being in the form of prepaid passage orders.

The following is Josh Billings' notion of a thoroughbred gentlemen:—A bob-tail coat, a pennie papur koller, a white kotton weskit, yaller trowsers without any cloth into the legs, shiny lether boots, a pair of yaller gloves, and inside of 'em all a thing got up in imitation of a man, but, as the kounterfeitsers say, poorly executed, and not kalkerlated to deseve. Mustash indispensabul, and brances onnecessary. Fine specimens on exhibition.

Thirteen persons have been placed on their trial at Belgrade, charged with being concerned in the assassination of Prince Michael of Servia. They are accused of having conspired to overthrow the Government in favor of Kara-Georgewich. Several of the prisoners, amongst them Radovanish, who was one of the assassins, have pleaded guilty.

It is stated that the ramie plant, which has been introduced into the United States from Java, is attracting much attention in the South. It is believed that it will ultimately supersede cotton. Its fibres are said to be finer and stronger than the best flax—as fine, indeed, as Sea Island cotton: and that they take colors as readily as the best wool or silk. The cultivation of the ramie plant has been tried in various Alabama plantations with success.

BATHING.—A recent inquest held by Mr. Bedford, the coroner for Westminster, on the body of a young man who was drowned in the Serpentine, the coroner read a letter from a gentleman residing in Portland Place, who signed himself "Sanitas," on "Injudicious bathing." He advised all bathers not to enter the water with a full stomach, as in plunging into the water congestion of the brain was, under such circumstances, likely to ensue. A bath should not be taken at an earlier period than two hours after a meal. The writer suggested that the Royal Humane Society should inform the public of this by means of painted boards. Dr. Seton quite agreed with "Sanitas," but said it was equally dangerous to bathe with an empty stomach. In the present case there was no food in the stomach, which rendered the body more susceptible to cramp.

A WEIGHTY JUDGMENT.—American lawyers have had a plentiful harvest this

year in an immense number of railway suits, brought before the courts in almost every State. On the 18th ult. the heaviest judgment probably ever recovered, amounting to upwards of four million six hundred thousand dollars (nearly a million sterling), was entered in the Supreme Court, at New York, against the Union Pacific Railway Company. The judgment was recovered by the construction contractors of the defendants' line of road, as compensation for services performed and as damages for the subsequent breach of the contract, the officers of the road having driven the contractors off.

A VILLAGE DESTROYED BY FIRE.—The village of Marquette, on Lake Superior, was visited on the night of June 11 by the most terribly destructive conflagration known in the annals of the West, the entire business portion of the town being literally annihilated, and every merchant in the place, with not a single exception, being burned out. The fire commenced in the extensive shops of the Marquette and Ontonagon Railroad Company, which cover an acre of ground, and which were supplied with a force pump and a large quantity of buckets, affording the only means of protection from the ravages of fire which were in the town. These being destroyed at the outset, the place was at the mercy of the devouring elements, and it did not stop till there was nothing more for it to feed upon. The loss is estimated at \$1,000,000.

A Washington paper states that the ram *Stonewall* had arrived at Yokohama, in Japan, after a long and monotonous voyage of nine months, having travelled 20,670 miles, the longest distance ever made by an iron clad ship without convoy. The *Stonewall* is the only ram that has crossed the Pacific Ocean. She touched at twelve ports, and consumed 2950 tons of coal. She was in several gales, but rode through in safety.

A monument of Luther was last week uncovered at Worms in the presence of the King of Prussia, the King of Wurtemberg, and other German notabilities. The Queen, it seems, telegraphed to the King of Prussia on the occasion her "hearty congratulations," adding, "Protestant England cordially sympathises with an event which unites the Protestant princes and peoples of Germany."

The Paris correspondent of the *Pall Mall Gazette* writes—"It is certain that not only is the idea again becoming prevalent that hostilities are at hand, but commercial people are becoming decidedly anxious for war as the only means of escaping from the present rumous uncertainty. The times are said to resemble those which ushered in the fall of Louis Philippe—on the one side a Sovereign who wants to be liberal, on the other Ministers strongly opposed to liberal measures, public meetings commencing, and the press waxing exceedingly bold."

Austria, as might have been expected, is not frightened by the harmless thunders of the Vatican. The regulations for carrying out the civil marriage law have received the Imperial sanction and been promulgated. Coupled with this action there is a significant paragraph in one of the semi-official journals to the effect that the Government does not attach any particular importance to the Papal allocation, and will content itself with an energetic protest against interference on the part of the Pope. The power of the Papacy has indeed fallen low in once concordat-bound Austria.

A NEW INFERNAL MACHINE.—Great excitement has been produced at Marseilles, by threatening letters sent to some of the principal inhabitants demanding sums of 25,000 francs from each. One of the persons having paid no attention to the menace, received a few days later a parcel which had been left at his house by a stranger. The packet proved to be a volume entitled "*La Vie de Gerson*," and the merchant, who had some suspicions, having carefully raised the corners of some of the leaves, found that the middle of the book had been scooped out, and the space filled with detonating powder arranged with chemical matches and sand paper in such a manner that on the book being opened suddenly and forcibly an explosion should take place. He shook out the powder, and was thus able to examine the new kind of infernal machine without danger. All the letters sent bear the signature of Pa. dolini.

ADDRESSES.

Marcus Holling, Diezerpoort Wal 42, te Zwolle, Holland.
 Henry J. McCullough, at A. Fisher's, Quaker's Ground, Cheap-street, Newbury, Berks.
 E. Walker and R. E. Egan, 26, Tenby-street, Birmingham.
 William H. Homer, 36, Junction-road, Leicester.
 E. A. Noble, 5, Lawrence-street, Sunderland.

P O E T R Y.

—O—

THE LAST FAREWELL.

My friends the time is drawing nigh,
 When I to you must say good-bye.
 'Twill be my last farewell :
 I soon shall join a noble band,
 And journey from my native land,
 Far in the west to dwell.

Do ye not know the time has come
 For scattered Saints to gather home ?
 My God I must obey ;
 Then gladly will I say adieu
 To all my friends, and country too
 I have no wish to stay.

For know ye not the Bible says
 That war and famine in these days
 Shall vex the nations sore ;
 That to the mountains we should flee,
 And dwell in love and unity,
 'Till Babylon is no more?

The wrath of God has now begun,
 We see the judgments one by one,
 Much worse they will be yet ;
 Then in those mountains we will hide,
 The laws of God we will abide,
 In peaceful Deseret.

London.

Now look around you far and near,
 What is the doleful cry you hear,
 As through the streets you go ?
 How many thousand poor you see,
 Dwelling in sin and misery,
 In wretchedness and woe !

Yes, look around on every hand,
 In this much boasted Christian land,
 In every court and street ;
 How many thousands have no bread,
 No place to rest their weary head,
 No shoes upon their feet ?

Then I'll obey the Lord's command,
 And gather to that favored land
 Where all a home can make ;
 Where those who will his laws obey,
 And seek to serve him day by day,
 His blessings shall partake.

How gladly I will hasten there,
 Those blessings how I long to share,
 With Saints I long to dwell ;
 But when I am in Deseret,
 My absent friends I'll not forget,
 Though now I say farewell.

RHODA WATSON.

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FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 20, BISHOP'S GROVE, ISLINGTON,
 AND BY ALL BOOK SELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"SEEK YE THE LORD, ALL YE MEER OF THE EARTH, WHICH HAVE WROUGHT HIS JUDGMENT
SEEK RIGHTEOUSNESS, SEEK MEERKNES: IT MAY BE YE SHALL BE HID IN THE DAY OF THE
LORD'S ANGER."—Zephaniah ii, 3.

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Price One Penny.

THE MASS MEETING.

(Deseret Evening News.)

On Monday evening (June 11) a number of prominent citizens held a meeting, with J. M. Carter, Esq., Chairman, and A. W. White, Esq., Secretary, when resolutions were adopted to call a Mass Meeting of the citizens, that expression might be given to the popular feeling relative to the railroad coming past this city. The following gentlemen were appointed a committee to draft resolutions, to be presented to the Mass Meeting: General D. H. Wells, Hon. G. Q. Cannon, J. R. Walker, T. B. H. Stenhouse, Warren Hussey, Henry W. Lawrence, and R. H. Robertson, Esqrs.

It having been decided to call the meeting for Wednesday evening, and President Young having offered the New Tabernacle for the purpose, at 5 p.m., the hour appointed, a very large and enthusiastic audience had assembled there. About three thousand men were present, representing every class of our citizens; and the most prominent names in the Territory

were among the audience or on the Stand.

The meeting was called to order by the Hon. D. H. Wells, Mayor; when Capt. Croxall's brass band played "New America Yet." Warren Hussey, Esq., moved that President Young be elected to preside over the meeting, which was carried unanimously. Hon. F. H. Head was elected Vice-President by a unanimous vote. Chas. E. Pomeroy, Esq., was appointed Secretary, and David W. Evans, Esq., Assistant-Secretary.

The committee appointed to draft resolutions asked for time to draw them up; and on motion, it was unanimously carried that Thomas Marshal and A. W. Street, Esqrs., were added to their number. They then retired, and President B. Young made the following remarks:—

PRESIDENT B. YOUNG.

While the committee are preparing resolutions to present to this meeting, I will say that as far as I understand it, the object of this meeting is to

take into consideration whether we will have a railroad over this continent from the Atlantic to the Pacific oceans. If I were the whole community and were to give my voice, and if I had the capital to employ the men to build it and had it all my own way, I would say we will have the railroad from the Atlantic to the Pacific oceans. They have got this road already started. There is one from the east going west, and one from the west going east, and they say they are going to meet.

If I could direct the route they should take, I should have it down through Echo and Weber Canions, and from there through the lower part of Salt Lake City, and then pass the south side of the Lake to Humboldt.

Whether it is the province of this community to dictate in this affair will be better understood when the track is laid. We are willing to do our share of the work provided we get well paid for it. I suppose the committee will give their report, and endeavor to shape their resolutions as near as possible with the wishes of this community. Whether I have hit the mark or not I do not know. I know what my wishes are, and I understand what would be for our benefit in building this railroad. We have undertaken to do a certain section as far as the grading is concerned. Whether we shall have the privilege of hearing the whistle, and the snorting of the iron horse with every train of cars that passes from the west to the east, I do not know. Still I would like to hear the whistle, and the puffing of the iron horse every evening and through the night, in the morning and through the day. If the Company which first arrive should deem it to their advantage to leave us out in the cold, we will not be so far off but we can have a branch line for the advantage of this city.

I believe that some have the idea that wherever the line goes there will be large cities built on its track, and that at the junction of the two roads there must be a great deal of money expended for material and labor in erecting large machine shops. Whether they meet in this city, at the mouth of Weber, at the Humboldt

Wells, on the desert south of the Lake, or in the mountains north of the Lake, has yet to be told. I am certain of one thing, and that is, that the Eastern Company is determined to meet the Western Company as far west as possible, and that the Western Company is determined to meet the Eastern Company as far east as possible, but whether the junction will be in our city or in the vicinity adjacent I do not know.

I know this, that wherever cities are built, it requires capital to build them. What kind of capital? Gold, silver, lawns, calicoes, broadcloths, fine bonnets and fine hats? Not a bit of it; but the capital and the only capital required to build cities is tone and sinew, and wherever the laboring men set their feet in these mountains and say, "We will have a city," there a city will grow. The laboring men are the ones who build the cities. Who owns them when built? Why those to whom God pleases to give them. They fall into the hands of the few perhaps. It is generally the case that when large cities are built, the masses of the people are poor and poverty-stricken. The few, the upper ten, the few thousands own the cities, and the toiling millions are dependent upon them to a greater or less degree for their sustenance, and for the simple reason that men do not know how to set themselves to work, or what to do with the avails of their labor. It is not what men earn that makes them rich, it is knowing what to do with their earnings, so as to bring them an increase, like the particles that form these Wasatch Mountains. If you pulverize them you will find they are composed of small particles. If the power of cohesion of these particles is sufficiently great, they will hold together and form mountains; but if not, they fall into dust and are wasted on the plains. This is the case with the poor. They do not know what to do with their labor. If it brings them means, they do not know how to dispose of it.

We have a city here, and we built this city without money. I came here without money, and I have not the least idea that there were five hundred dollars in this community when

we came here and commenced to build this city. Until the gold was found in California, and the Battalion boys began to bring it here, we had no money amongst us that I know of. When we left Nauvoo, we left naked and barefoot. We left our property, and with the old, broken down horses and cows, and broken wagons that we could pick up, we commenced our journey into the wilderness. If there was money in the camp I didn't know of it, with the exception of what I had in my possession. What I had, was given to me by Bishop Hunter. We left Nauvoo before he did, and before leaving he handed me three or four hundred dollars, and I bought a little corn, flour, and a few necessaries for the camp with it. But this was soon exhausted, and when we left the Missouri river, I do not know that there was any money in the camp. When we reached here we commenced making adobies. We had brought a few pit-saws, and we drew logs out of the mountains, and with one man on the top and another below the log, we converted them into lumber. By and by we erected mills to saw our logs into lumber, and then we commenced putting it together for our doors and windows, and to lay our floors, and to make our bedsteads and chairs, and all this without a cent of money. This is the way we commenced to build up our city. When we have plenty of laboring men who are willing to work, we can build cities without money; and my feelings are, with regard to all the inhabitants of the earth, that no man should ever feel himself above doing that which ought to be done. It is advantageous to classify labor. You may place one man in this position and another in that, according to their ability and talents. But when lumber is to be made out of timber, the man who says "my hands cannot handle logs and boards," is not worthy to inhabit the house when it is built. This is my understanding on this subject. Every man should labor, and each one at that for which he is the best capacitated. I am very well aware that a great many in our country are very much inclined to maintain themselves by their wits, by their skill and cunning, in trading and traf-

ficking; but the man who labors is the man who is worthy. Perhaps I have said enough.

F. H. HEAD.

In answer to the call of the assembly, the Hon. F. H. Head arose and spoke as follows:—

There are some subjects, as I presume all of us who have ever tried to speak are aware, upon which it is very difficult to speak. There are certain classes of truths that are known as axioms—truths that are so entirely self-evident, that upon them all argument or demonstration is lost. Suppose, for instance, that the most eloquent speaker we have here to-night should undertake to prove to you that a circle is round. I think it would be a very difficult thing to demonstrate, you all know it just as well as he does. Or if with his ingenuity he should go to work to convince you that the ladies of the country are altogether lovely, I think it would be an equally difficult task. That is something every one understands; or if he does not, he cannot be made to understand it. (Applause) And no matter how ingenious the argument, I think love's labor in that case would be lost. Now it seems to me, gentlemen, that this question about the location of the railroad is very near, if not quite in the same class of truths to which I have just referred. It is something so exceedingly self-evident, that we would all of us like to live on the grand trunk line of the great continental highway, rather than on any of its branches, that it is very difficult to argue the question at all. It is something we all know without an argument. It is like an axiom, it can not be proven. For myself, I have always felt a high degree of confidence that the road would come through Salt Lake City. Not that I had a better means of knowing this than any of the rest of you; but it always appeared to me that there were good reasons for the faith that is in me. Now we all know that the business of building railroads within the last few years has undergone a remarkable change. We can all of us remember when the question in building a new line of railroad was simply and solely the material statistics: "How much freight and how many

passengers will go over that line in case it was built?" These statistics were all very good and necessary; but at the same time in the construction of a great work like the Pacific Railroad—the great continental highway, there is necessarily a very different order of talent brought into requisition. It is necessary to have the highest order of statesmanship and profoundest knowledge of political economy to solve such great and wonderful problems as that railroad will solve. It is no child's play to revolutionize the commerce of the whole world, and that is something that railroad is bound to accomplish.

A long way to the westward are those mysterious lands which we have all read about in childhood, always shrouded in mystery and romance. Those lands to which Columbus tried in vain to find a pathway, those lands of which Marco Polo wrote his tales of wonder, China, Japan, Cathay, Tartary, India, and all those countries that lie afar off in the west. What a crowd of old associations and curious recollections come up in our minds at the mention of their names. Can it be possible that those lands are almost at our very doors? We have the evidence before us that within a very few months this miracle will have been accomplished. The city of San Francisco is the golden gate through which we can all pass into all the mysteries of Oriental life. Leadenhall-street, the old headquarters in London of the East India trade will live again in San Francisco. New East India companies mightier than the old shall there be born. Bulls and bears from all quarters of the world will sport in San Francisco. Bulls in sandal wood and bears in aromatic gums. Bulls in silk, and bears in tea, and lame ducks in the opium trade. Upon the exchange at San Francisco will soon be transacted this business for the world. The merchant princes of New York, Paris, London, Liverpool, Berlin and St. Petersburg will meet on the wharfs of San Francisco, and there battle for the commerce of continents. Now to accomplish a work like this requires a high order of statesmanship. The directors and engineers of the Pacific Railroad have a marvelous work before them; not only in scaling the snow-capped mountains and in travel-

ing wild and inhospitable deserts, but in the opening of a new civilization. And the marvellous energy and rapidity with which they have pushed the work forward up to this time, show that they are equal to the task to which they have set their hands. It is this confidence which I have in these directors—in their energy, intelligence and far-sightedness, which makes me feel hopeful and almost certain that the railroad will pass through Salt Lake City (applause).

There is not only the through carrying trade to be sought for between the extreme East and West for the whole world, but there is the development of the interior basin of our country, of territories whose area is that of continents. These are to be built up and developed; and this is a work of scarcely less importance and magnitude than the carrying trade of the nations. And it seems to me that these directors and the managers of this great national enterprise cannot but see this. They have seen and discussed it, and they will, of course, consider the best means of accomplishing that end. They do not care about building up temporary shingle cities like Cheyenne. They want great commercial towns, wealthy cities and commonwealths all along the line of their road to feed it and furnish it business. It is not the object of those directors to have their road run through a poor, miserable desert country, with here and there a few impoverished inhabitants. They wish to pass through a wealthy country. They wish to develop to the utmost the resources of all this interior basin.

The interests of the Pacific Railroad and the interests of the people of Utah are identical. (Applause.) They will set their titling on all our dollars, and they want us to have just as many dollars as possible. (Applause.) For that reason it seems to me that it would be the height of folly for the directors and managers of this great enterprise to pass by what has been accomplished in this territory for the past twenty years. (Applause.) Here is a commercial centre already made. On every hand we find the evidences established of commerce and trade. Our merchants are known in New York and San Fran-

cisco. Here is a labor of twenty years, and a wonderful labor it is, and can it be possible that these railroad men, among whom are some of the most enterprising in the nation, can it be possible that they will go somewhere else to build up a town and thus throw away the advantages offered by the labors of this people for twenty years? It seems to me that we are doing great injustice to the sagacity and business perceptions, quick intellects and shrewd tact of the men who have this matter in charge, to suppose that they will be guilty of anything of the sort. (Applause.) Most certainly we are unless there is some great reason for them doing so, and that no one claims. If this country were a desert as when you came here, as described by President Young, it would then be about an even question whether the road should go north or south of the Lake; each road has its advantages and disadvantages. The northern route it is claimed is a trifle shorter; but it passes along the foot hills of the Goose Creek mountains, where there is a great deal of snow in the winter, besides various other disadvantages. On the route south of the Lake there is a desert to contend with; and the advantages and disadvantages on the two routes are substantially equal. There is no particular difference, from what I can learn, in favor of one route over the other.

But it seems to me that the fact of this city being the metropolis of the territory and of the surrounding mining territories, and the centre of their business for the last ten or fifteen years, is of itself enough to decide the question. (Applause.)

Band played "Hail Columbia" and "Swinging in the Lane."

The committee, through the chairman, Hon. D. H. Wells, reported the following resolutions, which were carried unanimously:

Resolved:—That Utah welcomes to her borders the coming Railroad, and hails with pleasure closer contact and more intimate relations with her friends east and west.

Resolved:—That every advancement in civilization and enterprise will always and at all times receive a helping and friendly hand from the people of Utah.

Resolved:—That it is the wish of this meeting that the Railroad shall come to this city and pass by the south side of the Lake, and for that purpose proper and suitable grounds for depot, machine shops and improvements can be obtained within this city.

Resolved:—That one hundred thousand citizens of this nation demand that this great national work shall be performed for national good and for the people's benefit, and not for private profit or personal speculation.

[TO BE CONTINUED.]

THE DEVIL'S WORK.

Nothing could be more consonant with his diabolism, i. e. one who sets at variance, than the expedient of disavowing the Church itself, of dividing what was formed as the guardian of religion and of truth into hostile bands, still maintaining the imputation of sanctity, but inflamed with rancorous jealousies that should bring not only themselves but their cause into derision and odium. In the retrospect it is easy to see how surely, from the time of the first great division—necessitated by a corruption

worthy of the devil's handiwork—the Protestant spirit has effected the gradual disintegration of the Church. Looking now at the hundreds or thousands of jarring sects, really animated, no doubt, by a sincere desire to work the same good, though more immediately intent upon each other's extermination, upon the exaltation of themselves or of some contemptible dogma; considering how the Christian spirit has given place to one of envy, hatred, and malice, and all uncharitableness, until theological dissensions are noto-

rious for a malevolence and venom surpassing even the hatred of woman; seeing how futile or how barren are efforts to compose their differences, and how constant and irresistible is the recurrence of fresh schisms—in view of all these things it is impossible to resist the conviction that the Church is being rapidly resolved into worse than a chaos. Nor has it been sufficient that the example of theologians should be to the injury of religion: the very precepts of many of them are such as to inspire the unthinking with aversion to it. Their narrowness and folly repel men from the Church. They put it in antagonism with tastes whose spontaneous manifestation in children and in widely-dissevered races shows them to be divinely implanted. Their own dyspeptic austerity and gloom has given color to a religion of their own devising, from which all that is lovely and beautiful and joyous is banished. Short-sighted as they are, they appeal to that single characteristic of the many-sided mind of

man, whose existence alone they appreciated because of its abnormal development of themselves. Like the Pharisees who assailed the Savior as a "gluttonous man and a wine bibber," because He came eating and drinking; they are like them also in laying upon men burdens grievous to be borne, and in teaching for doctrines the commandments of men; and they denounce as "unregenerate" those who insist upon the use of the faculties given them by their Maker. A mass of bitterness and wranglings and slander, of unreason, and of despotic intolerance—an aggregate of ignorance and incredulity—such is the repulsive thing that orthodoxy presents to men as religion. Who can wonder that men, seeing it so accepted by those about them, should credit the identification, and, seeing also the faleness and unprofitableness of it all, should turn disgustfully, not from orthodoxy alone, but from religion, whose face orthodoxy has hidden from their sight! —*New York Round Table.*

EARLY ACTION IN FAVOR OF RAILROAD.

As the construction of the Pacific Railroad is just now occupying a considerable share of public attention, and is still likely to do so for some time to come, the present seems to be an appropriate season to explain our position respecting this great enterprise. The opinion has been widely entertained, and freely published by many newspaper writers, that the people of Utah were opposed to the construction of the Pacific Railroad. This statement has been made without there being any more foundation on which to base it, than the imagination of these writers. They have supposed that the Railroad, when completed, would bring outside influences in contact with us, which, they thought, we could not endure and would break us up. Giving the leading citizens of our Territory the credit for perceiving that these would be the results of the building of the railroad, they have come to the conclusion that this grand

undertaking would meet with opposition here. They have not had any grounds for these suppositions, opinions, and conclusions, and those who have written in this strain have, in so doing, betrayed inexcusable ignorance of the real feelings of the people of this Territory, of which they profess to know so much.

The time is fast passing away when the people of Utah will be under the necessity of defending their motives and characters even to the extent they do at present. Circumstances are so shaping themselves that they will be relieved from this labor. They will be known and understood without having recourse to this. Already we see a great change in this respect. Popular delusions respecting the "Mormons" are fast passing away. It is becoming tolerably well known that they do not wear horns, that they do not have cloven feet, that they are not ogres, and that they do not live by

preying upon mankind. It does not require the testimony now that it once did, to convince the intelligent public that they are truthful, honest, and industrious, and that a man who is not a "Mormon" can live among them without being in constant fear of his life.

There is some disappointment just now being felt by some parties because the construction of the railroad is favored by the people of Utah. The acceptance of a contract by President Young for the grading of the road from the head of Echo Cañon to this valley, and the heartiness with which the people manifest a desire to take hold of the job, take away the thunder of these writers, whose capital stock is the wrong-doings and sinfulness of the "Mormons." An opposition on the part of our citizens to the railroad, or even reluctance to aid in its construction, would have furnished needy scribblers matter for interminable diatribes respecting our disloyalty and barbaric tendencies. Such action or disposition on our part would have been a lucky windfall for them. But we would have to deny all our past wishes and action were we to do so.

From the earliest days of our settlement in these valleys, the construction of a railroad across the continent has been desired and looked forward to with pleasure by the leading minds of the community. As early as the winter of 1851-2, we find the Legislative Assembly memorializing Congress "For the construction of a great National Central Railroad to the Pacific Coast." This road to be built from some eligible point on the Mississippi or Missouri rivers, to some point on or near the Pacific coast. The Memorialists stated that they knew that no obstruction existed between this point and the coast, and that "iron, coal, timber, stone, and other materials exist in various places on the route, and that the settlements of this Territory are so situated, as to amply supply the builders of said road with materials and

provisions for a considerable portion of the route, and to carry on an extensive trade after the road is completed." This memorial was signed by Governor Brigham Young, March 3, 1852, and concludes as follows:—

"Your memorialists are of opinion that the mineral resources of California, and these mountains, can never be fully developed to the benefit of the people of the United States, without the construction of such a road; and upon its completion, the entire trade of China and the East Indies will pass through the heart of the Union; thereby giving our citizens almost entire control of the Asiatic and Pacific trade; pouring into the lap of the American States, the millions that are now diverted through other commercial channels; and last, though not least, the road herein proposed would be a perpetual chain or iron band which would effectually hold together our glorious Union with an imperishable identity of mutual interest; thereby consolidating our relations with foreign powers in times of peace, and our defence from foreign invasion, by the speedy transmission of troops and supplies, in times of war.

"The earnest attention of Congress to this important subject is solicited by your memorialists, who, in duty bound, will ever pray."

Two years afterwards, the Governor and Legislative Assembly of the Territory of Utah, sent another Memorial to Congress on the same subject. In that Memorial they expressed their desire to see the project successfully carried out—"that it is with no ordinary feelings of interest that we witness the progress of events, which appear probably to result in the construction of a railway across the continent." The Memorial also sketched a route which the signers thought most feasible, and it is remarkably significant that the route now adopted is almost entirely that which was then designated.—*Deseret Evening News*.

The best turners are those who have the sharpest tools; the most successful surgeons use the keenest knives, and the most enterprising and energetic men in civil life are those whose wits have been early ground sharp, and whose perceptive faculties have been whetted by sore experience in early life.

THE EARTH A MAGNET.

That the sun, the source of light and heat, and the great gravitating centre of the solar system, should exercise a magnetic influence upon the earth, and that this influence should vary according to the same law as gravity, or as the distribution of light and heat, will not appear perhaps very surprising. But the discovery by Sabine that *the moon* exercises a distinctly traceable effect upon the magnetic needle seems to us a very remarkable one. We receive very little light from the moon, much less (in comparison with the sun's light) than most persons would suppose, and we get absolutely no perceptible heat from her. Therefore it would seem rather to the influence of mass and proximity that the magnetic disturbances caused by the moon must be ascribed. But if the moon exercises an influence in this way, why should not the planets? We shall see that there is evidence of some such influence being exerted by these bodies. More mysterious, if possible, than any of the facts we have discussed is the phenomenon of magnetic storms. The needle has been exhibiting for several weeks the most perfect uniformity of oscillation. Day after day the careful microscopic observation of the needle's progress, has revealed a steady swaying to and fro, such as may be seen in the masts of a stately ship at anchor on the scarce-heaving breast of ocean. Suddenly a change is noted; irregular jerking movements are perceptible, totally distinct from the regular periodic oscillations. A magnetic storm is in progress. But where is the centre of disturbance, and what are the limits of the storm? The answer is remarkable. If the jerking movements observed in places spread over very large regions of the earth—and in some well authenticated cases over the whole earth—be compared with the local time, it is found that (allowance being made for difference in longitude) they occur precisely at the same instant. The magnetic vibrations thrill in one

moment through the whole frame of our earth! But a very singular circumstance is observed to characterize these magnetic storms. They are nearly always observed to be accompanied by the exhibition of the aurora in high latitudes, northern and southern. Probably they never happen without such a display; but numbers of auroras escape our notice. The converse proposition, however, has been established as a universal one. No great display of the aurora ever occurs without a strongly-marked magnetic storm. Magnetic storms sometimes last for several hours or even days. Remembering the influence which the sun has been found to exercise upon the magnetic needle, the question will naturally arise, has the sun anything to do with magnetic storms? We have clear evidence that he has. On the 1st of September, 1859, Messrs. Carrington and Hodgson were observing the sun, one at Oxford and the other in London. Their scrutiny was directed to certain large spots which, at that time, marked the sun's face. Suddenly a bright light was seen by each observer to break out on the sun's surface and to travel, slowly in appearance, but in reality at the rate of about 7,000 miles in a minute, across a part of the solar disc. Now it was found afterwards that the self-registering magnetic instruments at Kew had made at that very instant a very strongly-marked jerk. It was learned that at that moment a magnetic storm prevailed at the West Indies, in South America, and in Australia. The signalmen in the telegraph stations at Washington and Philadelphia received strong electric shocks; the pen of Bain's telegraph was followed by a flame of fire; and in Norway the telegraphic machinery was set on fire. At night great auroras were seen in both hemispheres. It is impossible not to connect these startling magnetic indications with the remarkable appearance observed upon the sun's disc.—*Cornhill Magazine*.

If disposed to be exacting, let your heaviest demands be made upon yourself.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JULY 18, 1868.

COUNSEL FOR THE TIMES.

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THE work necessarily involved in the emigration of the Saints from the different Conferences, has doubtless occupied the time and attention of the Elders somewhat to the exclusion of other duties for some time past; this, with the changes which have taken place in the presidency of the Conferences, the removal of most of the travelling Elders, and a consequent transfer of books, accounts, &c., have provided ample employment for our brethren. But now these matters have become regulated, and the Elders are getting acquainted with their new fields of labor, it is necessary for them to consider carefully the spiritual wants of the Saints who are placed under their care, and the opportunities which are available for the spread of the work among those who have not obeyed the Gospel.

As the excitement and bustle of the emigration dies away, and the feelings evoked by many farewells subside, it is quite probable that a feeling of depression may creep over some of the Saints, which the enemy of souls will seek to take advantage of, thereby leading the people to apathy and slothfulness in the work of God. Many who have hoped to the last that they would have the privilege of joining their friends who have been delivered this season from their long bondage, will doubtless feel the pangs of disappointment, and may become despondent in consequence; others, perhaps, will feel dissatisfied because they have not been assisted, thinking their case as urgent, and their claims as good, as those who have gone away, and through these feelings may become subject to the influence of him who "goeth about like a roaring lion seeking whom he may devour."

The Elders will need to practise a constant watchfulness over the people, and it will be necessary for them to visit the Saints diligently, to become thoroughly acquainted with their circumstances, feeling, and spirit, so as to be able to give that advice, and impart that comfort and encouragement, or administer that kindly rebuke which their varied conditions may call for, and the spirit of wisdom may suggest. Most of the Saints who are left in the Mission, are what are called "poor people," though if the faith of the Gospel reigns in their hearts, they are truly rich, no matter how few of this world's goods may be their portion at present. The Elders should take pleasure in visiting them in their lowly habitations, to comfort them in their trials, and to counsel with them upon the most feasible plans for their deliverance, and the improvement of their condition. Neither repining nor complaints will effect anything. These should be discouraged. There is no need for despondency. The God of Israel still lives, and his eyes are still upon his people. He knows their

condition and their desires, he hears their prayers and understands their wants, and he also knows what is for their best good, and for the general welfare of his kingdom on the earth. If he has not been pleased in his wisdom to open their way this year, they need not despair or be cast down on that account, but rather let them exercise renewed faith and redoubled diligence, that peradventure the blessing they desire may be given them another season.

We exhort the Saints throughout the Mission to be regular and constant in their attendance of the public meetings, for their own sake and for the sake of the cause. If they absent themselves from public worship, the spirit of indifference which leads to apostacy will enter their hearts and steal away their faith, their hope, and their joy in the Lord. At the same time their presence is needed to fill up, as far as possible, the vacant places of those who have left us for a better land. Every one called by the name of Latter-day Saint, should also take at least one copy of the MILLENNIAL STAR, that our circulation may be maintained, and that they may have the benefit of the counsel and information to be obtained from its pages. The Elders should direct attention to these matters. If any absent themselves from the public meetings, the reason of their absence should be ascertained; and the meetings should be rendered interesting and instructive, so that there may be some inducement for the people to come together. It is worse than useless to preach upon the necessity of public worship, and the folly of neglecting it, to those who assemble themselves; such subjects are more suited to fireside teaching, and should be addressed to those who are delinquent. Short, lively, interesting meetings will bring the people together, and do far more good than public rebukes and repeated complaints.

We wish to recall attention also to out-door preaching, the distribution of tracts, and general efforts to publish the Gospel throughout the country. The emigration which has taken place has directed much attention towards the Church; now is the time for the Elders to lift up their voices and warn this nation of the impending judgments of the Almighty, to cry repentance to this wicked generation, to hunt out the honest in heart from every sect and every place and every grade of society, and prepare them for future flight with the Saints. A good and great work lies before the Elders in this Mission. It is always expected that a great emigration will be followed by numerous baptisms. The places of those who gather to Zion have to be filled up by new converts. We hope and believe that it will be so in this case. Therefore let the Elders, both travelling and local, go to with their might, and labor in the spirit of their callings both for the comforting of the Saints, the enlightenment of the honest, and the warning of the wicked, and God will bless their labors, and show them that their efforts are not in vain. The work is not over by any means. The Gospel must be preached while the Lord extends his mercy over the nations, and the servants of God must be patient and diligent and long-suffering, even as their Father in heaven, and have compassion over the darkness, ignorance, and folly of mankind; and they should take great delight in laboring all the day long to benefit and save their fellow-creatures, who are their brethren and sisters, seeing that all are the children of the living God.

We trust that our brethren will be alive to the importance of their high callings, and to the greatness of the work committed to them, that no Saint may falter and fail through lack of advice and consolation, and that no honest soul may go down to the grave in darkness through the hiding of the lamp of

truth. "Strengthen ye the weak hands, and confirm the feeble knees: say to them that are of a fearful heart, be strong, fear not: behold your God will come with vengeance, even God, with a recompence, he will come and save you." "Say ye to the righteous that it shall be well with him, for they shall eat the fruit of their doing. Woe unto the wicked! it shall be ill with him, for the reward of his hands shall be given him."

CORRESPONDENCE

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ENGLAND.

Merthyr Tydfil, June 27, 1866.

President F. D. Richards.

Dear Brother, — As I am released to return home, I feel it my duty, as well as a pleasure, to render a brief account of my labors while on my present mission.

At the April Conference, 1865, I, in connection with several others, was called upon to come to Europe. On the 24th of May we took a parting view of the city and the friends we loved so well. Arrived in Liverpool, after a very prosperous and pleasing travel by land and sea, on the 28th of July. I received my appointment from President D. H. Wells, to labor and visit my friends, as well as taking supervision of the work in North Wales, under the presidency of Elder W. D. Williams.

At the General Conference held in Birmingham, January 1866, I was appointed by President B. Young, jun., to be a counsellor to Elder Abel Evans, who succeeded Elder W. D. Williams in the Welsh District. As I felt my weakness to bear the responsibility placed upon me, I requested your blessing. I can truly say that every word which was predicted upon me was fully realized to my greatest satisfaction. I am pleased to see the result of our united labors under the blessing of Almighty God. In the last three years in Wales, about 1,000 persons have been added to the Church through baptism, and about 500 have been emigrated to the land of Zion, for which I feel to give the honor and the praise to our heavenly Father.

I am pleased that I can report the District, on my departure, in excellent order, the Priesthood alive to their

duties and united in their labors, the Branches, as a general thing, in the enjoyment of the gifts and blessings of the Holy Ghost, and the power of God plainly made manifest through the ordinances which He has placed in his Church.

I feel to return my grateful acknowledgement to the Saints for their many acts of kindness towards me while sojourning among them. May the God of heaven whom we serve bless them a hundred-fold, and give them a speedy deliverance from old Babylon, and in the end eternal life. I also feel my indebtedness to you for your fatherly counsel and instruction to me in private as well as in public, which have been my guide and support under all circumstances. I can truly say your words and teachings have been the words of life to me.

May the Lord God bless and qualify you for every duty and responsibility that may be placed upon you, for the advancement of the great kingdom of the latter days, is my prayer. Your brother in the Gospel of Christ,

JOHN PARRY.

— — —
Tredgar, July 3, 1868.

President F. D. Richards.

Dear Brother, — After seeing my release in the STAR, with permission to return home to Zion, I felt like others, that I should like to pen down and send you a brief sketch of my mission to this country, and also bear a written testimony of the great Latter-day work.

I was one among the number of missionaries called in the spring of 1865, and who started in the month of May from Salt Lake City. Many incidents occurred on our journey which

have been noted previously by some of the Elders, for which reason I need not further mention them. Suffice it to say we were very prosperous under the circumstances, considering the hostility of Indians, the shortness of the time for disposing of our teams, wagons, &c. I can say on the whole that we had a successful and pleasant trip, mostly under the able direction of Elder W. B. Preston, whose ability as a counsellor and leader in such times I shall not easily forget, for we realized to the letter, under his administration, the promises made by President Young before we started.

I arrived in Liverpool the latter part of July, with the first company of missionaries that crossed the Atlantic that season. We were greeted by President Wells on our arrival, and from him I had an appointment to travel in South Wales. The injunction and fatherly counsel given by him to the Elders previous to starting to their different fields of labor, are fresh on my mind to this day. In the early part of 1866, I was appointed by President B. Young, jun., to preside over the Monmouthshire Conference, in which position I have labored with satisfaction and to the best of my ability until released this season, and I feel that my labors are accepted in preaching the Gospel and warning the people of the coming judgments. I have endeavored to counsel and advise for the best good under peculiar and adverse circumstances, and can say that I have realized wisdom and judgment far beyond my expectation. The course pointed out, when pursued, has generally brought release from troubles, and produced satisfaction. In the mean time I wish to mention that I have made a few visits through South Wales, and once to London, Bristol, Hereford, and Birmingham Conferences, and one visit to Liverpool. In these places I enjoyed myself much, viewing the various magnificent public buildings of this nation.

I feel grateful that I am able to transfer the books, accounts, &c., in as creditable a manner as they are, to my successor, Elder Levi W. Richards, who is taking quite an interest in affairs pertaining to this Conference. After several efforts we have been able to

square up all debts, and to transfer the different accounts a little in favor of the Conference.

I have in my feeble manner tried to preach by example as well as precept, which I feel has always a great influence on the people. I think, by referring to the Statistical Report, that we have baptized a fair quota of the number added by baptism in the District. I have rejoiced in my travels among the people in Monmouthshire, and I feel to say that the majority of the Saints are a willing people, for which I ask the blessing of God to rest upon them, that they may be prospered temporally and spiritually, and obtain a deliverance from under the heavy hand of tyranny, and rejoice with the faithful on the land of Zion.

I wish to state, also, that the STAR under your able management has been a beacon of light to our pathway, and in the midst of apparent gloom it has been bright all the day long, the Saints and many of the world have had a keen appetite for reading the Editorials and other matter contained therein; it has always been a welcome visitor, and has been duly appreciated, for it has been meat in due season and drink in time of need, and has also been a director to the Saints in their weary pilgrimage here below.

I shall ever feel thankful for your letters of instruction and good counsel to me, which I have highly appreciated, and shall endeavor to remember and practice. My labors under the direction of Elders W. D. Williams, Abel Evans (deceased), and John Parry, just returned, have been to me pleasant and satisfactory. They have been fatherly in their counsels, which has been a comfort and consolation to the Saints. They have also administered reproof in due season to the rebellious and the hypocrite, which has been a terror to them, causing some to repent and turn from their evil ways, and others to go in the broad way to wallow again in the mire. I realize that all has been for the best good.

I hail with joy and gladness the time of my departure on the 14th, to join my friends and the "loved ones at home" in peaceful Deseret. It gives

me some pleasure to think that several of my relatives have embraced the truth, and are gathering with the people of God. I trust that they may take a fast hold of the "iron rod," and treasure up the principles of eternal life, that when "weighed in the balance they may not be found wanting."

I bear testimony that I know this is the work of the Lord, which is destined to perform a great revolution in the earth, to establish a kingdom of peace, a reign of righteousness, the deliverance of the honest in heart from all nations, and to establish them in the earth prepared for the redemption of Zion, with their generations after them forever.

My earnest prayer is that you may be abundantly blessed in your ministrations, and that you may continue to have wisdom and ability to fill the responsible position whereunto you are chosen.

With sentiments of kind regards to you, and brothers Preston and Penrose, I subscribe myself yours, very truly,

BARRY WRIDE.

Steamship *Minnesota*,
Queenstown, July 1, 1868. }

President F. D. Richards.

Dear Brother,—We have had a very pleasant time since you left us on the steam tug, the Saints on board feel well, and are full of music and life. President Parry and council have got things arranged in good style, which will be much to our comfort and benefit on the way to New York.

As it is an usual thing for those who are released to return home to give a short account of their labors, I will do so in a brief manner. I was called at the April Conference, held in Salt Lake City, 1866, to go on a mission to Europe. I left for England the 7th of the same month, arrived in Liverpool on the 5th July, and on the 6th was appointed to preside over the Warwickshire Conference, by Apostle O. Pratt, while President S. Young, jun., was on the continent. There I have labored up to the time of my release. I have many reasons to thank God for preserving my life, keeping me from evil, raising up many friends to admi-

nister to my wants, and putting words in my mouth in times of need.

May the Lord our God bless the Saints in Warwickshire Conference with every good thing, for their kindness to me and my brethren who have labored amongst them, and my prayer to God is, that they may continue to go on in the great work of our God, and be instrumental in his hands in bringing many of the honest in heart to a knowledge of the truth. Many have received the Gospel the past two years, and there are prospects of many more. May Heaven's blessings rest upon you.

Dear brother, I thank you kindly for the visit you made us in old Coventry, also the brethren who accompanied you—brothers Preston, Thatcher, and many others who visited us—may the Lord bless you all for the counsel and good instructions.

Your brother in the Gospel,

GEORGE HUNTER.

Swansea, July 11, 1863.

President F. D. Richards.

Dear Brother,—After a long and protracted delay, I hasten to write you a few lines, hoping to give you in detail a brief report of my labors and mission in this land.

I was called and appointed on a mission at the April Conference, held in Salt Lake City, 1866, and was blessed and set apart under your hands. I started from home April 25th, and travelled in Captain Thomas Ricks's company to the frontiers, arrived in New York the 22nd of June, sailed in the steamer *City of Paris* on the 23rd, and after an unusually quick and pleasant voyage of nine days, arrived in Liverpool the 2nd July, having enjoyed good health and spirits the journey through.

In the absence of President Brigham Young, jun., Apostle Orson Pratt appointed me to labor in Wales, under the direction of Elder Abel Evans. I arrived in Merthyr on the 5th July, and after a week or two's visit among my relatives and old acquaintances, I was appointed again to travel in the Merthyr Conference, under the supervision of Elder John Parry, and continued my labors there until the death of our much lamented President and

brother, Abel Evans. He died on the 30th November, 1866, and Elder John Parry was called to preside over the Welsh District, and Elder Elias Morris to take his place in the Merthyr Conference. I succeeded Elder Morris in the Swansea Conference, and I have endeavored to do all the good that laid in my power, according to the ability that the Lord has given me, and I do willingly and gratefully acknowledge that the Lord has been with me in all my labors.

I feel much encouraged and strengthened in the literal fulfilment of the many blessings promised upon my head previous to my leaving our mountain home, and indeed I find that my coming on this mission is not only for the good of others, but I have gained an experience that I could not gain in any other way; hence I feel thankful that I have been counted worthy to come forth to bear my humble testimony to my fellow-man, and to aid and assist in the gathering of Israel. I feel thankful to God that he has blessed my labors, and has caused many to believe my testimony, who have rendered obedience to his commandments. We have baptized, since I have been in this Conference, about one hundred and thirty souls, a few of these being my own relatives, and I am happy to say that we leave this Conference in a better state, financially at least, than it has been for many

years. I do not know that we owe a penny to anybody, but I do not claim this credit to myself, but am willing to share it with my brethren. There are as good, faithful Saints in this Conference, as there are in any other place in the world; their kindness and generosity to me I shall never forget, and I pray God to bless them for their unceasing love and charity. I will furthermore say, it affords me great consolation to think that we, as brethren laboring in the ministry, have been united as the heart of one man, having for our leaders good and faithful men—Elder John Parry, and his worthy successor, Elder Elias Morris, in whom we have implicit confidence. May God bless them.

And now, as I am going to take my departure, I sincerely hope to merit the good will and confidence of my friends and brethren, for I esteem it far beyond gold and silver.

I feel to return to you my grateful thanks for the kind and fatherly counsel and admonition I have received, in common with my brethren, from you from time to time, and in return I ask the Lord to bless you abundantly, and make you equal to the task before you.

Please give my kind love and regards to all my brethren in the office.

Yours faithfully,

JOHN D. REEA

SUMMARY OF NEWS.

—o—

SIR ROBERT PEEL'S PRAYER.—The *Christian Times* says the following is a copy of a prayer found in the late Sir Robert Peel's private drawer of his dressing case, after his sudden death, July, 1850:—"Great and merciful God, ruler of all nations, help me daily to repair to Thee for wisdom and grace suitable to the high office whereto Thy providence has called me. Strengthen, O Lord, my natural powers and faculties, that the weighty and solemn interests with which Thy servant is charged may not greatly suffer through weakness of body and confusion of mind. Deign, I beseech Thee, to obviate or correct the ill effects of such omissions or mistakes in my proceedings as may result from partial knowledge, infirmity of judgment, or unfaithfulness in any with whom I may have to do. Let Thy blessings rest upon my sovereign and my country. Dispose the hearts of all in high stations to adopt such measures as will preserve public order, foster industry, and alleviate distress. May their religious flourish, and peace be universal. Grant that, so far as may consist with human weakness, whatever is proposed by myself or others for the general good may be viewed with candour, and that all wise and useful measures may be con-

ducted to a prosperous issue. As for me, Thy servant, grant, O merciful God, that I may not be so engrossed with public anxieties as that Thy word should become unfruitful in me, or be so moved by difficulty or opposition as not to pursue the narrow way which leadeth me to life. And, O most gracious Father, if, notwithstanding my present desires and purposes, I should forget Thee, do not Thou forget me, seeing that I entreat Thy constant remembrance and favor only for the sake of our most blessed Advocate and Redeemer, Jesus Christ, to whom with Thee and the Holy Spirit be glory for ever.—Amen."

HINTS TO NEWSPAPER CORRESPONDENTS.—The editor of a New York paper thus discourses to his correspondents:—"Do oblige us by omitting all such flourishes as 'your interesting and valuable paper, your able and patriotic course,' &c. Our subscribers know all about that sort of thing, and we have also a tolerable opinion of ourselves. If you think by this to improve your chance of insertion you are ruinously mistaken. When you have written all you have to say, run it over, and see if there are not some spare sentences that could be spared without serious injury. If there are, out with them. We are often compelled to decline good articles because we cannot make room for them. A half a column has ten chances where two columns have one, and three columns none. Try to discourage as little as possible, and if you must condemn, let your facts be stronger than your words. When you assail any person or cause, always give us your real name, which shall only be given to those who have a right to demand it. He is a coward who would ask us to bear the responsibility of others. If you send us word that you 'have no time to correct and have written in haste,' we shall put your manuscript into the fire. Why should you throw upon us the task of correcting your scrawl, when we are obliged to slight our own work for want of time? Give us facts, incidents, occurrences, at the earliest moment, and we shall be grateful, though you wrote with a pudding stick; but if you attempt logic or sentiment, do it up right instead of leaning upon us."

AN ARMY OF WOMEN.—The correspondent of the *Brazil and River Plate Mail*, writing from Buenos Ayres under date May 14, says—"An army of women confronts the allies! Lopez has enrolled the Amazons of Paraguay, and we have now entered upon what may be called—for the sake of distinction—the petticoat campaign! Let not the reader smile incredulously. The fact is so. Brigadier-General Eliza Lynch commands the main body of the female army, which is encamped midway between the pass of the river and a small inland town. On the road to Villa Rica her right wing, under Mrs. Captain Herrero, has deployed to the left a little, to hang on the allies should they assail the position at Tebiquary, held by Mrs. Lieutenant-Colonel Margaret Ferreira and her fair brigade of 'womankind.'"

A MILL STONE DRESSING-MACHINE.—A trial of a new mill-stone dressing-machine has been made, writes the *Builder*, at Stowmarket. Mr. Jacobsen, a Leith merchant, introduced the invention into this country. While at the 1st Paris Exhibition, he entered into a negotiation with the patentee, which ended in Mr. Jacobsen and two Edinburgh gentlemen obtaining the use of the patent in Great Britain and Ireland. The invention is simple. It consists of a "black diamond," similar to a glazier's diamond, fixed in a spindle or small wheel, about 1 inch in diameter, connected with a frame. The mill-stone to be operated on is laid on its side, and by means of a small belt or cord, adjusted to a shaft of the mill machinery, a rapid revolving motion is given to the diamond-set spindle, which, with its frame, is placed on the stone. A man attends the sharpening-machine, and by the hand directs the longitudinal and lateral movements of the diamond in its operations. The fine lines it cuts are, it is said far more expeditiously and better executed than could be accomplished by the ordinary sharpening by picks, and after a few times sharpening, the stone is brought to a perfectly level face, which is maintained without any trouble, as long as this machine is used. The manual labour connected with the sharpening of the stones is reduced from 8 hours to 1½ hour per stone, and the saving effected, or profit secured, is stated at upwards of £3 10s per week, in every pair of stones, or £182 per annum.

ADDRESS.

Levi W. Richards, 8, Fifth Row, George Town, Tredegar, Mon.

DIED:

In Plain City, U. T., May 6, 1868, of pleurisy, Elizabeth Stewart, wife of William Geddes, aged 26 years, 2 months and 6 days. Deceased was a native of Scotland; she leaves 5 small children. Through her uniform kindness, and excellent deportment, she gained the universal love and esteem of all she was acquainted with.

P O E T R Y.

"DON'T GIVE UP THE SHIP."

Don't, don't give up the ship, ye braves,
Though the tide is rolling high;
We can stand the beat of the angry waves,
Our Father watches nigh;
There's a brighter light on the opposite shore,
A sweeter draught to sip;
And methinks the voyage is nearly o'er—
Oh, don't give up the ship!

Our helmsman's strong, if we stand unmoved
Our course 't control and guide,
Until crew and passengers all are proved,
And safe on the other side;
But blood and foam will wash the deck,
And careless feet will slip,
And faithless voices cry "a wreck!"
But don't give up the ship!

The tide is safer, some will think,
And into the billows spring;
But heed them not, who would bid us sink,
Our bark is no frail thing;
For the weight of cowardly, crafty men
Ever to turn or tip,
Though our sail is swifter, lighter when
Such ones give up the ship.

Many, upon the ocean still,
Would gladly join with us,
To learn to do Jehovah's will;
And shall we leave them thus?
No! launch the boats, though the tide is rough,
Give the oars a steady dip;
And bring them in, there is room enough,
None need give up the ship.

No, don't forsake the ship, ye braves,
Though the dark waves created lie,
Though the ocean storm-king fiercely raves,
God watches from on high,
With a mighty hand to guard and guide,
And receive each faithful scrip,
And the harbor door is open wide,
So don't give up the ship.

O, sad reflection! some are lost!
Behold, with stifling breath,
Our own, our earthly kindred tost
On the raging sea of death!
But hush, there's many a gentle hand
And fondly smiling lip,
Calling us home to the "better land,"
Then, don't give up the ship.

THE DESERET EVENING NEWS.

LULA.

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LIVERPOOL:

THE EDITOR, PRINTED AND PUBLISHED BY FRANKLIN D. RICHARDS, 42, ISLINGTON.

LONDON:

[FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 20, BISHOP'S GROVE, ISLINGTON,
AND BY ALL BOOK SELLERS.]

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"SEEK YE THE LORD, ALL YE MEERK OF THE EARTH, WHICH HAVE WROUGHT HIS JUDGMENT"
SEEK RIGHTEOUSNESS, SEEK MEERKNES: IT MAY BE YE SHALL BE HID IN THE DAY OF THE
LORD'S ANGER."—Zephaniah ii, 3.

No 30 Vol. XXX.

Saturday, July 25, 1868.

Price One Penny

DEMISE OF PRESIDENT HEBER C. KIMBALL.

—o—

We clip the following from the *Deseret News and Salt Lake Telegraph* :—

A Prince and a great man has this day passed from among us ! President Heber Chase Kimball, who was born June 14, 1801, fell asleep at 20 minutes to 11 o'clock this morning, June 22nd, after a pilgrimage on the earth of 67 years and 8 days. Many of the residents of this city will be prepared to hear this sad news ; but upon the Saints throughout this Territory and in foreign lands it will fall unexpectedly and heavily. Two weeks ago yesterday he preached in the New Tabernacle, and those who listened to him on that occasion could not have imagined from his appearance that in so brief a period as has since elapsed we should only have his lifeless remains to gaze upon. Since he was thrown from his buggy last spring in Provo, his family and intimate associates have noticed that his health was not so good as it had been ; but a casual observer would not have perceived any change ; he moved around and attended to his duties with his accustomed diligence and vigor. On the 10th instant, at the Mass Meeting held in the New Tabernacle, it was remarked that his face was very much flushed. He complained that day of dizziness and torpidity of his right side ; he attributed the feeling to rheumatism, with which he was sometimes affected. The next day, Thursday, the 11th, he went down town twice ; but his family and others noticed that in walking he did not use his right leg with his usual freedom. On Friday, the 12th, he arose in the morning and dressed himself, but was compelled to return to bed. His son Heber called upon him, and he conversed quite freely with him about his affairs. This was the last conversation of any length that he had with any person. It was soon plainly apparent that he was attacked

with paralysis of the right side, and from this time until his death, he was only able to utter a sentence occasionally, though most of the time he appeared to be fully conscious of everything transpiring around him. When his particular friends called upon him, especially Presidents Young and Wells, he seemed to arouse himself to speak, and by the pressure of their hands and the beaming of his countenance, would signify his pleasure at seeing them. Until Saturday last it was hoped that he would recover, and be himself again. Every indication of a change for the better was eagerly noted. Every one was reluctant to admit that brother Heber would not recover. If such a thought presented itself, it was immediately repelled. But on Saturday evening it was visible to all that he was changing for the worse. Yesterday he failed rapidly. From early in the morning until afternoon his body suffered, though he himself seemed unconscious of it. He was administered to by President Young and the Twelve, and he was much relieved. Towards evening he rallied, opened his eyes, and for sometime was conscious, and appeared to recognize those who stood around him. This was the last awakening of the faculties prior to death. He relapsed into unconsciousness, and gradually passed away without a contortion of countenance or the slightest movement of a limb. In a revelation given in February, 1831, the Lord says: "And it shall come to pass that those that die in me, shall not taste of death, for it shall be sweet unto them." This promise was fulfilled in the case of our beloved brother who has just left us. His family and many of his friends were in the room where he lay, and so peacefully did life leave his body, that some five minutes had elapsed before those who were watching his countenance were satisfied that his spirit had fled. Like a babe falling into a gentle slumber, he passed away. It was a frequent remark of his that he should not die. Those who stood around his bedside were reminded of it by President Young—who saw his beloved and faithful friend and fellow-laborer breathe his last—quoting the remark, and adding that brother Heber was not dead, he had gone to sleep. Gloom and death were not there. None experienced those undefinable feelings of dread which sometimes prevail on such occasions. Sadness there was; but it was not mingled with doubt; it was for the loss of the society of the loving husband, the tender father, the steadfast friend, the wise counsellor and the undaunted leader. Yet this grief was not the only feeling. If there can be any pleasure in contemplating the separation of the body and spirit under any circumstances, then that chamber in which the earthly remains of Heber C. Kimball lay this morning was a place of joy. It was a scene of victory and triumph. A faithful, unflinching servant of God, one who had passed through the most severe ordeals with unyielding integrity, had met man's great enemy, and through the atonement of the Savior and the precious promises which he had given, had come off conqueror. He had fought the good fight, he had finished his course, he had kept the faith. He had taken leave of this world of temptation, sorrow, and death, and gone home to his Father to that rest which he had prepared for him, with a full knowledge that he will come forth in the morning of the first resurrection! What a host of faithful ones have awaited his arrival in the spirit world! Recall the names, beginning with Joseph, the head of the dispensation, and what a glorious list is presented to the mind! With what ineffable gladness will they meet and welcome him to that happy land! Will it not be home to him when he meets those bright ones with whom he has labored so long and so familiarly, and who know his guileless simplicity, his truthfulness, his unshrinking faith, his integrity and worth?

As this news is flashed with lightning speed from one end of the Territory to the other, profound grief will fill every heart. The love of the Saints for brother Heber is deep-rooted and universal. A great people will this day

mourn in learning of his departure, and how deep will be the sorrow also of his brethren and sisters in foreign lands! Yet it is not for him we should mourn. He is ransomed and free. We yet remain in thralldom. The course of those who live is not finished, the battle is not won. The supreme wish of every heart who witnessed his departure doubtless was that their end might be like his. This is a wish in which all can profitably indulge, especially if it be carried out in their lives."

"Heber Chase Kimball, the fourth child of Solomon Farinham and Anna Kimball, was born June 14, 1801, in the town of Sheldon, Franklin county, Vermont.

In 1811, with his parents and the rest of their family, he moved to West Bloomfield, Ontario county, New York. His father was a blacksmith and farmer. In 1836, he first went to school, continuing most of the time until he was 14 years of age, when he began to learn blacksmithing with his father.

During the war of 1812, his father lost his property, and when President Kimball arrived at the age of 19, he found himself dependent on his own resources, and frequently suffering for the necessities of life. His elder brother Charles, hearing of his destitute condition, offered to teach him the potter's trade. The offer was accepted, and he continued with his brother until he was 21 years old. In this interim they moved to Mendon, Monroe county, where they pursued the pottery business. After having learned this trade, he worked six months for his brother, for wages.

In November, 1822, he married Vilate Murray, daughter of Roswell and Susannah Murray, who was born in Florida, New York, June 1, 1806, and immediately after, purchased the premises from his brother Charles, and went into business himself as a potter, which trade he followed for upwards of ten years.

Some time in 1823, he received the three first degrees of Masonry, in the lodge at Victor Flats, Ontario county, and in 1824, with five others, he petitioned the Chapter at Canandaigua, asking to receive all the degrees up to a Royal Arch Mason. The petition was granted, but just previous to the time they were to receive those degrees, the Anti-Masons burnt the Chapter buildings.

President Kimball in early life received many pressing invitations to unite himself with the different religious sects of the day, but did not see fit to comply until a revival occurred in his neighborhood, shortly after which himself and wife were baptized, and they joined the Baptists. About three weeks after this occurrence, some Elders of the Church of Jesus Christ came from Pennsylvania to the residence of Phineas H. Young, in Victor, and learning of their arrival, curiosity prompted President Kimball to see them, and he then heard for the first time the fulness of the everlasting Gospel.

He desired to learn more, and in company with President Brigham and Elder Phineas Young and their wives, he started for Pennsylvania, where they staid with the Church six days, regularly attending the meetings.

On the 14th of April, 1832, Alpheus Gifford called at President Kimball's shop, and after a few moments' conversation, he said, "Brother Alpheus, I am ready to go forward and be baptized."

He went with Elder Gifford to a small stream in the woods, about one mile distant, when he was baptized. About two weeks after, his wife, Vilate, was baptized by Elder Joseph Young, in a small stream near his house.

He was ordained an Elder by Elder Joseph Young, and in company with him and President Brigham Young, he labored in Genesee, Avon, and Leans-town, where they baptized many and built up churches.

In September, 1832, with Presidents Brigham and Joseph Young, he went to Kirtland, Ohio, and visited the Prophet Joseph Smith.

In the fall of 1833, having sold his possessions, he started for Kirtland,

accompanied by President Brigham Young and his two children, arriving about the last of October or first of November.

On the 5th of May, 1834, he left Kirtland, in company with President Joseph Smith and about a hundred others, and arrived in New Portage, on the 7th, where Zion's Camp was organized. He was appointed Captain of the 3rd Company. At the re-organization of the Camp at Salt river, Mo., he was selected as one of President Joseph Smith's life guards. While on Fishing river, and after assisting to inter a number of the brethren who fell by the cholera, he himself was very severely attacked.

On the 22nd of June he received an honorable discharge, in writing, and, in accordance with the instructions of President Joseph Smith, on the 30th started for home, reaching Kirtland on the 26th of July. About two weeks after his return, he established a pottery, and continued to work at his business until cold weather set in.

In the winter of 1834-5, he attended the Theological School, established in Kirtland.

On February 14, 1835, he was chosen and ordained one of the Twelve Apostles. On May 14th he started in company with the Twelve on a mission to the Eastern Churches, and visited, among other places, Sheldon, where he was born, preaching to his friends and relatives. He crossed the Green Mountains on foot and alone, and attended a Conference in St. Johnsbury with the Twelve. August 31st, he started for home, and at Buffalo met the Quorum of the Twelve. They arrived at Kirtland September 27th.

March 27th, 1836, he attended the dedication of the House of the Lord at Kirtland, and received his washings and anointings with the Twelve Apostles.

From May to October he was engaged on a mission in the northern part of the United States.

Having been called by the Prophet Joseph, on the 13th Jan. 1837, accompanied by Elders Orson Hyde, Willard Richards, and Priest Fielding, he started on a mission to England. On the 1st July, in company with Elders Orson Hyde, Willard Richards, John Goodson, Isaac Russel, and others, he sailed on the *Garrick*, landing at Liverpool on the 20th.

On the 22nd, in company with others, he went by coach to Preston, and on the following Sunday they heard the Rev. James Fielding preach, who, without being requested, gave out an appointment for them to preach in the afternoon, when a large concourse assembled to hear them. President Kimball presented the first principles of the Gospel. A number believed, and rejoiced exceedingly. The Rev. Fielding, however, shut his doors against the Elders and would not suffer them to preach in his chapel again; but President Kimball and his companions continued to preach in private houses, at street corners and in market places.

On Christmas day he attended a General Conference in Preston, when the Word of Wisdom was first publicly taught in England.

April 9, 1838, in company with Elders Hyde and Russell, he took coach for Liverpool, and on the 20th embarked on the *Garrick*, and in 22½ days he landed in New York. They continued their journey to Kirtland, arriving May 22nd, having been absent eleven months, and having been instrumental in connection with his brethren in establishing the work in Great Britain, and baptizing about 1,500 persons.

He went with the Prophet Joseph and others to Daviss county, Mo., to help to protect the Saints and their families from mobocratic fury. When Far West was surrounded, he was in line with his brethren, momentarily anticipating the awful tragedy of a bloody massacre.

In company with President Young he visited the Prophet Joseph Smith and his fellow prisoners, who were chained together in Richmond Jail, and exerted himself for their welfare and deliverance. He also counselled with

and aided the committee in removing the wounded, helpless and poor of the Saints, who were still left from the assaults and ravages of the mob.

On the 26th of April, 1839, he accompanied the Twelve to Quincy, Ill., where he found his family. Thence he removed to Hancock county and built himself a log house on the site of the city of Nauvoo.

In September, 1839, he started in company with President Brigham Young on his second mission to England, arriving at Liverpool, April 6, 1840, where he labored incessantly, greatly strengthening the Saints.

April 20, 1841, he left Liverpool, arriving at Nauvoo, July 1st.

October 23rd he was elected a member of the City Council of Nauvoo, where he labored in every way to build up the church.

September 10, 1842, he started on a mission through Illinois, in company with President Brigham Young and Elders Geo. A. Smith and Amasa Lyman, laboring diligently to allay excitement and correct false doctrine. He returned to Nauvoo, November 4th.

July 1, 1843, he started on a mission to the Eastern States, to preach the Gospel, returning October 22nd.

May 21, 1844, he started as delegate to Washington, to petition the rulers of the nation for redress of grievances. Returning, he received news of the massacre of the Prophets Joseph and Hyrum.

After the expulsion of the Saints from Nauvoo, he was one of the 143 pioneers who led the way to Utah.

In December, 1847, when Brigham Young was sustained President of the Church, in the place of Joseph Smith, Heber C. Kimball was chosen his first Counsellor.

In 1849 he was elected Lieutenant Governor of the Provisional Government of the State of Deseret, which office he sustained until his death.

He was a member of the Legislative Council of the Territory from its organization until 1858, when he declined re-election, and for the last three years of that time he was President of the Council.

The history of President Kimball is the history of the Church and of this Territory, consequently we cannot, if we had time and room, do justice to the subject in our columns. Further of his life in this City, all the Saints know—the purity of his walk, his faithfulness, his benevolence, his diligence and energy in assisting in every way to build up the Church and Kingdom of God. His life was spent in the work, in preaching and counseling, and in administering in the ordinances of the Lord's House. He visited every settlement in the Territory many times, preaching and exhorting the Saints to faithfulness.

About the middle of last month, President Kimball had a severe fall at Provo, which laid the foundation of his fatal sickness. On Wednesday, 10th inst., he complained of feeling unwell, and mentioned to President Young that his head was very painful. In the evening of that day he attended the railroad mass meeting, but was obliged to leave before it concluded. The following day he walked down into the city, but it was noticed by his friends that he had to carry his right leg limping along. In the evening he was visited with a paralytic stroke, that took away the use of his right side. Since then every medical care and attention to his comfort that could be rendered by his family and friends were afforded. About three days since his symptoms appeared more favorable, but from the first the attack was deemed by his medical adviser to be fatal, and no reasonable hope was entertained of his recovery.

President Young and a large circle of relations and friends were with him in his last moments. His spirit passed away to God who gave it, in perfect peace.

In common with the thousands of Israel, we tender to the bereaved family

and relations our sincere sympathy in this weighty affliction, and trust that they will be comforted by the consolations of the Holy Spirit.

The salient features of President Kimball's character were simplicity of spirit, diligence and faithfulness. He was fervent and energetic, and never wavered in his testimony to the work, but was always forward to sustain the legitimate authorities of the Church. Through his ministration thousands of the Saints came to a knowledge and obedience of the Gospel and received the blessings thereof.

To-day at the principal public buildings, President Young's residence, the principal stores and houses of the city, flags were hung at half-mast, and draped with crape.

The funeral obsequies of the honored dead will be held in the New Tabernacle, on Wednesday, at 2 p.m. It is expected that the business houses will be closed on that day, in accordance with the request of his honor, Mayor Wells.

FUNERAL OF PRESIDENT KIMBALL.

Yesterday (June 24th) the last sad offices of affection and friendship were rendered to the mortal remains of our beloved brother, **PRESIDENT HEBER CHASE KIMBALL.**

Throughout the city, stores and business houses were closed and ordinary business was suspended, out of respect to the memory of deceased. Draped flags swung in the breeze on the tops of the public buildings, stores and private residences. The streets were exceedingly quiet, the few people passing being apparently imbued with the solemnity of the occasion.

The day also was in perfect harmony. The oppressive sultriness of the few preceding days gave way to a cooler atmosphere. Black clouds draped the skies, heaven's artillery roared, the wind moaned and swept along in fitful gusts, and as the appointed hour for the obsequies drew nigh, the rain, like tear drops from heaven, fell heavily, mingling with the tears of the mourners, and continuing almost without intervals of cessation, during the ceremonies, although relieved towards evening by brief snatches of sunshine, to show the silver lining to a cloudy day and to indicate the smiling Providence that rules and overrules all things for good.

Long before the hour for the commencement of the services, the streets were alive with the thousands of Israel, wending their way to the New Tabernacle, to pay the last tribute of respect to the remains of the great and good man, a prince, a ruler, a father, and a savior in Israel. Had the day been fine the Tabernacle would have been densely crowded. As it was, notwithstanding the pouring rain, it was well filled.

While the masses congregated in the Tabernacle, Presidents Brigham Young and Daniel H. Wells, the Twelve Apostles, the First Presidents of the Seventies, the Presidents of the High Priests' Quorum, the Presiding Bishop and his Counselors, the Presidents of this Stake of Zion, the High Council and Capt. Croxall's Band, with the pall-bearers and relatives, repaired to the late residence of President Kimball. Here was beheld the chieftain of Zion, with whom the illustrious departed, for a full third of a century and more, had stood shoulder to shoulder when men's souls were tried, with more than fraternal interest personally overseeing even the minutest items of arrangement in those last solemn offices.

The procession moved from the residence at two o'clock, p.m., in the following order :

1st Croxall's Brass Band, consisting of Messrs. M. Croxall, C. Evans, R. Goughly, T. McIntyre, W. D. Williams, J. Croxall, T. Croxall, T. Greggs, J. Cartwright, J. Currie, W. Foster, C. Sansome, B. Eardley, H. Sandler, J. Wakeham, W. Adkins, G. Wareing, D. Evans, H. Sperry and W. Lloyd.

2d. Of the High Council, Elders W. Eddington, J. L. Blythe, C. V.

Spencer, W. H. Folsom, T. E. Jeremy, J. Squires, P. Nebeker, and G. W. Thatcher.

3d. Of the Presidency of this Stake of Zion, Elders D. Spencer and G. B. Wallace.

4th. Of the Presidency of the Seventies, Elders Joseph Young, L. W. Hancock, A. P. Rockwood, H. S. Eldredge, and J. Van Cott.

5th. The Presidency of the High Priests, Elders John Young, S. W. Richards, and E. D. Woolley.

6th. Presiding Bishop E. Hunter and his Counselors, Elders L. W. Hardy and J. C. Little.

7th. Of the Twelve Apostles, Elders O. Pratt, J. Taylor, W. Woodruff, George A. Smith, E. T. Benson, L. Snow, Geo. Q. Cannon, and J. F. Smith.

8th. President Brigham Young and Counselor D. H. Wells.

9th. The corpse, in a neat coffin, wrapped in black broadcloth and deeply fringed with white cashmere and black lace, borne by twelve pall-bearers, namely, Elders R. T. Burton, T. McKean, G. W. Grant, L. S. Hills, B. Y. Hampton, W. Calder, H. Heath, A. Dewey, H. S. Beattie, H. P. Richards, H. Dinwoody, and John T. Caine.

Each member of the procession wore crape on his arm.

Immediately following the remains walked the three eldest sons of the deceased, namely, William H., Heber P., and David P., succeeded by his wives, the eldest sons and daughters, the younger sons and daughters, and a few relatives in the rear.

His sons' wives and children, with a large concourse of relatives, also the families of President Young and Wells in carriages, and a number of the most prominent citizens on foot terminated the procession.

To the "Dead March in Saul," from Capt. Croxall's Band, the procession moved from the residence, down North Temple Street, turned south on West Temple Street, passed through the west gate of Temple Block, entered the tabernacle at Door No. 32, North Side, and occupied the seats reserved for the purpose in front of the stand, the band still playing as the procession entered. When the band ceased, the powerful tones of the organ swelled forth in a selection from Beethoven.

The remains were deposited upon a draped bier, raised from the middle aisle, so as to be plainly observable by all the vast audience. Seven elegant vases of roses and other beautiful flowers were placed upon the coffin.

In consonance with the solemnity of the scene, the interior of the Tabernacle was also draped in mourning. The broad canopy over the stand and the pillars supporting it were enshrouded with black, also the organ. A deep black covering hung over the entire length of the curved front of the stand, on either side, a distance of one hundred and fifty feet.

Upon the adjustment of the processional appointments, Capt. Croxall's band played the beautiful music to Pope's Ode—

Vital spark of heavenly flame.

The assemblage was called to order by President Brigham Young.

Choir sang the following hymn, composed by Miss E. R. Snow—

Be cheer'd, O Zion—cease to weep:

Heber we deeply loved;

He is not dead—he does not sleep—

He lives with those above.

His flesh was weary; let it rest

Entombed in mother Earth,

Till Jesus comes—when all the bless'd,

To life will be brought forth.

His mighty spirit, pure and free

From every bond of Earth,

In realms of immortality,

Is crowned with spotless worth.

He lives for Zion:—he has gone

To plead her righteous cause,

Before the High and Holy One—

Let all the Saints rejoice.

Let wives and children humbly kiss

The deep-afflicting rod;

A Father to the fatherless,

God is the widow's God.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JULY 25, 1868.

DEATH OF PRESIDENT HEBER C. KIMBALL.

THE STAR this week is clothed in mourning, as a mark of respect to President Heber C. Kimball, who departed this life on the 22nd June. We have devoted this number to the account of his life, death, and funeral, which we have taken from the *Deseret News* and *Salt Lake Telegraph*. The full report of the speeches which were delivered at the funeral ceremonies, will appear in the next number of the JOURNAL OF DISCOURSES, which will also appear in mourning.

A great and good man has been taken from Israel. The Church has experienced a severe loss, for brother Heber was from the beginning a fearless supporter of its principles, a wise adviser, and a leading spirit. In the days of the Prophet Joseph, he was firm and unfaltering in his fidelity amidst all the trials through which the Church was called to pass, and to the Prophet Brigham he has been indeed a brother, a counsellor, and a friend.

If the names of those old reformers are had in honorable remembrance, who introduced systems which, though far in advance of established forms, were still only the creeds of men, how much more should Great Britain reverence the name of Heber C. Kimball, who first, in this last dispensation, brought to these islands the pure and perfect Gospel of the Son of God! The world knew him not. His labors for their redemption are now unappreciated because unknown, but the Saints who know in part his works and his desires, hold him in their memory with such men as Joseph, Hyrum, David, Willard, Jedediah, and Parley, who with the Apostles of ancient times will be crowned in the presence and glory of the Holy One.

As time rolls on, and experience brings knowledge, it seems as though the veil between us and the world to come is fading away, and the two states of being are becoming more like one. The gloom which fell upon the Church at the death of great men in the beginning of its history, seems to grow less and less, and we begin to realize fully that there is no death to the righteous, but only a change of life. We feel fully sensible that though brother Heber has passed from our sight, he is still actively and zealously engaged in the great work for which he lived and labored while in the flesh. And how great must be the joy of Joseph

and his brethren who have gone before, to meet their friend and brother, and welcome him to a higher sphere of usefulness in the same great cause.

To us, personally, President Kimball was ever a kind father and a man of God. And in reflecting upon the sad thought that we shall not behold his face again in this mortality, we are comforted at the remembrance of the pleasing interview which we had with him, previous to our departure on this mission, in the House of the Lord, where his personal ministrations had endeared him to the hearts of thousands. His words of encouragement, blessing and promise on that occasion, are registered in our heart, and will stand there while life remains.

Brother Heber died the death of the righteous. May all the Saints of God, while mourning his loss, reflect upon his virtues and integrity, and seek to imitate them, that when they depart from this probation, they also may meet with the spirits of the just, and with them be prepared for that perfection which cannot come until the glorious resurrection to eternal life.

DEPARTURE.—The steamship *Colorado* left this port for New York, on Tuesday, 14th inst., having on board a company of Saints numbering 600 souls. At 11 a.m. a meeting was called on deck, when President F. D. Richards addressed the Saints upon the great blessings conferred upon them by the Almighty, in delivering them from bondage and opening the way for their escape to Zion. They had long talked of the changes and difficulties which would attend their journey, and had been exhorted to prepare for them by laying by a good stock of patience; they were now beginning to experience the realities of the journey, and had an opportunity to exercise their patience and all those good qualities which should be possessed by Saints of God. He exhorted them to cleanliness, order, forbearance, and obedience to proper authority. Said this was the last company of Saints for the season, and expressed his gratitude to God for the great deliverance which had been wrought out for so many of His people, this company swelling the number to about 3,170 souls. He then appointed Elder William B. Preston President of the Company, and the returning missionaries on board his counsellors. This appointment was unanimously sustained by the vote of the people. Elder W. B. Preston made a few remarks, congratulating the Saints upon their present favorable position. Elder C. W. Penrose dedicated the ship and its company to the service of God on this voyage, by prayer. Several hymns were sung, many cheers were given, and all on board seemed filled with joy and gratitude. The following-named returning missionaries took passage on the *Colorado*:—Elders William B. Preston, Aurelius Miner, Griffith Roberts, Moses Thatcher, Richard Benson, Barry Wride, John D. Rees, and John Barker. About 4 p.m. the noble vessel steamed out to sea, the sun shining brightly, the sky without a cloud, and no sadness appearing on a single countenance, except of those who returned to shore after bidding their friends farewell. By letters from Queenstown, dated 15th July, we learn that all on board were well, the sea was as calm as a mirror, and no one had experienced any symptoms of sea sickness.

ARRIVALS OUT.—The S.S. *Minnesota*, arrived at New York on the 12th, and the *John Bright* on the 13th inst.

CORRESPONDENCE

—o— AMERICA.

Omaha, June 25, 1868.

President F. D. Richards.

Dear Brother.—President Heber C. Kimball died at Salt Lake City, at 11 o'clock a.m., June 22nd.

The telegraph, or the pen of another may, before this reaches you, have communicated to you the above unwelcome intelligence; but as I am the last arrival from the mountains, and being acquainted with the circumstances accidental and preceding his death, I thought an early letter from me would not be devoid of interest to you and the Saints in Europe.

Accustomed, as we are, to treasure up the words of our leaders, and to await their interpretation, many at home, no doubt, will recall to recollection the language of brother Heber—premonitory of his early death. He has, ever since the death of his wife "Vilate," as he used to always affectionately speak of her, seemed to me to be impressed with the idea that his earthly career was also drawing to a close. To me he appeared like a man inspired with an idea that was at war with every fact around him. He felt the premonitions of death, while yet in robust health, and inspired with a righteous ambition to be useful and to live long. When laboring under and feeling the pressure of the idea of which I write, he would express it, and say that he felt he would not live long; but when his brethren would look up on hearing such words, he would answer their sympathetic glances by hastily receding from the painful thought, and as humorously as he could, playfully take it all back again. When last I heard him speak, he said "I shall never die, no never." I understood him. His words echoed in my soul, and I uttered to myself, "true, he will never die." What a glorious fact! Great men are immortal! Heber still lives, his glorious spirit is immortal.

Great and unscrutable are the ways of the Almighty. All men must pass from death unto life, and that faithful, noble, great, and good man, has joined another throng. I am sad and stricken with grief. I mourn when I think that I shall again return to "the mountains," but no more to meet that kindly good soul, whom all that knew intimately, loved as a father; yet I feel that it is not a chastisement to Israel—though every heart will feel his absence a heavy affliction. In his death, though sad it is, I realize the work of a beneficent hand.

Heber C. Kimball was loved of God. I thank His matchless name for the endearment visible in the presence of death, and bow in humility to His designs. Heber has passed gently away. A life so well regulated as was his, an organization so preserved, might have continued its existence for thirty years more. To look for a sudden termination to such robust health, was to calculate on the accidents of fate. That he had done anything to forfeit life, we know he had not; that he would ever stain a spotless name, no one ever thought—yet he and others were impressed with his early death. It is all well, and was in the dispensation of His will who has a right to dispose of the lives of His servants. But, I must change the current of my thoughts, for there is a sequel and a future which is not my right to penetrate.

The immediate, visible cause of his death, was the accident at Provo, of

which you have probably read in the *News* and *Telegraph*. He had instructed his boys there to deepen a ditch around his new premises during his absence. On his return from Salt Lake, he dove in late to Provo and had not expected that the work was done, or had forgot about it, for he drove into the ditch and was thrown from his buggy. He was heavily stunned, and for some time was insensible, and his life despaired of by those who found him in the road. Being of that unyielding valor that rounds up to the heaviest trials, he soon rallied, and returned to the city. Apparently he was well enough and fully recovered from the shock; but the system had been terribly shocked. He asked me to accompany him the last time that he went to the endowment house, and on the way he was free and very confidential in his communications. He said many things that shewed a man of fine delicate feelings, and that his heart was ever after the Kingdom and its interests. I left him and returned musing on what he had said, and in my reflections thought how few persons ever got to know brother Heber. I had an appointment to visit him the next morning, and did not keep that appointment, which I shall ever regret. A few days after, he fell ill, he had a paralytic shock on his right side, and recovery was at once doubtful. The kindly breathing souls that loved him hoped for the best—the wish was father to the thought that he would recover, but, alas! he has gone, and Israel in the mountains mourn his departure.

By telegraph I learn that business was suspended in the city, the theatre closed, and the stores and houses draped in mourning. Everything in the valleys and mountains seems impressed with the hand of death—a great and mighty man has left us here but not for ever.

Everybody—Jew, Gentile, and Mormon, loved him for his integrity. His peculiarities of speech at times might baffle the stranger and those but partially acquainted with him; but those who enjoyed his confidence, loved him with deep affection. Heber drew men to him, and since the telegraph announced his death, I have been surprised to meet with such a large number of persons in my travels, “not of us,” who have felt keenly his death, and expressed their sorrow.

Brother Franklin, I have written hastily, as my feelings dictated, use what of it you think useful. Wishing you continued success in your ministry.

Yours affectionately,

T. B. H. STENHOUSE.

DEMISE OF PRESIDENT HEBER C. KIMBALL.

[CONTINUED FROM PAGE 471.]

Elder George Q. Cannon then offered up the following prayer:—

O God, our eternal Father, we, thy children, have assembled ourselves together upon this solemn occasion, for the purpose of paying our last respects to the earthly remains of our beloved brother who has been taken from us, whose spirit has left this earthly sphere and gone hence. And we desire to approach thee, our Father, at this time, in the name of Jesus Christ, and supplicate thee in his name to bestow upon us thy holy Spirit, that it may fill our hearts, and that our minds may be enlightened thereby; that thy servants who shall speak unto us may be inspired by its revelations to speak those things that shall be instructive and edifying unto us who remain; and that thy people who have assembled together upon this mournful occasion, may be filled with the same Spirit, and their hearts be prepared to receive the instructions that shall be imparted to them, and be consoled and cheered and built up thereby. Notwithstanding, our Father, our sorrow is deep,

and we feel that we have lost a friend, and a father, and a beloved counsellor, one who has been undaunted and fearless in the days of trial and tribulation, and we mourn the loss of his society; yet, our Father, our grief is mingled with joy and thanksgiving that he has been faithful unto the end, that he has fought the good fight of faith, that he has finished his course, and that we have the satisfaction of knowing that there is a crown of immortality and endless glory in store for him. And in the midst of our grief, our sadness and sorrowing, we feel to rejoice in contemplating the victory that he has achieved, knowing that he is emancipated from the thralldom of sin, from the temptations and trials of this mortal sphere, and that he is transported beyond the power of Satan and everything that can injure or annoy. We pray thee, our Father, this day to pour the consolations of thy holy Spirit upon thy servant Brigham. May his heart be comforted. May he be cheered and consoled. May he be strengthened and sustained by thee. Let thy Spirit rest down upon the family of thy servant who has gone from us, upon his wives, his children, and his connections, that they may be cheered by thee, the Lord. Uphold them by thy almighty power, that the blessing of their husband and father may rest down upon them, and that the instructions which he has imparted to them in days past, may be revived in their minds, that they may copy after his example, and tread the straight and narrow path that leads to the continuation of eternal lives fearlessly as he trod it, that they may attain to the same glory to which he will attain. Let those blessings rest down upon them, and upon thy Saints, and upon all who have assembled here to-day. May we be profited by the life of thy servant; may we be fearless in the defence of truth as he was, emulate his example, and maintain our integrity as he maintained his integrity. All of which blessings we ask in the name of Jesus Christ. Amen.

The choir sang the hymn, with chorus, commencing—

Farewell all earthly honors.

Elder John Taylor addressed the assembly. He felt sympathy for the friends of the deceased, and was aware that it is also the feeling of the generality of the Saints throughout the Territory and throughout the world. We had met to pay our last respects to a man who was chosen and faithful, who had spent his life in building up the Kingdom of God on the earth, who had endeared himself to thousands of Latter-day Saints who feel to mourn his loss with no ordinary sorrow. His life, his acts, his self abnegation, his devotion to the cause of truth for so many years had left a testimony on the hearts of all who mourn.

We did not mourn over him as an individual in a private capacity, neither did we mourn that he lay there as he was, for the spirit soared above, clothed upon with eternal life. The principles of truth he had proclaimed for so many years would resurrect those remains. He who said, "I am the resurrection and the life," would call him forth again to be crowned with immortality and eternal life. We had met to pay our last respects to the departed great one that lay before us. We did not mourn as those who had no hope. We believe in those principles which he had advocated for so many years. He had gone to sleep for a short time, had passed from this state of action, had got through with the toils and perplexities attendant on all sub-lunary things, and while mortals mourned a man dead, Angels proclaimed "A child is born."

For a man of God to bid adieu to the things of this world was a matter of small importance. He had lived his religion as a man of God, and been faithful to the end, and why should we be sorrowful? There was a church on earth and one in heaven. He had passed from one to the other, to join those who had gone before him. They were all moving in their sphere. He had left us for a short time to join them. And while we were seeking to carry

out his will and the will of our President and of God, we were preparing to join the church triumphant in heaven. It was thus our religion taught us all the time.

He who lay before us was one of the first to proclaim the Gospel to thousands that were here to day, that we might know how to save the living and the dead, that we might have an evidence beyond doubt that we were preparing ourselves for the Kingdom of God. When a man departed from this life, no matter how, the spirit that occupied that body still lived and had gone to join those who went before. It was appointed to man once to die, and after that, we were told, the judgment. We must all pass through the dark valley and shadow of death, and it mattered much with us whether we had lived the life of the righteous, magnified our calling, and were prepared to associate with the spirits of just men made perfect, and come forth in the first resurrection.

Joseph Smith stood at the head of this dispensation. Hyrum was associated with him. They were gone. Brother Heber was now gone, and while we mourned the loss, they rejoiced in meeting an old friend, and as they were fellow-laborers, so would they associate in eternity. He (Elder Taylor) felt like saying, let my last end be like his—as pure, spotless, and holy. Our ambition should be to honor our calling and profession, that we might be prepared to inherit eternal life. Amen.

Elder George A. Smith next addressed the assembly. The occasion which had called us together was one of mourning, but it was not like the mourning of those who mourn without hope. Our father and brother had fallen asleep, but the circumstances made us feel deeply the loss of his counsel and society. The journey from the cradle to the grave was short, and the object of all our lives should be to prepare for that event.

In 1832, in company with President Young, President Kimball visited Kirtland, and made himself personally acquainted with the Prophet Joseph, and became his bosom friend. In the fall of 1833, at a meeting where he subscribed \$100 for nails and glass for the Temple, was the first place and time he (Elder Smith) ever saw him.

In his early life in the Church he was diffident to arise and speak to a congregation, but while others more eloquent fell by the way, he had stood firm. He with others was called to a mission to England, and laid the foundation of the great work which had since been done in those lands. It was remarkable, the influence he possessed over people. There was a power in his testimony seldom felt in that of others. He returned from that mission at the time the Saints were passing through the persecutions in Missouri. The Prophet was in prison. At that time President Kimball could pass among the enemies of truth unseen, as it were, administering to the suffering Saints.

When the Church assembled at Nauvoo, he again took a mission to resume his labors in Great Britain. He was one of those men who stood near the Prophet, and those men were passing away. He was a herald of grace. Might we live as he had lived, and be worthy as he was worthy when we are called hence.

Elder Geo. Q. Cannon, was the next speaker. Two weeks ago to-day those lifeless remains were moving among us in the Tabernacle. Had we been asked how long was brother Heber likely to live, we might have supposed ten years as soon as any other period, but in two weeks we were called to perform those solemn ceremonies. Two weeks ago last Sunday he spoke from the stand. It was due to him that our voices were heard in testimony of his great worth, in the example he had left us to emulate, which if we would do it would lead us into eternal life. President Kimball was full of counsel and instruction, which he conveyed in plainness. Had we any cause to mourn? When he (Elder Cannon)

stood by the bedside and saw him depart, he said to himself—"Is this death? Is this the monster which men fear? President Kimball passed away so gently that it was like a babe falling asleep. The words of Jesus through Joseph were brought to the mind—"Those who die in me, to them death shall be sweet." It was sweet. The angels were there to escort him to his friends. He (Elder Cannon) thought of the joy in the spirit world, when Joseph and Hyrum and others welcomed him.

Four more days, and twenty four years will have elapsed since the death of the Prophet Joseph, twenty-four years in which Heber's knees never trembled. He had kept the faith and overcome. He had gone to the paradise of God, to await the time when that corruption should put on incorruption. Contrast the death of that man with the death of the apostate and traitor; contrast the future of the one with the future of the other. There is every reason that we should be faithful. It was easier to love God and keep God's commandments, than otherwise. Let us profit by this circumstance and remain faithful to the end, that with Brother Heber we may be crowned with life eternal.

President Daniel H. Wells spoke. When such a man as Brother Kimball was taken away it was a loss to those who remained. He had made his mark, he had striven to sustain holy and righteous principles in his influence and his might all his days. He was a friend of God and of all good men. He had laid a foundation for himself, that was imperishable. He (President Wells) loved him, and he loved me. He had friends that were gone who also loved him and whom he loved. Those who are faithful to the end would come with him to celestial glory. He rests from his labor and toil, which surround him here, and this should be a comfort to us all. Let us all live that we might have a reasonable hope of meeting him in eternal life, that we might be found worthy of a seat in that city whose maker and builder was God.

President Young spoke as follows :—

I wish the people to be as still as possible, and not to whisper. I do not know that I can speak so that you can hear me ; but if I can I have a few reflections to lay before you. We are called here on this very important occasion, and we can say truly that the day of this man's death was far better to him than the day of his birth. I will relate to you my feelings concerning the departure of Bro. Kimball. He was a man of as much integrity I presume as any man who ever lived on the earth. I have been personally acquainted with forty-three years and I can testify that he has been a man of truth, a man of benevolence, a man that was to be trusted. Now he has gone and left us. I will say to his wives and his children, that I have not felt one particle of death in his house nor about it, and through this scene we are now passing I have not felt one particle of the spirit of death. He has fallen asleep for a certain purpose,—to be prepared for a glorious resurrection ; and the same Heber C. Kimball, every component particle of his body, from the crown of his head to the soles of his feet will be resurrected, and he, in the flesh, will see God and converse with Him ; and see his brethren and associate with them and they will enjoy a happy eternity together.

Bro. Kimball has had the privilege of living and dying in his own house in peace ; and has not been followed up by mob and massacred. I consider this a great consolation to his family and friends ; and it is a great comfort to me to think that Bro. Heber C. Kimball had the privilege of dying in peace. It is not a matter of regret, it is nothing that we should mourn for. It is a great cause of joy and rejoicing and comfort to his friends to know that a person has passed away in peace from this life, and has secured to himself a glorious resurrection. The earth and the fulness of the earth and all that pertains to this earth in an earthly capacity is no comparison with the glory, joy and peace and happiness of the soul that departs in peace. You

may think I have reason to mourn. Bro. Heber C. Kimball has been my first counselor for almost twenty-four years. I am happy to state it is a matter of great joy to me, this is the third counsellor that has fallen asleep since I have stood to counsel this people—and they have died in the faith, full of hope, their lives were filled up with good works, full of faith, comfort, peace and joy to their brethren. I have looked over this matter. In the fourteen years that Bro. Joseph presided over the Church, three of the prominent counsellors he had apostatised. This was a matter of regret. Sidney Rigdon, F. G. Williams, and William Law, whom many of this congregation knew in Nauvoo, apostatized and left brother Joseph. I have not been under the necessity of mourning and lamenting over the apostacy of any one of my counselors, and I hope I shall never have this to regret. I had rather bury them by the score than see one of them apostatize.

A great deal could be said concerning Bro. Kimball, whose remains are here. He is not dead. His earthly tabernacle has fallen asleep to be prepared for this glorious resurrection that you and I live for. What can we say to one another? Live as he has lived; be as faithful as he has been; be as full of good works as his life has manifested to us. If we do so, our end will be peace and joy, and we will fall asleep as peacefully. I held my watch with one hand and fanned him with the other while he breathed his last.

For this family to mourn is perhaps natural; but they have not really the first cause to do so. How would you feel if you had a husband or a father that would lead you from the truth? I would to God that we would all follow him in his example in our faithfulness, and be as faithful as he was in his life. To his wives, his children, his friends, his brethren and sisters, to this family whom God has selected from the human family to be his sons and daughters, I say let us follow his example. He has gone to rest. We can say of him all that can be said of any good man. The Lord selected him and he has been faithful and this has made him a great man, just as you and I can become if we will live faithful to our God and our religion. There is no man but what can do good if he chooses; and if he is disposed, to choose the good and refuse the evil. If any man choose the evil he will dwindle, especially if he has been called to the holy priesthood of the Son of God. Such a man will dwindle and falter, stumble and fall; and instead of being great and good, he will be lost in forgetfulness.

We pay our last respects unto Brother Kimball. I can say to the congregation we thank you for your attention. We are happy to see you here. It would be a pleasure to us if it would be prudent, and we had the time, for you to see the corpse; but it would not be prudent and we have not the time. This, perhaps, will be a matter of regret to many of you; but you must put up with it. I want to say to every one who wishes to see Brother Heber again, live so that you will secure to yourselves a part in the first resurrection, and I promise that you will meet him and shake hands with him. But if you do not live so, I can give you no such promise.

Now, my friends, I feel to bless you, and the family, the wives and children of Brother Heber C. Kimball. I bless you in the name of Jesus Christ. Will you receive the blessings which a father and husband has placed upon your heads? If you live for them you will enjoy them. I think he has never cursed one of his family; but his heart was full of blessings for them. He has blessed his brethren and sisters and neighbors and friends. His heart was full of blessings; but he was a scourge to the wicked and they feared him. Now, my friends, I cannot talk to you; my sore throat will not let me. But I feel to thank you for your kind attention here to day, in paying our respects to the remains of Brother Kimball, and may God bless you. Amen.

The assembly were dismissed with benediction by Bishop E. D. Woolley.

P O E T R Y.

ON THE DEATH OF PRESIDENT HEBER C. KIMBALL.

What awful gloom hangs o'er the brow of Death!
His shadow crapes the stoutest hearts with woe;
Despair and terror ride upon his breast,
And shudd'ring mortals dread the conqu'ring
foe.

But where, O Death, were all thy fierce alarms—
The trembling fears that seize upon thy prey?
Where was the triumph of thy boasted arms,
When brother Heber's spirit passed away?

Calm as the righteous sleep he sunk to rest,
Without a struggle and without a tear;
And loving friends, as round his couch they prest,
Exclaimed, "Death's spirit is not present here."

O'er Heber, Death obtained no victory;
He came not as a master, but a slave,
To ope life's portals, set the spirit free,
And leave the body to an honored grave,

No wailing sound is heard in Ephraim's vales—
No lamentations echo in the hills—
All Israel feel the loss his death entails,
But meekly bow to what Jehovah wills.

One of earth's best and noblest ones has gone—
The Church below a faithful friend has lost;
But in the spirit land, the Church has won
A mighty champion for the heavenly host.

O what a greeting cheered his upward way!
No conqueror returning from the fight—
No king upon his coronation day—
Was welcomed with such rapturous delight.

JOSEPH, and all the spirits of the just,
Brigham his son, and loved Vilate his wife,
Ecstasied at his exit from the dust,
And hailed his entrance into glorious life.

No mortal bard can sing his works and worth,
But heavenly archives hold his record fair;
And when the heavens disclose men's acts on
earth,
Heber's will shine among the brightest there.

The seeds of truth he planted among men,
In foreign lands and in the House of God,
Will bear sweet blossoms to his mem'ry, when
His slumbering body lies beneath the sod.

Now he is working in a higher sphere,
Among the dead he ministers in power,
With sacred keys conferred by angels here,
To speed the resurrection's glorious hour.

Our tears are mingled with their drops of grief,
Who most acutely feel the gen'ral loss;
May hope and knowledge bring their hearts relief,
And strengthen them to bear their heavy cross!

A few brief years will bring him back again,
In triumph with the chosen of the Lord,
Crowned with the honors none but they can gain,
Who hold the Priesthood and obey His word.

Glorify to God for revelation's light,
Which drives away the gloomy shades of death;
Like Heber, we will serve Him day and night,
And sound His praises with our latest breath.

CHARLES W. PENROSE.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"SEEK YE THE LORD, ALL YE MEER OF THE EARTH, WHICH HAVE WROUGHT HIS JUDGMENT"
SEEK RIGHTEOUSNESS, SEEK MEERNESS: IT MAY BE YE SHALL BE HID IN THE DAY OF THE
LORD'S ANGER."—Zephaniah ii, 3.

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WOMAN'S MISSION.

A great deal of nonsense is talked about woman's mission and woman's rights. Strong-minded females, and weak-minded males, hold meetings, pass resolutions, and issue manifestoes with the object of placing woman at the head of the human race, and of proving that she is not only the equal, but the superior of man; but their only real success is in making themselves appear ridiculous.

It is perfectly true that in the great battle of life woman has not had fair play. Custom has tied her down, and confined her within certain unfair limits, which she could not break through without incurring opprobrium; but though it is wrong for woman to be kept down, it is equally wrong to exalt her above her natural and proper sphere. God designed her neither to be man's slave nor his ruler, but to be his "helpmeet."

Society in the nineteenth century is in a state of the most complete disorder. Its whole framework is out of joint. All thinking people feel that

there is something wrong in its constitution, but fail to discover any effectual scheme to regulate and renovate it. Social reformers, male and female, start up in every direction, exhibit their rushlight plans which glimmer for a little season, then fade away again into obscurity. The world needs regulating, but the work required is beyond the power and wisdom of either man or woman to accomplish. Nothing less than the hand of God can grapple successfully with the complicated difficulties of the times, establish society upon a proper basis, and regulate the affairs of mankind so as to ensure permanent order, prosperity, and peace.

But the world are, and always have been, unwilling for the Lord to interfere with their plans and arrangements. They seem to think that he should confine himself, as far as this earth is concerned, to a sort of general providence in the works of nature, but should leave them to carry on their own affairs without check or inter-

ruption. When he has revealed from the heavens such principles as were necessary for the welfare of mankind, they have been rejected and despised. But it has been the hope and expectation of all the noblest minds of earth, that the Lord would one day make bare his arm in power to set in order the affairs of men, to sweep away corruption, tyranny, and false social systems, and establish among mankind the same harmony that prevails in the physical universe.

The dream of the Prophets, the prediction of the Seers, the theme of the inspired Bards, is now being realized. A divine social system which will grow into a universal political system, is commenced. It is called by the world "Mormonism," by the Saints and by the heavenly hosts—"The kingdom of God on earth." Its present central location is in Utah. Though not yet perfectly free from the opposing and shackling influence of man's policy and laws, it has already given evidences of the divinity of its origin, and of what it is destined to accomplish, sufficient to fill the hearts of those who are looking for the day of redemption with confidence, joy, and thankfulness. Among the many benefits it is conferring upon its citizens, not by any means the least, is the determination of woman's true social position. In Utah woman is neither worshipped nor degraded. She is honored, protected, admired, and loved; but she is not invested with the garb of authority. Neither is she oppressed, abused, or lowered to the position of a mere minister to man's lust.

Woman's mission is to be man's companion. Apart from man she has no mission. Her earthly interests and her eternal salvation depend upon, and are identical with his. No woman on earth has drunk the full cup of bliss till she has become an honorable mother, and to be an honorable mother, she must be an honorable wife. Man alone can unseal the fountain of her joys, so that its full stream may flow in her soul. And she who passes through the strait gate into the celestial city, will stand by the side of a man to whom she has been given by the will of God, for "man is not without the

woman, neither is woman without the man in the Lord," and "man is the head of the woman, even as Christ is the head of the Church, and he is the Savior of the body."

In Utah every woman has the opportunity to find her proper place, that is, in the affections, household and eternal interests of some honorable man. If she remain single, it is her own choice; if she does not "fill the measure of her creation," and occupy that position to which the most sacred impulses of her nature urge her, it is her own fault. Not so in the world. Christian nations, so called, have enacted laws which prevent many thousands of the blooming daughters of God from honorably bearing the fruit of the body to His glory and their own. And should they bear it dishonorably, the indelible brand of shame is fixed upon them alone, while man, who shares the sin, and is before heaven the responsible criminal, passes by without reproach. In Utah the dishonor falls on the right head, and woe to the vile thief who steals woman's virtue, woe to the human wolf whose prey is woman's honor!

In Utah woman is free. Free to marry the man of her choice, be he husband, bachelor, or widower; free to remain single if she chooses. Free to reject unwelcome offers, free to offer herself in wedlock if she is so disposed. But she is not free, as in Christian nations, to sell herself to licentious men, whom the brute beasts would shame if they had not sunk too low to be abashed. In Utah all trades, professions, and employments, for which woman is naturally qualified and adapted, are open to her. Men have crowded women out of their places for many generations, what wonder is there, then, that they should try to raise themselves into theirs! Many occupations that do not require great physical exertion, which are now followed by men, might be efficiently filled by females, without robbing them in the least degree of their feminine grace, or the charms of their womanhood. Woman should not be forced by her helpless and dependent condition, either into marriage with an uncongenial partner, or into dishonor or poverty. Every position

which nature has adapted her to occupy, should be considered honorable, and her efforts to be self-sustaining in any branch of physical or mental industry which she is able to cultivate, should be deemed worthy of all praise. And the protecting ægis of both law and custom should be thrown around her whole life, that she may be preserved from the arts of the selfish libertine, and never be crowded into any position contrary to her free choice. Virtue and purity are the great charms of woman; when these are gone, she is degraded in her own eyes, and becomes careless as to her future. Death to the despoiler of her charms is Utah's protection to them, and is God's safeguard as revealed to Israel.

Reproduction is the law of life. Every living thing produced according to the laws of God, contains the power of increase. This power continued in worlds to come, is the basis of man's exaltation, dominion, and glory. Any law, custom, or institution, which prevents the proper increase of our race, is not of God, but from him who is entitled Satan, who is the Destroyer. Hence Paul called forbidding to marry a "doctrine of devils." The exclusion of women from the companionship of men, by enclosing them in convents, or binding them by vows to celibacy, is contrary to God's laws, and is both unnatural and Satanic. Many pre-mind and devout women have been deluded into the belief, that a single life was holy and pleasing to the Lord. But the holiest women whose names are recorded in Sacred Writ, were the honored wives of righteous men, and their greatest earthly desire was to be mothers in Israel. Look at Sarah, Rebekah, Hannah, and Elizabeth! They were the honorable women of the earth, the favored of heaven, who conversed with angels and drew nigh unto the Lord. All the blessings which could be given them from on high, failed to satisfy them without the fruit of the womb. They knew the value of children—they looked beyond the pangs of maternity and the cares of family life, and saw the glory and everlasting increase of the sons and daughters of God in worlds without end.

But the women of modern times; whose eyes are blinded through the powers of darkness and the wickedness which has covered the earth like a flood, regard children as an infliction and a burden. God has created women to be wives and mothers. In this life to lay a foundation for the next. Here to bear the bodies, in the eternal world "to bear the souls of men; for herein is the work of the Father continued, that he may be glorified." This is woman's mission. The voice of nature and the voice of Deity within her whisper to her continually her destiny. Laws and restrictions which men have made,—in some instances inspired of Satan,—run counter to the decrees of heaven, and women are prevented from filling the measure of their creation. Unfold misery is thus entailed upon thousands of the fair daughters of God, whose lives, affections, and powers of increase are wasted or misapplied, and eternity alone can fully manifest the mischief which has accrued from these foolish and inhuman enactments. Thank God, there is a spot on earth where woman is free to carry out her holy and glorious mission to the fullest extent, and where she can have that protection to which she is entitled. And thank God a new era in woman's history has dawned upon the world. A revolution in her social position has commenced, and its consummation will place her where God in the beginning designed her to be—at man's side; as his helpmeet, the mother of his children, the partner of his life with all its joys and griefs, the refiner of his rugged nature, his counsellor, lover, and companion in this world, and his Queen and the sharer of his glory in that which is to come.

"Woman is the glory of the man." Without her he is an imperfect being, comparatively undeveloped, unable to fulfil his destiny. God made her for him. Not for his slave, his plaything, nor his ruler. But to be part and parcel of himself. "bone of his bone and flesh of his flesh." He is the head, and she must be guided by the head, or the whole body will be in disorder. Woman's mission, as opened up by the everlasting Gospel, is indeed a noble one. Although she is not called nor appointed to the seat of govern-

ment, she is endowed with a tremendous influence in the family kingdom. Upon her depends in a very great degree the nature and disposition of the children which she bears to her lord. Upon her depends, principally, the culture of their minds as they grow up in life; upon her depends, to an immense extent, the happiness, comfort, peace, and refinement of the household, and the well being, morals, and stability of the commonwealth. But her power in the state, although so influential, is not a governing and directing one, yet it is so vast and important that it should satisfy her highest ambition. Family responsibilities, for which she is created and adapted, need not and should not curtail her enjoyments, nor damp the fire of her genius. On the contrary, with that development of her powers which a proper marriage brings, her talents and abilities should be cultivated, strengthened, and improved. The realms of art, science, poetry, music, and all else which she can reach, are

open to her, and the riches with which she stores her mind, can all be expended in the sphere for which she is designed, without the least necessity for stepping beyond into the place of him of whom the Lord has said, "thy desire shall be unto him, and he shall rule over thee."

Woman's rights are about to be brought before man in their true and proper light, and woman's mission will be demonstrated to the world, not merely in theory, but by the results of actual practice, and the time will come when the social problems which puzzle the "wise men" of modern times will be solved by, so-called, "Mormonism." Meanwhile, woman's mission is defined in Utah, where woman's rights are accorded to her and respected, and the social system growing up there, under the fostering care of the Great Father, will flourish and bear such precious fruit, that the world will wonder with great admiration.

CHARLES W. PENROSE.

THE MASS MEETING.

[CONTINUED FROM PAGE 453.]

THOMAS MARSHALL.

Mr. Marshall, in reply to the call of the meeting, spoke as follows:

Friends and fellow-citizens, we meet here for a grand occasion—to hail the coming of years of progress, enterprise and civilization. Science has overcome nature. The highway of commerce is now open for Eastern Asia, and no longer will Great Britain absorb in her own hands the commerce of the Indies. Young America speaks to-day, and her voice declares that the old time is passing away, and marks that coming age and generation which is now engraved on the book of time that shall never be eradicated or erased. (Applause.)

We have seen within the last few years, first the pony express spanning the mighty desert, next the stage coach, and now the iron horse. We, gentlemen, citizens of this grand republic, residents and people of Utah, speak to-day, and our voice is that we have a

right to tell our servants that we want here amongst us this great work for which we have prayed, and for which we have labored. (Applause.) That, gentlemen, is the object of this meeting; that is what we are here for. It is to speak the sentiments of the people, to say what Utah wants, what Utah demands of Washington. (Applause.) We have long filled, and continue to fill, a territorial position; but, sir, that time is rapidly passing away, and soon our mountains will be populated, our mines worked, and speedily the ports of the nations of God's globe will be opened up to us.

The impression seems to be abroad that Utah and this city do not wish the railroad here. From what that impression arose God alone knows, not I. I have seen in my intercourse in this city that every man, woman, and child wanted it here; wanted to speed their intercourse with the people

of the United States, of whom we form a part. (Applause.) They want no longer to pay great freights, and the people here know that the coming of the railroad will do away with this. Gentlemen, we shall no longer see the commercial pursuits of this city monopolized by a few large capitalists; but soon men of honesty and industry, with small means, will do a fair proportion of the commerce of Utah.

In conclusion, I will say that I heartily endorse every word of the resolutions you have passed. Every word of them is but an echo of my own sentiments, as I know and feel that it is of this people. (Applause.)

Hon. JOHN TAYLOR then read the following address:—

The Railroad! The railroad is now the great topic of conversation, and occupies the attention of all classes of men. The engineer in its construction, the contractor in his arrangement, the mechanic and laborer in giving the hard knocks, carrying out their plans, the farmer in providing the grain, beef, butter, and eggs, and the merchant in catering to the wants of all. All seem interested.

Already we are talking of former friends and associations; of railway visits to the east and west; of facilities for introducing machinery and merchandize; of our close relations with the old and new world, and the vast financial and mercantile changes to be introduced by this great agrarian leveler.

I remember very well the time when there were no railroads, or steamboats, or telegraphs, or gaslights. Very soon after its completion, I rode on the first railroad that was made in the world—the one between Liverpool and Manchester, England. They now form a net-work over what is termed the civilized nations of the earth, and penetrate the remotest parts; they have passed through forests, swamps, and morasses, over high mountains and low valleys, skirted bays, outlets, and promontories; their whistle has shrieked in the recesses of Egyptian darkness, and has awakened the sleeping echoes among the mummies of the catacombs; and while in Europe and America they have been fed with coal and wood, or oil, the dead of three

thousand years have been rudely awakened from their museums by the rustling, roaring, shrieking iron horse, and the Pharaohs—the Ptolomies of three thousand years ago, and of the then mightiest nation, whose pyramidal tombs have been the wonder of the world—have been brought into requisition to feed the ever craving maw of the locomotive, and their dried up muscles, flesh and bones, have been fried and frizzled and burned, to propel the rushing car. We have here no Pharaohs, nor Ptolomies, nor Nimrods, nor Nebuchadnezzars,—nor Antonies,—nor Cæsars,—nor Hannibals, no illustrious dead; but we have the living, wide-awake Yankee, the Dodges, the Reeds, the Stanfords, the Grays, the Youngs, and other celebrities. We have also the Englishman, the Frenchman, the Saxon, the Dane, the Norwegian, who are to-day with bare arm, strong muscle, and busy brain, with living energy, overturning mountains, shattering the granite rock, bridging the mountain torrents, piercing the hitherto supposed impenetrable cañons, filling up the valleys, levelling the hills, and preparing a pathway for the “iron horse.”

It has been thought and charged by some that we are averse to improvements, and that we disliked the approach of the railroad. Never was a greater mistake. We have been crumpled in the cities of the new and old worlds, where we have built locomotives, steamboats, gas works, and telegraph lines; nor have we forgotten our former predilections, sympathies, and habits. We have always been the advocates of improvement, of the arts, science, literature, and general progress; and whilst we abjure the evils, the follies, the crimes, and many of the lamentable adjuncts of civilization, we are always first and foremost in everything that tends to ennoble and exalt mankind. Who penetrated these deserts, opened these fields, planted these orchards, made these roads, built these cities, and made this wilderness and desert “blossom as the rose?” That is no mystery. Who was the first to hail and help build the first telegraph line? There sits the gentleman, (President Young). Who was the first to engage in level-

ling these almost inaccessible cañons? Brigham Young and his conjutors. We believe not alone in theories, but in facts, in what the French properly call actualities. We like not to meet with babblers and theorists, and visionaries, but with matter-of-fact gentlemen, such as are around us here to-day, who like Washington, Franklin, and Jefferson, are proving by their acts their devotion to science, progress, and improvement. We meet in friendly conclave with distinguished gentlemen connected with the eastern and western divisions of the railroad, who have been here to exchange friendly greetings with each other and with Brigham Young, and to plan for the greatest good of this great national enterprise. All men of deeds, and whose acts will live when thousands less practical will be forgotten. They are all erecting for themselves a monument more enduring than brass or marble. We hail these gentlemen as brothers in art, science, progress, and civilization, and whilst their hearts throb with a desire for the achievement of a great national highway, they will meet here a hearty sympathy and cordial co-operation; hearts as true, sympathies as strong, and energy as firm and enduring as that which inspires their bosoms. We meet on the level and part on the square.

I need not say that the railroad will produce very great changes in our financial, mercantile, and social affairs. Instead of the slow process of travel by ox and mule teams, we can convey our merchandize here in as many hours as it took us days. We shall be no longer isolated and alone, but be brought into close proximity with the east and west, and when this pioneer railroad shall be succeeded by others north and south, the facilities of trade and commerce will be enhanced. By their action we shall form a great connecting link between Europe, Japan, and China. This will be the highway of nations—the far east and the far west will be united. As cosmopolitans, we can stretch out our arms east and west, north and south, and shake hands with the world.

We have had within a short time

our telegraph lines, and now the railroad. What next? When I was in Paris as far back as 1851 I saw a balloon, or rather a series of balloons, attached to which was a small steam engine to direct its movements in the air. Who knows but that not far distant these same distinguished gentlemen who are now planning for the railroad, may be consulting together here about stations and appliances for the conveyance and accommodation of passengers through the air. Some will say this is aerial or visionary; so were railroads in Stephenson's day. So were steamboats when Fulton first spoke of them. So was the telegraph till Morse broke the fetters and gave direction to the living, nervous cord.

Man by steam and electricity traverses the earth, seas, and oceans; let him conquer the air, and then, like a god, he will have subjected all the elements to his control; and then, if inspired by the great Eloheim, and governed by the principles of truth and virtue, he will be the true representative of God upon the earth. We hail, then, with pleasure this greatest work of the greatest nation of the earth. It is a work worthy of America in its inception, its progress, and, we trust, in its completion. We will bare our arms and nerve our muscles to aid in the completion of this great cord of brotherhood which is already reaching our borders.

I have heard of a few men of small minds who civil at the terms on which it is to be built and the prices offered for labor. This is far want of better information. I am credibly informed that Pres. Young in his contract has been as liberally dealt with as others. Is our labor worth more than other men's? Shall it be said of us that we have not the same ability, energy and enterprise as other men? No, a thousand times no! We have no time to listen to croakers. The railroad must be done. The Sandwich Islands, Australia, Japan and China want it; Great Britain and Europe want it; America wants it; and we want it; and with a hearty co-operation we say to those gentlemen who have come here as the representatives of the railroad, we bid them a hearty welcome to our mountain home. We sympathize

these with them in their feelings, desires and labors, and we will be the co-laborers with them in this herculean enterprise, and with a long pull, a strong pull, and a pull altogether, we will accomplish the object designed, and not stop till the restless iron horse shall pass in triumph from the Atlantic to the Pacific shore.

Band played "Railroad Polka" and "Hard Times come again no more."

Mr. Hussey was loudly called, and made the following speech: "I am entirely too much of a Grant man to be a talkist, you will have to excuse me."

GEORGE A. SMITH.

Hon Geo. A. Smith being called, replied as follows:

I am very much gratified with the proceedings of this meeting, and the resolutions which have been adopted. I certainly coincide with the Honorable Vice-President in his view of the necessity and certainty of the railroad passing by our city. We started from Nauvoo in Feb. 1846, to make a road to the Rocky Mountains. A portion of our work was to hunt a track for the railroad. We located a road to Council Bluffs, bridling the streams, and I believe it has been pretty nearly followed by the railroad. In April, 1847, President Young and 143 Pioneers left Council Bluffs, and located and made the road to the site of this city. A portion of our labor was to seek out the way for a railroad across the continent, and every place we found that seemed difficult for laying the rails, we searched out a way for the road to go around or through it. We had been here only a short time until we formed the provisional government of the State of Deseret, and among the subjects of legislation were measures to promote and establish a railroad across the continent. In a little while we were organized into a Territory, and during the first session of the Legislature a Memorial to Congress was adopted and approved March 6, 1853, upon this subject, the substance of which has been reiterated by the gentlemen who have spoken to-day. Speaking of this rail ad being necessary to develop the mineral and other resources of the continent and to bring the trade of China and the East Indies

across this continent, we considered it then, and so represented it in our memorials. And we know that it was a work of necessity, involving only a question of time, and it looked to us as if the work would have been accomplished long ere this.

Two years afterwards the matter was again under consideration, and a memorial to Congress was adopted, in which the route the Railroad should take was pointed out, and singular it is that the route indicated in that memorial has been followed to a very great extent in the location of the road thus far. All these matters we have regarded with a great deal of interest, and yet, when I was in Washington, in 1853, I was told by a Reverend gentleman that we were "opposed to a railroad." I told the man that he must be very ignorant of the wishes and views of the people here, or else he gave us credit for being very fond of ox teams and "horn telegraphs."

In a memorial to Congress, from the Legislative assembly of this Territory, adopted 1853-9, it is said "a great band of union throughout the family of man is a common interest; a central road would unite that interest with a chain of iron, and would effectually hold together our Federal Union with an imperishable identity of mutual interest, thereby consolidating our relations with foreign powers in time of peace, and steadily enforcing our rights in time of war."

These are among the sentiments that were advanced in the first three memorials. I am very much pleased to see and realize that the work is now in progress, and that our friends are all united in its accomplishment. It will not be long before we have the cars running from the head of the Colorado to the North Pole, or in that direction, I will not pretend to say how far. The work which is before us will soon be accomplished; it only requires unity. The necessity of being 105 days—the length of time it took me and my family to move from the Missouri river here—will soon have passed away. The receiving of four or five mails a year is obsolete. For several years, about October, ox teams would come in loaded with mail matter that had been mailed the previous October,

and seven months after. All these things are improving, and it will soon be that our friends down yonder will be willing to let us have Christian literature through the mails without paying letter postage on it. (Laughter.) These are among the advantages we will enjoy when this road gets through. Peace and progress to the movement!

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, AUGUST 1, 1868.

THIS SEASON'S EMIGRATION.

—o—

OUR emigration for this season is closed. The Saints who intend reaching Utah this season are now on their way. Most of them, if not all, have by this time arrived upon the western continent, and are making the best of their way towards their future home in the mountains. In taking a retrospect of the work accomplished this season, we can but recognize and gratefully acknowledge the hand of the Lord in the whole matter from first to last. Whether it has been in moving upon President Young and the Saints in Zion to make such a liberal and earnest effort to gather the poor; in opening up the way for those who were placed in peculiar and difficult circumstances here; in guiding us in the chartering of vessels for terms favorable to the people; or in giving such good success to our labors in getting the Saints on shipboard, properly organizing them, and starting them full of joy and praise on their long journey; the Lord has directed, controlled, and overruled all things for good. We bow in humble reverence and thanksgiving for his wisdom and mercy.

Including those who have gone in vessels not chartered for our emigration, we have sent from this port during the present season 3,232 souls. These have been brought together from all parts of the United Kingdom, from Denmark, Sweden, and Norway, from Switzerland, Italy, and Germany, without accident or injury to any single soul, so far as we are aware. The weather has been most propitious. The absence of rain, so unusual in England at this season of the year, has been a great blessing to the emigrating Saints, who would have been subject to much inconvenience and unpleasantness if exposed to the wet while getting on board ship, and passing the inspection of the Government officers. The bright sunshine, the clear blue sky, and the balmy air, have been in consonance with the cheerful smiles, the glad hearts, and grateful feelings of the pilgrims to Zion. As the smile and blessing of heaven have been upon them in their going forth, so may it continue till their arrival in our mountain home.

At one period of this season's operations, the way seemed cloudy and dark in regard to obtaining ships on such terms and at such times as would be suitable to the Saints. The clouds, however, have been providentially dispersed, and fair weather has beamed upon our business arrangements as well

as upon all nature. Vessels have been dispatched as near as possible to the time indicated in our instructions from the President, and we believe that the passengers will land and arrive at the terminus of the railroad at such times, and just as fast, as it will be found convenient to forward them thence to the mountains. Our emigration has, this season, been forwarded part by sailing vessels and part by steamships. The reasons for this have been explained in former numbers of the STAR. The *John Bright*, the *Emerald Isle*, and the *Constitution*, are sailing vessels, and started respectively on the 4th, 20th, and 24th June. The *Minnesota* and the *Colorado* are steamships, and started, the former on the 30th June, and the latter on the 14th July. All things being taken into consideration, these were the most timely and favorable arrangements which were in our power to make, and we are exceedingly thankful that through the good hand of God all has passed off so satisfactorily. We hope and pray that the same blessings which have attended our efforts in starting the Saints from Europe across the seas, will attend our brethren in the States, who have the important duty of receiving and forwarding the emigration on their land journey.

The first news of the call made by President Young for donations to gather the poor from abroad, caused great rejoicings throughout this Mission. The hopes and anticipations thus created, were heightened by letters received by the Saints from their friends in Zion, until such enthusiasm began to prevail, that it became our duty to throw a little cold water upon the wild-fire. We endeavored, both by public preaching and through the medium of the STAR, to modify the enthusiasm of the people, without weakening their faith or destroying their hopes. But, notwithstanding our cautions, and the efforts we made to direct them to a reasonable and consistent course, some, through giving greater heed to letters from their relatives than to the counsel of the Elders in their midst, brought themselves into trouble and distress. Many very unwise letters have been received from people in the valley, who ought to have had better judgment and greater discretion. Some have sent means sufficient to emigrate one member of a family, with the assurance that upon application to this office, the balance necessary to emigrate the whole family would be furnished. Others have sent word to their relatives here to sell off their furniture and prepare to leave, without forwarding a cent to aid them, but with the startling information that every Saint would be gathered from Europe this season. And others have not only written to the effect that all would be helped away, but have advised their friends to expend their means not for their own emancipation, but to purchase all kinds of articles—many of them useless—to take with them, while depending upon the Church for their emigration, and even going so far as to advise those who had means, to keep it from the knowledge of the Elders, thereby encouraging and advising a spirit of sponging and deceit. Some of the Saints here have been wiser and better disposed than their would-be advisers in the valley, and have repudiated the foolish counsel which has been sent; but others have been led away by it to their own sorrow and embarrassment. Applications for assistance have poured in upon us by the bushel, till our desk has almost groaned beneath the load, and our eyes have grown weary in looking upon them. Many of the applications we have been compelled to refuse, much to the chagrin of those who had been led to believe that every member of the Church in Europe would be helped away. Those who could not be assisted, and who through foolish

advice have given up their employment, and the tenancy of their habitations, have received what we hope will be a permanent lesson. We trust they have learned that their proper counsellors are the Elders whom the Lord has appointed to direct them, and not irresponsible advisers at a distance. And we really hope that zealous and enthusiastic people in Utah will also learn a lesson on the principle of wisdom, and avoid a repetition of their folly another season. By taking this hint, they will save much unnecessary trouble here, and preserve to themselves the confidence of their friends, which they are liable to forfeit by their unreasonable epistles.

The means which were placed at our disposal for the emigration by President Young, we have endeavored to use to the best advantage, according to his instructions and the wisdom of the Spirit imparted to us. The oldest members of the Church in England who have been faithful, have been sought out and assisted. Some had been in the Church from the commencement of the work in this country, thirty-one years ago. All these have been sent away with but one exception. Others who had faithfully clung to the kingdom for thirty, twenty-five, or twenty years, have been delivered from their bondage, and are now enjoying what they have desired for many years. A very great many who lacked a small amount for their emigration, have been supplied with the deficiency. The assistance thus bestowed has been spread over all the Mission, every Conference, more or less, receiving some help. We have endeavored to extend the blessing of deliverance as far and as consistently as we could, seeking constantly and earnestly for wisdom from on high, that we might feel the witness of the Lord's approval.

We have been compelled to deny many urgent requests for assistance, in consequence of lack of means. This has been done with sorrow. We are acquainted with the indigent and trying condition in which many of our brethren and sisters are situated, and we should have had great joy in calling them to come forward, if it had been possible to assist them all. We hope they will be patient in their disappointment, and still trust in God, who will open their way in his good time. And we take this opportunity of exhorting them to commence at once to make the best and wisest preparations they possibly can for the next season's emigration. They should begin now to save up from their weekly earnings as much as possible towards their own deliverance, so that should help come again next year, all may have something of their own to increase their chance of being assisted. If each member of the Church in the Mission, or even each head of a family, were to put by only sixpence per week for the year, what a nice little sum would thus be on hand to swell the amount forwarded from Zion!

For the comfort of those who are left behind, we remind them that the work on the Great Railroad, on which many who have emigrated this year will be engaged, will be paid for in money, which will give those who have been assisted the opportunity to repay what has been advanced to them, and thus enable the President of the P. E. Fund Company to send for many more next year. The near approach of the railroad, and the changes it will bring, will also no doubt open a market for the stock in the hands of the President, which will place more means at his command for the gathering, which he will be only too glad to use in the good work, for brother Brigham loves the Lord's poor, and his heart is set upon their deliverance. Then let all be encouraged, and strive by faith and good works to obtain the blessing another season.

The work of the gathering will be continued as the Lord shall direct, from year to year, until all his people are brought to Zion. A great work has been done the present season. When we think that more than three thousand of our brethren and sisters have in one year been taken from poverty and bondage, and are now wending their way to the tops of the mountains, to help build the latter-day kingdom, joy should swell our bosoms, and our grateful thanks should go up in unison to our Father in heaven, and our confidence in his word should increase, that he will not leave his people to perish in Babylon.

The Latter-day Saints Emigration from Europe in 1863, includes from England, 1845; Wales, 232; Scotland, 193; Ireland, 16; Channel Islands (Jersey), 24; Isle of Man, 5.—Denmark, 540; Sweden, 216; Norway, 63; North Germany, 3.—Switzerland, 41; Italy, 8; Bavaria, 2; France, 1, and Netherlands, 3, making a total of 3,192 souls; besides returning missionaries from British Isles, 29; Scandinavia 8; Switzerland 2, and Netherlands, 1—Total 40; making a grand total of 3,232.

SUSPENSION AND APPOINTMENT.—Elder Elwin Walker is suspended from further ministerial labors in this Mission.

Elder R. E. Egau is appointed President of the Birmingham Conference.

FRANKLIN D. RICHARDS,

} *One of the Twelve Apostles, and President of the Church of Jesus Christ of Latter-day Saints in the British Isles and adjacent countries.*

ARRIVED OUT.—The S. S. *Colorado* arrived at New York on the 28th July.

DEPARTURE.—President F. D. Richards left Liverpool on Wednesday, the 29th July, to attend a Conference at Zürich, and visit the Saints in various parts of the Swiss and German Mission.

CORRESPONDENCE

AMERICA.

Steamship *Minnetota* near New York, July 12, 1868.

President F. D. Richards.

Dear Brother,—According to your request, we write to you from on the face of the great deep, after an unusually pleasant voyage of 11½ days. The captain, officers, and crew, say that they never had such a favorable and delightful passage over the ocean before. No death occurred, although we numbered about 1,150 passengers, and crew 104. All enjoyed the best

of health, with the exception of seasickness for a couple of days, and a few for most part of the way, though they have been very well for the last two or three days.

We realized your promise to the letter—viz., if we would keep the commandments of the Lord, that we would have good times and a pleasant voyage, for the fulfilment of which we feel exceedingly thankful to the Lord, and for the kind Providence which has watched over us all the way through. More delightful weather could not be

desired. The old people enjoyed themselves far beyond expectation. The little money you entrusted me with, or a portion of it, was spent to great advantage in furnishing the sick with little comforts, and the ship authorities have been very kind, as far as their law would allow. Captain James Price's conduct has been gentlemanly, kind, and upright towards us all the way through, and has given the greatest satisfaction, which is praiseworthy; also Mr. Roberts, the chief steward, and Dr. Buchanan. Through their aid and assistance, and the blessing of the Lord, we have been able to maintain health and comfort among the Saints, and all feel firmer.

We had some singing and dancing almost every day, and peace and harmony prevailed universally in our little world. We held meetings twice on Sunday, once in the open air, and Elders J. Parry and Z. Jacobs addressed the audience. Great attention was given by both Saints and strangers, and good feelings prevailed. On the previous Saturday evening, July 4th, we had a concert in the saloon, by the request of the cabin passengers, in honor of the glorious Fourth. The other evening a song was sung which contains the words, "Hail to Brigham Young," &c., and when it was finished, the whole people shouted hurrah, and we all swung our hats around many times over, in which the captain and officers, and we all acknowledge that we were highly favored of the Lord with good weather, health, and prosperity. We had our prayers every morning and evening. I think I mentioned that we divided our company into 4 departments, and subdivided it into 11 wards, and all things worked harmoniously.

I am now at brother Clawson's office, all well. Two of the passengers were unwell, but all passed the doctor this morning. We land to-morrow morning, and proceed as soon as we can. I am now hurrying to return to the steamer.

Praying the Lord to prosper the remainder of the emigration as he did

us, I remain your humble brother in the Gospel,

JOHN PARRY.

ENGLAND.

Steamship *Colorado*, off Queens-
town, July 15, 1858. }

President F. D. Richards.

Dear Brother,—Having among other Elders been released to return home, and being now among hundreds of happy Saints being borne "with speed swiftly" towards the Zion of our God, I feel to say a few words to those to whom, with regret, we have had to say "good-bye, at least for the present.

While the Saints are so happy on board this truly noble ship, they do not forget to lift the voice of grateful prayer, and to petition for the blessings of heaven to rest abundantly upon President Richards, for his ever kind, fatherly, and cheering counsels, generously dealt out with an affectionate solicitude that should and will, I know, by many, never be forgotten, for the watchful care which he has had over them; and many hearts beat in union to-day on board the *Colorado*, and their one-voiced prayer is, God bless President Richards for securing such a fine vessel in which to send us on our way rejoicing.

I need not mention anything in regard to our organization, as no doubt that will be attended to by more competent hands. Suffice it to say that all moves off most cheerfully, and now that all begin to understand their places, things assume a very comfortable appearance, and all things bid fair to give us a most happy, comfortable, and speedy voyage.

And now permit me to make a short sketch of my labors since my arrival in Liverpool, some two years since. After having remained in Liverpool a few days, resting from the fatigue naturally attending a journey of such a distance, and enjoying associations with President Brigham Young, jun., and many other brethren with whom I was acquainted, I received my appointment to preside over the Cheltenham Conference, under the District Presidency of Elder James Ure, with whom, and with the Saints of that Conference, I labored with great pleasure.

sure, although sometimes considerably exposed to the chilling winds and rains which were so prevalent that season. But according to the promise of God's servants, I never lacked for friends, and during the ten months that I labored in that Conference, I gained an experience that to me is priceless.

Shortly after President B. Young, jun., returned from visiting his mountain home, I was released from the Presidency of the Cheltenham, and appointed to preside over the Birmingham Conference. Previous, however, to assuming the duties of my new appointment, I visited, by invitation of President B. Young, jun., the city of Paris, where, in company with him, his brother John W., N. H. Felt, and other Elders then in the Mission, I had the pleasure of seeing at least a part (I presume it would have taken a person several years to have noted particularly the various articles comprising the whole) of the Great International Exhibition, at that time being held in the French capital.

I remained in Paris ten days, admiring that truly beautiful as well as magnificent city, and was especially interested in the wonders composing the Exhibition, which for magnitude, and taken as a vast display of the arts and sciences and combination of wealth and beauty, will probably not soon, if ever, be excelled by any Gentile nation. I was pleased to see our Zion represented, although with but a small collection; but she will hold her Exhibitions long after the might, power, wealth, magnificence, and grandeur of these old nations are buried in oblivion.

In the early part of May, 1867, I commenced my labors in the Birmingham Conference, which I found in a most excellent condition, spiritually and temporally. I have spent about thirteen months there, and have labored to the best of my ability. My health, as you are aware, has not been in a condition to permit me to perform many duties that I have felt desirous to perform; notwithstanding this, however, I have preached in the most public streets of Birmingham and other towns, and though often weak and tremulous, yet I believe I have never shrank from any known duty.

My English mission has been a

short, but, to me, a very pleasant one, and one, too, upon which I believe I shall ever hereafter look with a degree of satisfaction, and I know I can reflect upon it with much gratitude to our heavenly Father; and with feelings of esteem and love do I especially remember my brethren, the Elders from Zion and also the local Priesthood, for their hearty co-operation while we have together been engaged in that which to me appears to be truly "a labor of love." They are worthy of greater commendation than words written or spoken can convey. Their works speak for them.

Dear brother Richards, permit me before closing to thank you most sincerely for your kindness to me, for your fatherly counsel and cheering solicitude, which you have manifested so often towards me during the happy time that I have labored under your direction. And now, the only thing that can or does in any way cause a feeling of sadness or regret, is the reflection that we are leaving so many behind whom we reverence, esteem, and love. But we draw consolation from the knowledge that the faithful sheep that are left have shepherds with them who are good and true, and who will watch over and care for them until they are brought into the great "fold" beyond the sea.

Your brother in the Gospel,

MOSES THATCHER.

SCANDINAVIAN MISSION.

Copenhagen, July 12, 1868.

President F. D. Richards.

Dear Brother.—I should have written you ere this, and thanked you for all the kindness showed me by yourself, and all in the office, during my pleasant sojourn in Liverpool; but you will excuse my seeming neglect, when you learn of my being sick and in bed all the while since my return home. As you know, I had a heavy attack of rheumatic fever while in Liverpool, and felt poorly, yet I kept up my strength and courage, that I could attend to my business until the emigrant's hall left. After I had taken leave of you on the 22nd ult., I took train for London, rested there one day, took passage for Hamburg, had

another day's rest, then started for Copenhagen, and arrived at 14, Lorenzen-gade on the 29th ult., and found everything right. I tried immediately to resume my labors in the office, reading letters, preparing materials for *Sjernen*, &c., but my strength was seemingly exhausted, and I had to seek the cot. Beside that fever in my body, accompanied with the flying rheumatic pains, my chest was exceedingly sore, and a heavy cough troubled me very much. By proper nursing and medicine, I got rid of the fever, the cough abated, and now I am beginning to feel better, thanks be to the Lord. To-day and yesterday I have been up some time, and to-day I tried to write these lines to you. One thing I have reason to be grateful for in my sickness, that I have had so much strength that I have been able to dictate the manuscript for our *Star*, also to dictate answers to business letters, &c., so the duties of every day have been attended to.

Please find the enclosed Statistical Report for the past half-year, the Financial Report I will forward as soon as my improving health will permit me to make it out.

You will see that we have, in the past half-year, baptized 574 new members. The emigration has diminished our total number to 4,619, but I hope that we shall, before the end of the year, have filled up our usual total to 5000, which has been our average number for several years.

The reports of the Travelling Priesthood are cheering, and the prospects for the future continue to look bright, causing my heart to rejoice and to praise the name of the Lord for his goodness.

Besides the 175 souls of our people who sailed from Liverpool on the 4th of June in the *John Bright*, and the 627 on the 20th of June in the *Emerald Isle*, about 18 persons have gone in other vessels, making our total emigration from Scandinavia amount to 820 souls. My sincere prayer is, that they all may remain faithful, and reach the peaceful vales of the mountains in safety, which you promised them they should, if they lived up to the privileges of our holy religion.

Our returning valley Elders this

season were—Hans Jensen Hals, John Fagerberg, Peter Hansen, C. C. A. Christensen, O. O. Folkmann, A. Larsen, and J. Wretberg (this brother got a passage from Gottenborg to New York). These brethren have done their best in the ministry, bearing a faithful testimony, and have been instrumental in bringing many souls to the knowledge of the truth. May God bless them and take them home in safety.

Elder M. Pedersen, who has labored faithfully in this office for years, was glad to have the privilege of going home, my best wishes for his welfare accompany him; also Elder John Skoldebrand, who had an opportunity of going, was glad for the privilege given him.

I have called to my assistance in the office Elder Andreas O. Bjerkn, a promising young man, who hails from the northern part of Norway, and hope to be able, if my health improves, to do the business in the office with the aid of one assistant.

The Presiding Elders appointed at present are—C. D. Fjeldsted, Travelling Elder in the whole Mission; J. Johansen, President of the Conferences of Aalborg and Vendsyssel; Lauritz Larsen, President of the Conferences of Aarhuus and Fredericia; J. Jensen, his assistant; M. Mortensen, President of the Conference of the Islands; C. Halvorsen, President of the Conference of Copenhagen; S. Gudmundsen, President of the Conference of Christiania, Norway; O. C. Olsen, President of the Conference of Stockholm; Geo. K. Riise, President of the Conference of Norrköping; S. Petersen, President of the Conference of Gottenborg, and P. T. Nyström, President of the Conference of Scona.

Since my arrival home I have been summoned to meet before the police court, to answer for my acting as agent for our people in the emigration business, not being authorized according to the new emigration law that emanated the 1st of May. On account of my ill health my case has been postponed until I can meet personally, and I suppose the sentence will be a fine, how large I do not know. It was not my intention to break the law, as I considered our people as passengers going to England to emigrate

from there; but it seems that the authorities here consider them as emigrants, though they made no contract here for the whole passage to New York. I have engaged a legal adviser in this case to assist me.

Not knowing anything further of importance to communicate at present,

I will draw to a close, and beg you to accept my sincere love and respect, in which all here join, and I ask to be kindly remembered to all in the office.

God bless you and all your associates, is the fervent prayer of your brother and friend in the Gospel,

C. WIDEBORG.

SUMMARY OF NEWS.

According to what might be entitled Baron Haussman's Apology, he has constructed, observes the *Athenæum*, during his reign of fifteen years, 85 miles of streets in Paris 80 of which are shaded by 95,577 trees. Paris and the environs now cover 19,535 English acres: the Bois de Boulogne, 2,167; the Bois de Vincennes, 2,000 acres; the Burtes de Chumont, 62; Mont Souris, 45; and the Parc du Monceaux, 20. The French metropolis now consumes 350 million quarts of water every twenty four hours; and it will receive 100 million quarts additional when the waters of the Vauve are conducted into the city, and the new artesian wells are at work.

The Democratic Convention in America has adopted the platform of immediate restoration of the Southern States to the Union, an amnesty to all political offenders, equal taxation, and speedy payment of all public debts in legal tender, except where gold has been expressly provided. Mr. Stevens, in the House of Representatives, has presented five additional articles of impeachment against the President, charging him with abuse of office patronage, with establishing government in the South without authority, and with corrupt use of his pardoning power.

EXPLOSIVE MISSILES IN WAR.—The Russian Government seems to be energetically prosecuting its idea of suppressing the use of explosive missiles in war. The Prussian Government is said to have agreed in principle to the proposals of the Russian Government on this subject, and to have proposed an international commission to determine the limits within which such missiles may be used both in rifle and artillery fire. This commission will probably meet in the autumn.

THE FRENCH REVOLUTIONISTS IN LONDON.—The other day, a meeting of French exiles was held in London, whereat a letter from the Paris revolutionary committee was read, recommending an immediate rising against Bonaparte, with the cry of "Liberty or death!" M. Felix Pyat, a distinguished Democrat, proposed a resolution, which was unanimously carried, to the effect that, as Louis Napoleon had by his *coup d'état* attacked the liberties of France, by his wars at Rome and Mexico degraded her, by his loans impoverished her, and by his last military conscription Bill aimed at the life of the nation,—all and every methods of combating tyranny, and getting rid of the tyrant, were justifiable.

The *Lloyd* of Pesth contains the following:—"The inhabitants of Jász-hereny are in a state of great terror in consequence of a strange agitation of the earth. Since the 15th of June, when an earthquake was felt in Pesth and other parts of Hungary, there has been a certain agitation of the earth here once or twice in the day, but this agitation has now become a violent shock. Moreover, when the atmosphere is calm, a subterranean rumbling is heard. The people are completely terrified, being apprehensive that these phenomena are only the precursors of some terrible calamity. They have abandoned their houses, and live night and day in the open air. The churches are shut, and the religious services are conducted beneath the sky. The shocks are in the direction of south to north.

INFORMATION WANTED—Of Thomas Oakey, who emigrated from Frogmarsh Branch, Chelt nham (conference, about 12 years since. Address: Esther Cull, 20, Suffolk-street, Gloucester, England.—**DESKET NEWS** please copy.

ALSO—Thomas Dyehe, who sailed on the "John J. Boyd," in 1803. Address: Mrs. Maria Dyehe 61, Great Freeman-street, Nottingham, England.—**DESKET NEWS** please copy.

ADDRESSES.

F. L. Butterfield, 14, Warneford Place, Leamington Spa, Warwickshire.

John S. Lewis, 2, White Street, Walters Road, Swansea.

Joseph Lawson, Chapel House, St. Paul's Opening, Norwich.

Robert Dye, 3, Ley Place, North Street, Newport, Mon.

Karl G. Mauser,

Heber Young,

Willard B. Richards,

} Care of Joseph Gertsner, Sihlhalle Ansernhil, Zürich, Switzerland.

William Parr, 105, N., 2nd Street, near 7th, Brooklyn, E.D., New York, U.S.A.

John R. Clawson, Hythe Street, opposite the Gas Works, Maldon, Essex.

John E. Mac, } 172, Hospital Street, Glasgow.

Joel Grover,

DIED:

TOVEY.—On the 20th June, 1883, Ann, wife of John G. Tovey, of Wolverhampton, aged 48 years, 3 months, and 6 days.—**DESKET NEWS** please copy.

PHILLIPS.—On the 10th March, 1808, James Phillips, of Dowlais, aged 52 years, after a lingering illness of 3 years. He was baptized in 1848, was a faithful servant of God, and his last desires was for his family to gather to Zion.

LLOYD.—On the 23rd July, 1808, of consumption, at Hindpool, Farrow-in-Furness, Lancashire, James, son of James and Ann Lloyd, late of Willenhall.—**DESKET NEWS** please copy.

POETRY.

GENTLE VOICES.

Gentle voices, what hath stirr'd ye,

C'ming from the buried past?

In the dreams of night I heard ye,

And a spell was o'er me cast.

Friends departed stood in glory,

Smiling in their bright array,

Each the theme of tender story,

Led my heart to bliss away.

Gentle voices, ye would waken

Many a cheering hope in me,

When I seem'd by all forsaken,

Then my thoughts would turn to thee.

Of my all, though fate bereft me,

What I most relied upon;

Still, with gentle voice left me,

I could never feel alone.

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LIVERPOOL:

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LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 20, BISHOP'S GROVE, ISLINGTON,
AND BY ALL BOOK SELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"SEEK YE THE LORD, ALL YE MEER OF THE EARTH, WHICH HAVE WROUGHT HIS JUDGMENT:
SEEK RIGHTEOUSNESS, SEEK MEERKNES: IT MAY BE YE SHALL BE HID IN THE DAY OF THE
LORD'S ANGER."—Zephaniah ii, 3.

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WILL IT STAND?

Quite a number of people in the world appear to be considerably exercised on the question whether or not "Mormonism" will stand long after the railroad and the travel thereby strike this valley. It is a question we have not troubled about, because all the anxiety we might manifest on the subject would not make much difference to the final result. It will be just as Heaven wills it, for though man may speculate and propose, a higher power disposes. Nevertheless, if we can say a word or two satisfactory to the minds of those persons who are anxious over the question, it will all be in the line of our duty, and will be in consonance with the well known accomodative and philanthropic turn of our disposition.

In the first place, speaking our own instinctive thoughts we should say, to be sure, "Mormonism" will stand. If it takes sound argument and true principle to demolish "Mormonism," then it will certainly stand, for those weapons are never brought against it,

and for the very good reason that they can never be found on that side of the field, because they are all secured for the defence of "Mormonism," it having the best right to the use of them.

So manifestly have the advocates of "Mormonism" had the best of the many little fights in argument, that it is beginning to be said that discussion on the subject is out of date, and nothing remains now but to submit the question to the test of practical working, and see what is best there.

That is an excellent idea. A "Mormon" is ever ready to do mental battle in defence of his religion, when necessary or advisable, but he is the last man in the world to desire contention for its own sake, and he has not the slightest objection to beat the mental spears into pruning-hooks, and swords into plowshares, if it shall be agreed that the aggressors have no further argument to offer, but have concluded to give up their side of the case as logically untenable.

"Mormonism" has stood, and stood

sturdily and triumphantly, for a matter of almost forty years, nearly half a century. It has stood against the keen and polished shafts of the learned divine, and the rude battering-ram of the drunken and brutal mobocrat.

It has stood against the wireworking intrigues of the politician, the carefully prepared traps of the judiciary, and the fire and sword of the soldiery. If it retired at any time, it was not because of defeat, but for strategy, it retired to gain vantage ground, and it gained that ground undoubtedly, for it has steadily grown larger and stronger until now, when it is larger, stronger, more vigorous and confident than at any former time, and evidently more in favor with God and man, that is, good men, who really are all the men that are, the rest not being worthy to be called men.

Since the parsons and other tall talkers can't find anything more to say in the way of argument against "Mormonism," it having lived vigorously on in spite of their arguments and prophecies, and flourished upon such treatment, like an Englishman on roast beef and ale, or a Frenchman on frogs, or a Dutchman on sour kraut, or an Irishman on potatoes, or a Down Easter on doughnuts, or a Southerner or Westerner on hog and hominy, why then we will come to the practical part of the question, and see whether it is likely that "Mormonism" will stand. Why shouldn't it? That's the question. There is no rottenness in it, that it should crumble to pieces, like Christendom is doing, which is much like a whited sepulchre, all fair without, but foul within, or, in other words, without nicely whitewashed over, to look very clean and inviting, but within full of all uncleanness and corruption and dead men's bones, and blighted hopes, the end of lives perverted.

Yes, give "Mormonism" a chance to prove itself practically. Let us see how it will work. If the fruit be good, the tree cannot be evil. "Mormonism" has been working for forty years, commencing in the utmost insignificance, but containing the germ of a mighty movement which has already attracted the attention, excited the

apprehension, endured the hostility and enmity, yet compelled the admiration of all the civilized world. That is something to be proud of, to give assurance that the future will take care of itself equally with the past.

"Mormonism," in pitiful poverty of pocket, came into the desert, and without extraneous assistance, except the friendly and Christian wish that the desert might prove its hospitable grave, established a peaceful, prosperous, well ordered community, transformed the desert into a Paradise, a place once abhorred as incapable of human habitation, now esteemed a highly desirable and much coveted place of resort, residence, and commerce. "Mormonism" endured and accomplished all that in the days when it was weak and despised. And far more, it effectually encouraged the heavenly and healthy institutions of marriage, and demonstrated, beyond all ground for cavil, the feasibility of satisfactorily wiping out that most damning evil which, like a horrible vampire, is overmastering all Christendom and all civilization, sucking their heart's blood, and eating out their vitals.

Give "Mormonism" a fair chance, and it will prove its worth. In the greatest weakness, and under the greatest disadvantages, it has accomplished an immense work, possibly not without imperfections, but certainly with extraordinary benefit to mankind. Its victories are the victories of peace, of self-defence, subjecting the resources of the earth and the nature and endowments of man and womanhood to principles of health and life, of temporal and spiritual, physical and mental, moral, social, and political welfare.

Christendom and civilization have been trying, for two thousand years, to reform and patch up things, and make them presentable, and a pretty sight they are now! Why "Mormonism" has done more in less than half a century towards the development of principles good and true, than Christendom and civilization have done in twenty centuries, or could do in twenty more, at the ratio of present operation. Give "Mormonism" a thousand years, and there will not be a prosti-

tute known. We put it to every candid man and woman, if ever, during the last two thousand years, the libertine was so sorely put to as he was when he found himself in a "Mormon" community? If he did not hate, a thousand times worse than hell, the "Mormon" public sentiment which uncompromisingly forbids licentious indulgences? If he did not rejoice with all his escaped powers, when he got back to "a Christian country," where he could indulge *ad libitum*, with no man to say—"What doest thou?"

"Mormonism" is calculated to stand

because it is founded on true and living principles, and because it is needed, things having come to such a pass in the world that such a movement is a natural outgrowth, in accordance with the laws of Providential compensation. The world is little, Christendom less, and the United States least of all, able to endure the loss of "Mormonism." Therefore, we have good reason to conclude that it will stand. Ten righteous men would have saved the Cities of the Plain, and if this generation is saved, it will need considerable salt to do it.—*Salt Lake Telegraph*.

THE MASS MEETING.

[CONTINUED FROM PAGE 488.]

PRESIDENT YOUNG.

As there are a great many persons present who know nothing concerning our first arrival in these valleys, I want to say in reference to brother Geo. A. Smith's remarks concerning the railroad, that I do not suppose we travelled one day from the Missouri river here, but what we looked for a track where the rails could be laid with success, for a railroad through this Territory to go to the Pacific Ocean. This was long before the gold was found, when this Territory belonged to Mexico. We never went through the cañon, or worked our way over the dividing ridges, without asking where the rails could be laid; and I really did think that the railway would have been here long before this; and I do think it would if there had not been some little eruption. I do not know what has been the matter, but, at anyrate, there has been a little eruption and contention in the family; but I do hope now that we will get it. As for this people not wanting the railroad, why, there is no people in the world that will take the matter into consideration, but will see at once that we need it more than any other portion of the community. In reference to the west, to California, how easy it is to freight merchandize by sea for perhaps ten or fifteen dollars

per ton from New York to San Francisco. But what does it cost us? The figures will show.

When we came here over the hills and plains in 1847, we made our calculations for a railroad across the country, and were satisfied that merchants in those eastern cities, or from Europe, instead of doubling Cape Horn for the west, would take the cars, and on arriving at San Francisco, would take steamer and run to China or Japan and make their purchases, and with their goods could be back again in London and other European cities in eighty or eighty-five days. All these calculations we made on our way here, and if they had only favored us by letting us have a State government, as weak as we are we would have built railroads ourselves. Who feels this telegraph wire we put up here, almost 500 miles? Who would feel themselves any poorer when the necessity of the case required it, for us to build a railroad right through this tier of valleys? None. No man is poorer by disposing of his labor to advantage, but he is always better off than when idling away his time. That makes him poor and mischievous, but when his mind is active in benefiting himself and his fellow-creatures, he grows better all the time. True happiness consists in

doing all the good we can, and the more good we do the better we feel.

I want this railroad to come through this city, and to pass on the south shore of the Lake. We want the benefits of this railroad for our emigrants, so that after they land in New York they may get on board the cars and never leave them again until they reach this city. And this they can do when the Missouri river is bridged, which will soon be done temporarily, if not permanently. I heard of them building a temporary bridge last fall at Omaha, and in eight days the amount saved through not ferrying their goods across the river paid the cost of the bridge. When this work is done, if the tariff is not too high, we shall see the people going east to see their friends, and they will come and see us, and when we are better known to the world, I trust we shall be better liked.

Band played "President Young's March."

GEORGE Q. CANNON.

Through being absent from the city yesterday, I did not know until late this forenoon that my name was down as one of the speakers, and, therefore, I have not come prepared to make any speech on the subject; but I heartily endorse the movement. I believe that we have arrived at that point in our history when the building of the railroad is a necessity. We need it through this city, and if the Company do not construct it, as it has been said they would not, they will commit a great mistake, as their future operations will prove to them.

Salt Lake City is fast rising in importance, and it has a great future in store. Thousands of people will cross the mountains merely for the sake of seeing and passing through it, who, probably, would not think of doing so were the railroad to be carried north. It is said that by making a detour by way of this city the distance is increased. The advantages which would naturally accrue to the railroad by passing through our city, would more than counterbalance any disadvantage arising through the increased distance. But it is very doubtful whether the distance is any greater by this city. We have an open country westward,

upon which the track can be made with greater facility than by the northern route. There is nothing on the northern route particularly to call the railroad in that direction. If the trade of Montana and Idaho is desirable, this railroad will not answer the purpose, because the detour that is contemplated to the north is not sufficient for them. To my mind there is every reason why it should come by this city, but no tangible reason why it should go in any other direction.

The point has been urged occasionally by the public journals, and we have heard it alluded to this afternoon, that the citizens of Utah are secretly averse to the construction of this railroad; that if we had it in our power we would throw insuperable obstacles in the way of the Company. This we hear from various sources. I was much pleased this afternoon in listening to the remarks which have been made on this point, and unequivocal testimony which has been borne in contradiction of this statement. Those who are most familiar with the people know full well that whatever our peculiarities may be, we are not opposed to progress. We may view progress from a different stand point to many others; but upon matters of great national importance, such as the construction of this railroad, there is a union of feeling on the part of the inhabitants of this Territory with those who inhabit other portions of the Republic. When we came here we sought isolation. We were utterly sick of everything we had been brought in contact with. We had suffered and were glad of an isolated retreat such as these mountains afforded, where we could dwell in peace and quietness for a season. We occupy a different position to that which we have ever occupied before. We desire to be more known. We have no desire to secrete ourselves, or to hide ourselves from public gaze and scrutiny, and from contact with outside influences. There was a time when, in our weak condition, we might have feared the results, but that day is past, and it trust forever. We court contact to-day, if it be of the right kind. We do not court nor invite aggression; healthy contact, legitimate acquaint-

ance we desire. We want to be better known, and when we are better known, these absurd prejudices and misapprehensions which prevail now through the public mind respecting the "Mormons" and the people of Utah will be dissipated.

We may differ from them on many points, we may have our peculiarities of religion; but there is a stand point, or platform on which they can meet with us, a common platform on which we can stand with the rest of our fellow-citizens throughout the Union.

Every year that passes makes us better known. There was a time in our history when people supposed that we were different from other men. I have travelled considerably, and when it has leaked out that I was a "Mormon," they would gaze at me as though I was a creature from some other planet, or to see if I had horns or a cloven foot, or if there was not some distinguishing peculiarity about

me, different from other men. These ideas have passed away by contact. We are better known, and men begin to realize the fact that they can live among us without suffering in person or property.

I am for the railroad. We are dependent upon ox and mule teams, and if there were no more cogent reason than this, it would be enough to make us heartily welcome its completion. But the reasons I have touched upon briefly are, to my mind, sufficient. I am glad it is coming, and I hope to see the day before long—before the election of 1872—when we, the citizens of Utah, will have the opportunity of casting our votes in favor of the Presidential candidate. Four years with the railroad will work wonders, and bring about many changes in Utah. God speed it.

Three cheers were then given for Utah and the Pacific Railroad, when the meeting adjourned *sine die*.

THE SEASON AND THE CROPS.

It is only about once in twenty years that we experience such intense heat in the British Islands as we are suffering this summer, or that the rainfall in the summer months is so small as it is this year. We are old enough to remember that there was such a season in 1826—that is to say, a continuance of burning heat, almost without rainfall, from the beginning of the month of May to near the end of August, and by way of adding to the warmth of the season there was a general election that year, with many furious contests in different parts of England. There was another season of almost equal heat in the year 1846, the last fine summer before a number of cold seasons. We have now again a summer quite as hot as either of the above, and we may perhaps esteem ourselves fortunate in the fact that the general election of the present season cannot possibly come on until the hot weather has left us. One chief peculiarity of the present season is, that there has been, so far at least, scarcely any rain in the month of

July. This is quite contrary to the usual course of the English climate, in which the rainfall of the month of July is generally greater than that of any other month of the whole year. The legend of St. Swithin owes its continuance, as well as its origin, to the heavy and continuous rains of the month of July; but even St. Swithin seems to be unable to maintain his reputation in this dry season; for although there was a light shower on that well-known anniversary, and two or three heavy thunder showers on previous days, the quantity of July rain in the present season has not hitherto been such as to refresh the thirsty earth.

The long continuance of heat without rain which we experience this summer, is favorable to only one of the plants extensively cultivated in this country, namely, wheat. We live at the northern extremity of the wheat-growing region of Europe, and therefore such a season as gives us the solar heat of Central, and even of Southern, Europe, generally gives us

a large crop of wheat in this country. This is especially the case on the heavy clay lands, in which there is always a sufficient quantity of moisture at a considerable depth. Such soils, which are known as the old wheat-growing districts of England, put out all their strength in burning summers like the present. This is also the case with the fen-lands of Lincolnshire, Cambridge, Norfolk, and Suffolk. There is always abundance of moisture in such soils at a moderate depth, and the effect of heat on these soils is to increase the quantity and to improve the quality of the grain, whilst it checks the over-luxuriance of the straw. So far, therefore, as the clay-lands and the fen-lands of England, as well as the coarse lands of Scotland, are concerned, such a season as the present is very favorable to the growth of wheat, and the reports of the wheat harvest from the clay and fen districts are very favorable. But this is not the case, even with wheat, on the sand and on the chalk. It is only the very superior cultivation of England and Scotland that has rendered it possible to grow wheat on those thin and dry soils, and it requires the average moisture of an English summer to make them yield an average return. But taking the different varieties of soil existing in England together, there is no reason to doubt that the present year's crop of wheat will be at least a fair one.

With regard to nearly all other crops grown in this country, the excessive heat of the present season is unfavorable for their growth. This is the case with barley, which may be considered second only in value to wheat. In its natural state barley is a very hardy plant, growing very far south as well as very far north, and forming the principal food of cattle, horses, and mules, as well as an article of use to man. In those countries it is generally sown before the winter rains, and ripens by midsummer. But with us barley is entirely a spring and summer plant, and unless it gets a good start soon after the seed is thrown into the ground, it seldom does very well. This year it is said to be very uneven. Where it got a good start it has prevented an excessive evapora-

tion of moisture from the ground, and has grown very well. But in very dry soils, which are in ordinary seasons most suited to its growth, it made a bad beginning for want of a sufficient supply of moisture, and has never made much progress. The yield will be very unequal, though some persons expect an average crop.

The oat crop threatens to be deficient in England, entirely from want of moisture; but it may be somewhat better in Ireland and the west of Scotland, where there is always a certain amount of moisture in the atmosphere and in the ground, even in the driest seasons. In the south of England the oat crop is generally considered to be very small.

Peas and beans, like all plants that are much subject to the ravages of insects, have suffered very much during the present season from want of showers of rain to wash them off. This is also the case with the hop plant, which requires frequent rain to keep it healthy, and which is almost destroyed in very dry seasons by the ravages of insects. Even now a few showers of rain would make a very great difference in the yield of the hop garden.

The potato crop promises to be of very good quality, but very light. There is little appearance of disease, and this crop, though it cannot be a large one, may turn out moderately well.

Nearly all the crops that are grown for the support of cattle, sheep, and horses, are very deficient this year, owing to the excessive dryness of the season. We have already spoken of the deficiency which there is likely to be in the yield of beans and oats. In addition to this the hay crop is extremely light, and the pastures, instead of presenting that delightful greenness which is generally seen in this country after the rains of July, are almost as brown and as dry as the pastures in the south of Europe. A few heavy showers, even now, would soon cure this latter evil; but meanwhile both cattle and sheep are suffering very much from the want of grass. In many places the farmers find it very difficult to obtain either grass or water for their cattle, and much fine stock has already been sacrificed from this cause.

In addition to this deficiency of summer food for cattle, there is much danger of there being a still greater deficiency of winter food. The turnip crop, which is the most valuable of all the root crops, especially for the support of cattle, threatens to be very deficient this year. There is no moisture to give the young plants a start, and until they get into what is called rough leaf, they are entirely at the mercy of insects. It is almost useless to sow turnip seed in such a season as this. England is the most southerly country in which the turnip plant—which is a native of Sweden and other northern climates—can be grown with advantage, and it requires the average moisture of an English summer to secure a good crop. This is not the case with the beet plant, which is a native of the southern and central parts of Europe, and grows very well even in a dry summer. Neither is it altogether the case with the field beet of Germany, the mangold wurzel, which sends its root to a great depth in the ground, and finds moisture almost everywhere, besides being comparatively free from the ravages of insects in the earlier stages of its growth. This renders it a more reliable plant in dry seasons than the turnip, and it deserves greater attention from English farmers than it at present receives, though it is much more extensively cultivated now than it was thirty years ago. The modern steam ploughs, which open the earth to so great a depth, are very favorable to the cultivation of mangold, even in soils in which it could not have been formerly grown with advantage.

The present season, as relates to the food of man, will probably not be a bad one, as the wheat crop and the potato crop are both tolerably good. But there is likely to be a great deficiency in the food of animals, nearly

all the plants by which they are sustained being very deficient in this country in the present year. This, we fear, implies a still greater deficiency in the supply of beef and mutton for some time to come. This will cause the people of this country to look with increasing interest to the efforts which our fellow-countrymen in Australia are at present making to supply us with fresh meat. Their supplies of that most valuable article are absolutely unbounded, and it is now supposed that a method has been discovered by which meat can be brought, perfectly fresh and sweet, from Australia to this country, a distance of some 14,000 to 15,000 miles. The authors of the new process will certainly have all the stimulus which they can derive from high prices in this country, and with this stimulus we venture to hope that something will be done towards supplying us with cheap meat as well as cheap bread. Just at present we cannot be said to possess either of these advantages, but with perfect freedom of trade, and with the constant improvement in science, we may hope that both these objects may be realized. By the invention of Liebig we already obtain the essence of meat from South America, and it is a discovery of Faraday's of means to produce intense cold by artificial means, which promises to supply us with the meat of Australia exactly in the form in which it is found in our own market. This will be a most acceptable addition to the wonders of modern times. As for bread, the staff of life, we have the satisfaction of knowing that we shall always have it at the average price of the world, whatever the seasons may be in the small islands in which we have the good fortune to live.—*Liverpool Mercury, July 23rd.*

A CURIOSITY IN DRY WEATHER.—We have been shown an extraordinary production in this dry weather. It is a collection of stalks of oats, each stalk over six feet in height, with a plentiful show of grain. The oats were grown 500 feet above the level of the sea, on the mountain farm of Lungashan, recently brought into cultivation by W. F. Moore, Esq., the owner. There are 40 acres of the same kind, and the yield is most extraordinary, as in many instances it is 600 fold—that is, 600 grains yielded for each grain sown. The stalks are as thick as sugar cane.—*Monx Sun.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, AUGUST 8, 1868.

PURITY IN THOUGHT AND DEED.

THIS is "an evil and adulterous generation." The spirit of the age is a spirit of licentiousness. This is manifested both in the acts and in the language of the people. This spirit leads into a wide road which appears flowery and pleasant, but the end thereof is death. The world has become so corrupt, and so thoroughly imbued with this evil influence, that a regeneration of nations is impossible. The Lord has, therefore, commenced to raise up a nation composed of the virtuous of the earth, whom he is gathering from "every tribe and tongue and people," from whose loins he will bring forth a holy and mighty race, to whom he will give dominion and power over all the earth. And he will break in pieces the nations of the wicked, and cleanse the earth by fire, that it may be sanctified and made fit for the presence of its King.

The Latter-day Saints are called of God to establish in the earth the government of heaven. They have succeeded in their mountain State in keeping out those social evils and disgusting vices which are now so common in civilized communities, and which are increasing through all the world in such a fearful ratio. But they aim at something higher even than this. They desire to attain to that sanctification to which Moses endeavored to bring ancient Israel in the wilderness. Moses was unsuccessful in his efforts, through the unbelief of the people and the hardness of their hearts. But the Israel of the latter days, whom God is bringing to Zion, will come up to that exalted standard which their forefathers failed to reach, and God will make of them "a nation of Kings and Priests."

The Saints who are scattered expect some time to be gathered with their brethren. It is necessary that they live in all purity and holiness before the Lord, as far as they have learned of his ways, so that they may be able, when they go up to Zion, to unite with the people there in their efforts towards sanctification and the establishment of righteousness in the earth. Evil habits discarded here, will be so many the less to put away on arrival there, and those who have learned to forsake the pernicious ways of old Babylon, will be prepared to drink in the sweet streams of intelligence which flow down from the heavens through the appointed channels, and to make good progress towards the desired perfection.

The Elders who have been sent from Zion should be an example to the people in all things. Most of those who are now laboring in this Mission, are young and inexperienced in the ways of the world. When they first arrive in these old and corrupt countries, they are amazed and ashamed at the evils they see prevailing here. By degrees, however, they become accustomed to

the depravity of the wicked, and cease to marvel at it, for the scenes which constantly pass before their eyes lose their novelty, and do not seem to stand out so sharply, and in such bold relief, as they appeared at first. And here there is need of caution. Let them beware lest, as their astonishment passes away, their horror and hatred of the evil also become diminished. They must remember who they are and what they are, the holy calling that is upon them, and the sacred cause in which they are engaged. But their greatest danger does not lie in glaring, flaunting enticements, which proclaim their nature in their open parade, but rather in the hidden traps and snares which Satan will spread for their feet in every possible direction. When men enter into any covenant with God, it is the business of the adversary to try by all the arts and wiles which, by long practice, are familiar to him, to lead them into a violation of that covenant. Let the Elders from Zion remember that sacred covenant of chastity and purity made with the Most High God in holy places. And while they remember it, never suffer themselves to be led by any power, man, woman, or spirit, to violate that solemn vow. They are sent forth to "prove the world." They are also sent forth to be proved. They who cannot pass through the fiery trial unscorched, cannot obtain the crown designed for the sanctified.

Our brethren are placed in a peculiar position. They are necessarily thrown into close familiarity with the Saints, having to live among them, and to become acquainted with, and interested in their affairs. Here is where they need the utmost circumspection, and all the wisdom they can command. They must not be distant and cold, lest they repel the people, and hinder themselves from being useful as counsellors and instructors; neither must they permit their feelings of kindness and sympathy to become too warm and familiar, lest they destroy their own influence, and be led into folly and sin. They must persistently avoid undue attentions to, and familiarity with the sisters. It is their duty to become interested in the welfare of all, and not to devote their time and attentions to particular individuals from private esteem or affection.

To females, every Elder should be kind, gentlemanly, and considerate, but there his attentions must stop. He is not sent here to win their affections, but to teach them the principles of eternal life. Every Elder who allows his feelings to be captivated and chained to any particular individual while on his mission, is in a position of danger, and if he continue in this condition, he will lose influence, and his usefulness will decrease. Although he may have the purest intentions in the onset, yet, because he is doing that which he has no right to do, the missionary who centres his affections and thoughts and devotes his time and attention specially to any female, is liable to be led astray; and even if he does not fall into sin, he will be trammelled in the performance of his duties, and measurably defeat the object of his mission. It is impossible for the brethren to be too careful in these things. Let them remember the instructions received before starting from home, and call to mind the repeated cautions which have been given through the STAR, and by verbal counsel here. Let them form no connections, and make no promises here in regard to marriage, present or prospective, but keep themselves free from all entanglements, and devote themselves with all their powers to the interests of the kingdom of God.

The duty of the Elders in relation to these matters goes far beyond the mere abstaining from evil, which is only a sort of negative goodness. They

must cultivate purity of mind. Not only must they govern their bodies, and keep them in subjection to the chaste and holy law of God, but they must govern their thoughts and feelings, so that their whole natures may become sanctified. "He that looketh upon a woman to lust after her, hath committed adultery already in his heart." If the fountain be impure, then shall the stream be unclean. The springs of the heart must be kept bright and pure, or unclean thoughts and unholy desires will start into life, and bring forth acts of unrighteousness. Let the Elders, then, learn to govern their thoughts, and not allow their minds to dwell upon anything improper, but meditate upon the duties of their calling, the glorious principles of the everlasting Gospel, the hopes of the righteous, the reward of faithfulness, and the exalted position, boundless treasures, and deathless fame that will be their portion if they overcome all things.

The question may be asked, can a man help evil thoughts arising before his mind, and is he responsible for those which seem to rise spontaneously, or to be the suggestions of some being or power over which he has no control? We answer, no. But he can help encouraging such thoughts, and he can learn to control his mind, so that he will not indulge in such reflections, but turn the current of his ideas in another and purer channel. Vile and wicked spirits may suggest foul thoughts, but the soul can resist them, and cast out the thoughts, even as the Priesthood can cast out the devils themselves. Circumstances may bring up filthy pictures before the mind, but imagination need not gaze upon them. There is no blame for weeds that spring up in the garden of the soul, if we have not planted the seeds from which they spring, and if we do not cultivate their growth. But we must pluck them up and cast them out, or we become responsible for their existence and increase. "Lust when it is conceived bringeth forth sin." The womb of the mind must reject it, that holy and lofty thoughts may be born, which lift the soul to God and godliness, and bring with them peace and joy that cannot be expressed.

A glorious destiny awaits the Elders of Israel, so high and extended, that human language fails in the attempt to picture it. Who will peril his exaltation, and suffer himself to be shorn of the locks of his strength? Who will sacrifice a celestial crown on the altar of passion? Brethren, let it not be said of one of us, "like Sisera he fell before a woman!" If the Elders will cultivate the spirit of purity in their hearts, and of holiness in their secret thoughts, if they will present their bodies and their spirits as a living sacrifice before God, walking unspotted in the midst of the world's impurity, then shall their strength be like Jacob's, when he wrestled with the angel, their minds shall be as a pure mirror upon which the highest heavens shall reflect hidden knowledge; like Joseph the undefiled, of old, they shall learn the secrets of the Almighty, and be lifted up to power and greatness. The mighty God will be with them, and they shall prevail, and when the work of sanctification is complete, and the spirit of judgment and of burning has swept over the earth, and the ashes of the sin-stained are scattered by its blast, they shall stand with the Lamb upon mount Zion, and because they are pure in heart they shall see God.

ARRIVALS.—Elders Joseph M. Ferrin, Winslow Farr, Lewis M. Grant, Edwin Eldredge, and Hans Petersen, arrived here on Friday, the 31st

ult., per S.S. *France*, having left New York on the 18th ult. Elder William Howard, accompanied by his wife, arrived here on Tuesday, the 4th inst., per S.S. *Minnesota*, having left New York on the 22nd ult. The above-named brethren were appointed on a mission to this country at the last April Conference in Salt Lake City, with the exception of Elder Petersen, who is appointed to labor in Scandinavia. He left Liverpool for Copenhagen on Saturday, the 1st inst. We extend to our brethren a cordial welcome, and earnestly wish for them a pleasant and successful mission.

A VISIT TO THE MUDDY.

St. George, June 19, 1868.
Editor Deseret News.

Dear Brother,—Having just returned from the Muddy, whither I went on a visiting and preaching tour, in company with Elders Jacob Gates and Richard Horne, I propose giving a description of the country, with its advantages and disadvantages, as I view it.

THE MUDDY.

This stream has its name from the fact of there being a low alkali swamp on the east side of the creek where the California road crosses, which is bad to cross in wet weather; but the creek is clear, and very good water, with the exception of being too warm for pleasant drinking.

The stream has its source in a number of springs that rise in a beautiful valley of some one thousand acres, and flows to the Rio Virgin, a distance of about thirty miles, in a south-east by east course. There are three valleys on the Muddy, the first, or upper one, being almost circular, and perhaps two miles long, by about one and a half miles wide. The upper end of this valley is full of springs, which come together towards the lower end, and make the Muddy. Some of these springs send out beautiful cold water, while others are warm enough for dish-washing.

This upper valley is not well adapted for farming purposes, unless, perhaps, for raising hay, for which it would do very well; but for dairy purposes it is not surpassed by anything I have seen in the mountains. The many little brooks running

through it keep the grass green all the year round. There are no Indian farms in it, except a small patch in the narrows, at the foot of the valley, and forty rods of fence will keep all stock from passing below. Brother Henry Nebeker keeps a herd here, and takes care of the surplus stock of St. Thomas and St. Joseph.

The upper valley is separated from the next one below by a high point of rocks on either side of the creek, making a narrow pass of some thirty or forty rods between the two valleys, but both are spoken of as the Upper Muddy.

The second valley is the one to which some of the missionaries went last Fall, and were counselled to return again to the lower settlements. This valley is some three miles long, by one mile broad, and most of the land is good for farming purposes.

The Indians have raised considerable wheat here, most of which was very good. They were harvesting when we were there, and I must say, to their credit, that I never saw finer grain in my life. They plant in hills, from one to two feet apart, and irrigate often, but do not allow the water to stand and soak the land. I attribute the large heads and full berries to this way of farming. There are five families of our people living in this valley; they are some of those who were washed out at the Beaver Dams last December. They are loth to leave this place, because they think there is no other spot in all the south that is so good; but I hope they will be content to go into some stronger settlement, when

they have gathered their cotton this Fall, unless it shall be deemed wisdom to strengthen them with a few more families. The Indians are friendly now, and perhaps might continue so, if there were no foolish white men; but unfortunately there are too many of that kind.

Some three miles below this valley the creek runs into a deep and narrow cañon, which is passable only to those good at climbing, and is about five miles in length. When the creek puts out of this rugged cañon it breaks over all restraint, and spreads out into a tule swamp some two or three miles wide, and five or six long. From the mouth of the cañon to the junction of the Muddy with the Rio Virgin, a distance of some eighteen miles, is a continuous valley, ranging from one to two miles wide.

SAINT JOSEPH.

At present, the inhabitants of this place are living in a fort built on a high bluff, about midway between the upper and lower ends of the Lower Muddy. The town is laid out on a level, sandy bench, laying west and north from the fort; and it is to be hoped that most of the people will get out on their lots this fall. In consequence of the people having to fort up, but very little has been done in setting out trees and vines. Yet there is no doubt but this place will equal any settlement in the south in the production of the grape.

This settlement is greatly blessed with an abundance of excellent hay land. I suppose that one hundred and fifty tons have been cut and stacked this season; and this is but a small portion of what could be had, if there was sufficient labor to get it. The wheat crop at St. Joseph is generally good. Some pieces being very fine, while some of the later sowing is very light. Wheat in this country must be sown in the Fall to do anything.

There is a mill at this place owned by Bishop Leathead of St. Thomas, which does very good work, and is capable of supplying the present demand of the country. A large amount of cotton has been planted here and at St. Thomas, but it is somewhat backward, owing to the late rains and cold weather that prevailed during April

and May; but it is now growing finely, and the farmers are confident of having a good crop.

SAINT THOMAS.

This place is situated on the south or west bank of the Muddy, near its junction with the Rio Virgin. It has a good situation, both for farming and for fruit raising, though the facilities for either are not so abundant as at St. Joseph. However, this place is ahead now in the matter of gardens and other improvements, the cause being that St. Joseph has changed locations two or three times, which has broken up and destroyed the gardens. But both places have good facilities for hard working men to improve upon, and through toil and perseverance, to make pleasant homes.

THE SALT MOUNTAINS.

We visited one of these curiosities, (there are three of them between St. Thomas and the Colorado,) and found it well worth notice. The salt crops out along the foot of a high bluff of brown clay. The vein we visited is about 80 feet high from the base of the hill; how deep it runs below the surface is not known, so that it is impossible to tell how thick the vein may be. It is exposed for about one hundred and fifty yards, along the bluff, and extends to the Pacific Ocean, for aught I know.

The salt is obtained by blasting, as it is too hard to dig out with picks. An ordinary blast will sometimes throw down several tons. A considerable quantity of this salt is taken to Pahrnagat, to be used in the mines and a little has been taken down the Colorado in barges to Fort Mohave and other places.

THE MUDDY INDIANS.

In the early history of our Utah settlements these Indians were considered about the worst specimens of the race. They lived almost in a state of nudity, and were among the worst thieves on the continent. But through the kind though determined course pursued towards them, by our brethren who have been among them, they are greatly changed for the better, and I believe I may safely say, that they are the best workers of all the tribes. They are nevertheless Indians, and much wisdom is required to get along with

them pleasantly. Brother Andrew Gibbons is worthy of honorable mention, because of the good influence that he maintains over these rude men.

I will relate what I saw of one of their performances. Perhaps I should call it a divorce case!

One of their squaws had attracted the attention of a young brave who wanted her, but her husband would not give her up! In order to decide the case, all the friends of the two braves gathered in and fought for the woman. The fight is thus conducted.

All hands strip for the fight, and lay away all their weapons so as not to be hurt very badly. Then the brave, (or some friend who offers to be his champion,) goes to the other's camp, and takes the squaw by the hand and leads her to his own wick-i-up. The friends of the robbed man follow up till they come to a good, smooth place, when one of them rushes in before the retreating pair, and a fight instantly commences. The friends on both sides "go in" and a general fisticuff takes place, but fortunately they do not strike very hard. When they get out of wind they rest, and after they take breath, some one on the husband's side takes the squaw and starts back with her, when all hands pitch in again. And so they have it, until one side whips, when the victor takes the prize to his willow shade in triumph. The strangest thing of all is, that the woman has no voice in the fight, and her wishes are not considered. However, I believe that when a squaw takes a notion to be divorced and get another man, the mode of procedure is the same. When our brethren first came here these fights were much more frequent, and far more brutal than they are now. Then they would fight until they were tired of knocking noses and pulling hair, and would get hold of the squaw by the arms and pull for possession. Sometimes two to a dozen men at each arm, and would almost kill the poor woman. Our brethren try to soften down these barbarities as much as possible, by their word and influence; but sometimes their kind offices are misunderstood. One instance is worth relating. One man, who is by the way, a pretty hard man

to handle, got his sympathies excited by seeing some twenty Indians pulling at a little squaw, and he went up to try and make them desist, when they thought that he wanted a hand in the fight, and they all turned on him, but he soon whipped the whole of them. They gave him peaceable possession, and all hands cheered for the *wyno Mormon*. He turned the prize over to the brave, who, he thought had the best claim; still the young lady claims to be his squaw, and says she is just living out on permission.

I trust the day will come when these rude sons of the desert will learn better things, and be, at least, friends to each other.

THE ADVANTAGES.

This Muddy country has some advantages over any of the settlements on the Rio Virgen or Santa Clara. The greatest is this. The waters of the Muddy are easily controlled, and there is not so much danger of floods. In fact the only floods that ever come, are those that are made by showers on the hills, and come down some side ravine. But these do no damage, only where they empty into the valley, as their currents soon spread out and lose their force. The soil is very good, and produces almost everything planted in it in great abundance, when it is free from mineral. Another great advantage is the climate. While the summers are but little if any hotter here than at St. George, the Winters are much milder. In fact the Winter is the pleasantest season, not too cold for working, not too hot to sleep. And I believe, that lemons, oranges, and the olive can be raised on the Muddy.

THE DISADVANTAGES.

Many of our readers, doubtless, marvel at so many of the "boys" getting home-sick and either begging off, or dodging their missions, if the Muddy has so much to recommend it. The fact is, they get the horrors before they get there. The roads are bad enough between St. George and the settlements north of the Rim, but they are good when compared with the one south to the Muddy and Call's Landing. We used to think the Big Mountain, east of Salt Lake City, was a tough place, but if that was a heap of loose sand with now and then a loose rock thrown

in, and that having as many sharp points as there are quills in a porcupine, it might do to represent some of the hills between here and the Muddy. One thousand pounds is a big load for a good span of mules, and then it is necessary to double in several places; and heretofore the Virgen River has had to be crossed a number of times, which is always bad and dangerous. Several lives have already been lost by wagons upsetting in the stream, and much property; but thanks to the energy of Bro. Snow, and a little help from the Legislature, a road has been opened that avoids crossing the river at all. And, though the new road does not shorten the distance to St. Thomas and St. Joseph, it will save some fifteen miles, to the California travel, and to the upper Muddy, should that ever be settled. A good well of water has been dug, at the Beaver Dam Wash, which secures water on the route. These bad roads make the "boys" discouraged, and the complaint grows on them. Another great drawback is the lack of timber, and one that has retarded these settlements in their development more than anything else. All the lumber that has been used on the Muddy has been hauled from Pine Valley, a distance of one hundred and thirty miles, and at a cost of at least twenty-five cents per foot. But this difficulty will be measurably overcome by and by. There is good pine timber about sixty miles from St. Joseph, and a very fair road to haul it towards home. Somebody will take a steam mill there some time,

and do well with it.

The only great difficulty remaining, is the mineral that rises in the soil. A piece of land will be good one year, and the next be full of mineral and perhaps half the crop lost. But this will be overcome with experience in irrigating, draining, etc.

The timber and the mineral may be partially overcome, but the bad roads never, at least not till the mountains are brought down and the valleys exalted, and the sand-hills and sand-beds covered with brush.

We spent two Sabbaths with the people and had excellent meetings. We held four evening meetings, which were well attended.

We also visited the brethren at their houses, and went with them into their fields, everywhere meeting with that kindly greeting and sweet fellowship, which none but the Saints know how to give or how to enjoy. A good spirit seemed to prevail in every heart, and the brethren were confident as to the result of their labours. One man said to us, "we don't want you to talk sympathy to us, for we are better situated than we were in the north." This man owns a good farm in Utah county, with a fine house and barn, but said he could live easier on the Muddy than at his own place.

This is the kind of man that does something on a mission; the man who makes himself like the work he is called to do.

Your Brother in the Gospel,
Jos. W. Young.

HEAT AND DROUGHT.

Throughout the whole of Wednesday the heat was extremely oppressive in Liverpool, particularly in those parts of the town least exposed to the influence of the north-west wind which prevailed throughout the day. Yet the highest point reached by the thermometer was 74 degrees in the shade, being four degrees lower than on the previous day. Yesterday, a cool breeze from the north-east prevailed,

and last evening the sky was cloudless, without any indication of change.

The thermometer at Neston on Tuesday registered 82 degrees in the shade and 122 degrees in the sun, being several degrees higher than has been previously recorded during the present extraordinary season.

At eight o'clock on Wednesday morning the temperature in the shade, as registered by the meteorological de-

partment of the Board of Trade, was 75 degrees. This is the highest point which has been reached at so early an hour since the observations of the department began. The heat continued during the day with almost overwhelming oppressiveness. At noon a thermometer laid on the earth registered no less than 120 degrees, while in the shade under a tree it was 97 degrees. In the Divorce Court, in consequence of the excessive heat, Mr. Justice Wilde invited the bar to dispense with their wigs. Later on, the barometer fell considerably, and at 2.30 it was 29.98.

In London on Thursday there was a considerable change in the temperature compared with the previous day, the wind having veered round from S.S.W. to N., with a strong, refreshing, cooling breeze, and a cloudy sky. The barometer fell some tenths on Wednesday evening, but on Thursday morning it recovered. The thermometer stood at 72. There has been rain in Scotland and Ireland.

The extreme heat caused by the furnaces at work in the shell foundry department of the Royal Arsenal, Woolwich, during the present hot weather, has induced the authorities to try the experiment of working by night instead of by day. The thermometer in the building has risen to 110 degrees, although a free current of air has been established.

The maximum temperature at Wimbledon Camp, as officially reported on Tuesday, was 126 degrees in the sun and 101 degrees in the shade. The

report for the week ending Saturday last from the Royal Observatory, Greenwich, states that the maximum temperature of the air observed on Thursday, the 16th July, namely, 92 degrees, has not been exceeded since the 18th July, 1859, when the maximum was 93 degrees. The mean temperature last Thursday was 75 degrees 9 seconds, which is the highest on record since June 16, 1858, when 76 degrees 9 seconds was obtained. The average temperature of last week was 8 degrees 5 seconds above the average of any corresponding week during the last 50 years.

A reaper, while employed on a farm near Bradford, was suddenly smitten with sunstroke on Wednesday, and died in the field.

In Staffordshire, the great heat of the weather has almost put a stop to some of the operations at the iron furnaces, and on Wednesday a puddler at Wolverhampton became exhausted while at work and quickly died.

Moors are on fire in England, Wales, and Scotland. Sheep walks and grouse covers have been destroyed. Cattle are dying in many places through want of water.

A correspondent of the *Times*, who has resided above 20 years in India, ridicules the idea of tropical heat having been experienced in England this summer. In India the heat at night is frequently 110 degrees in a comparatively cool house, and the thermometer in the sun sometimes marks 155 degrees. —*Liverpool Mercury*, July 25.

A HOT TOPIC.—This weather would be all very well in Calcutta, but here it begins to look rather serious. It has been gradually getting hotter every day, and yet we have not come to the hottest part of the season. According to present appearances we may look out for an August calculated to give Englishmen an idea of the sort of temperature in which their countrymen in the East do their work. Monday night for the first time, in our opinion, there was a genuine Indian touch about the weather—all night the thermometer stood at 78 deg. Fahr., and Tuesday morning at 9 o'clock is marked 100 deg. in the sun. People who have come over from New York or other temperate places for "a little fresh air" have made a mistake, and had better go back again. All the rain seems to be falling into the Atlantic. During the passage of the *Scotia*, which arrived on Saturday, nearly every day was wet. Here is a chance for the weatherwise to come forward with their explanations. In the meanwhile there is something alarming in the sale of half-rotten fruit about the streets. The town keeps tolerably healthy, considering all things, but if the poorer neighbourhoods are to be made receptacles for all the bad fruit and vegetables thrown out of the Covent-garden market, we shall soon have something worse than a hot sun to complain of.—*Pall Mall Gazette*.

DIED:

JONES.—On the 2nd August, 1868, at Liverpool, of diarrhea, Margaret Jane, youngest daughter of John and Elizabeth Jones, aged 15 days.—“Deseret News” and “Telegraph” please copy.

REES.—On the 7th July, 1868, from an accident in the Nantyglo coal works, Elder Isaac Rees, late President of the Brynmawr Branch of the Monmouthshire Conference, aged 43 years. He survived about 3 hours, during which he bore a faithful testimony to the truth of the Gospel, and urged his wife and five children to remain true to its principles, that they might, in the due time of the Lord, be gathered home to Zion.—“Deseret News” please copy.

PEART.—On the 26th of June, in the 14th Ward in Salt Lake City, Phebe, the wife of Jacob Peart. She was baptized in the fall of 1837; crossed the ocean in the spring of 1841 with those of the Twelve Apostles who returned from Europe at that time; left Nauvoo in the spring of 1840; and crossed the Plains in 1843, in President Young's company.

BOWERS.—In Salt Lake City, on Saturday, May 23rd, Samuel, son of John and Rosanna Bowers, born in Helby, Staffordshire, England, aged 30 years. Deceased fell down in a fit, with his face in a small pool of water that had collected on the side walk in the 3rd Ward, and was suffocated.

MATTHEWS.—In Providence, Cache county, U.T., May 11th, 1868, Joseph Moroni, son of Hopkins and Margaret Matthews, aged 7 months and 12 days.

ETHERINGTON.—At Ogden City, U.T., on the 11th May, 1863, Elizabeth, wife of John Etherington, in the 69th year of her age. Deceased emigrated from Fasbey, Yorkshire, England, in Feb. 1855.

FURNACE.—In Salt Lake City, at the residence of William Clayton, Esq., 17th Ward, on Thursday, the 2nd May, Mary Ann Furnace, formerly of Sheffield, in the 55th year of her age. She was baptized in Sheffield, August 13, 1855, and emigrated to this Territory in 1863. She was a kind, faithful woman, respected by all who knew her. She endeavored to live the life of a Saint, and passed away in peace with a sure hope of the future.

P O E T R Y.

—o—

“JUST THIS ONCE.”

“Just this once,” the tempter said,

With smiling lip;

Thus enticed, the victim took

The fatal sip;

And years rolled on, his doom was wed,

Death glooms above the drunkard's bed.

“Just this once,” the tempter said,

With luring voice;

Tremblingly the victim threw

The rattling dice;

And years rolled on; the river's wave

Rolls darkly o'er a gambler's grave.

“Just this once,” the tempter said,

“No one shall know;”

The victim, thoughtless, gave his soul

To ceaseless woe;

And years rolled on; oh, fearful scene!

The death bed of the libertine.

“Just this once,” the tempter said,

“My faith I pledge;”

The victim dreamed not that her deed

Was ruin's edge;

The years rolled on; ah, 'tis the same!

A suicidal death of shame.

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"SEEK YE THE LORD, ALL YE MEER OF THE EARTH, WHICH HAVE BROUGHT HIS JUDGMENT"
SEEK RIGHTEOUSNESS, SEEK MEERKNES: IT MAY BE YE SHALL BE HID IN THE DAY OF THE
LORD'S ANGER."—Zephaniah ii, 3.

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Price One Penny.

CELEBRATION OF THE FOURTH OF JULY.

(Deseret Evening News.)

Impatient youth could not wait for the advent of the memorable 4th to commence its celebration, for hours before the 3d had glided into the ocean of the past, the usual sounds that are heard on mornings of the 4th were stirring the drowsy atmosphere of early night. The detonating of fire crackers, squibs and miniature "torpedoes," mingled with the louder reports of fire arms, and both were kept up probably all night. At sunrise the celebration proper began, according to programme, with a salute of one gun for each Territory, by the artillery, which was immediately followed by a display of "bunting," as the city threw its starry standards to the morning breeze. At 5 a.m. Captain Croxall's and Captain Parkman's brass bands, and Captain Beasley's martial band, treated the citizens to beautiful music, executed in a very excellent style, extending their favors to the principal parts of the city.

Later on and the whole city seemed moving around. The streets were

lined with happy pleasure seekers; and pretty juveniles, tastefully attired, were speeding to their various school-houses, to take their places in the ranks as members of Sunday, District, or Select Schools, when boom! bang! went the artillery, as thirteen guns were fired, announcing that nine o'clock, the hour appointed for the assembling of the schools, had come. All were agog to see the procession of the schools, and a most interesting sight it was, as it filed along towards the Temple block, with banners and bannerets, flags and flaglets, plain, fancy, artistically painted and decorated, and bearing mottoes expressive of the faith, hopes, feelings and sentiments of the people of the various wards represented.

As they filed into the New Tabernacle and took their seats, the moving picture was intensely interesting. The thousands of beaming faces, ever changing, and sparkling with joy, life and buoyancy; the multitude of little national flags, fanning loyalty to and

reverence for the dear old "Stars and Stripes," the mixture of adult and childish animation, as teachers and scholars manifested their interest in the celebration in which they were active participants; and the banners and mottoes borne in and placed in conspicuous positions around the building, carried the mind away from the past and the present to the future in which these same little ones, mighty in their honesty, virtue, patriotism and union, may bear aloft the "Stars and Stripes," shape the destinies of millions, and carry liberty to groaning nations afar. We tried to make a copy of the mottoes, but the task was interminable. Such as these met the eye at every turn: "Love at Home;" "Our God and our Country, we worship the first and defend the last;" "The Lord shall judge the people with equity—Equal Rights;" "The flowers of Utah—Virtue and Innocence," borne by young ladies; "The Maidens of Utah, modesty and virtue are their adornments."

When the south gate leading into the Temple block was opened to the public, after the schools were seated, the building was soon crowded to excess. There could not be less than ten thousand persons present, all animated and buoyant.

The stands were occupied by Presidents Young and Wells, Elder Orson Pratt, Chaplain of the day, (Elder John Taylor who had been named as chaplain being north); Colonel F. H. Head, Orator; Governor Durkee, General Chetlain, Hon. Geo. A. Smith, and Hon. Geo. Q. Cannon. Speakers on the occasion; Col. D. McKenzie, Reader of the Declaration; J. M. Hardie, Esq., Singer; The Committee of Arrangements, Gen. R. T. Burton, Isaac Groo, Esq., Col. S. W. Richards, Warren Hussey, Esq., Gen. A. L. Chetlain, Col. H. S. Beattie, and H. W. Naisbitt, Esq.; J. T. D. McAllister, Marshal; Hon. Wilford Woodruff, President Joseph Young, Sen., and President Daniel Spencer.

The front of the stand and the shafts supporting the canopy over it were draped with the national flag; while the flowers and evergreens which decorated some of the school banners added variety and beauty to the scene.

The general stand gave seats to a large number of influential gentlemen, Captain Croxall's brass band having a position on the left and Captain Parkman's brass band with Captain Beesley's martial band, on the right of the principal stand.

Captain Croxall's band executed some music for the opening, and Marshal McAllister called the vast assemblage to order, when the exercises on the programme were commenced with "Hail Columbia," by Captain Croxall's band. The Chaplain prayed, and the Choir, under the leadership of R. Sands, Esq., sang the following song, written for the occasion by H. W. Naisbitt, Esq.:

On stern Columbia's shores was lit
The flame of freedom's fires,
(Tis near a century ago,
By our brave-hearted sires.
They left their native land to found
An empire, and a world,
Wherein no tyrant's voice might sound
Or find a flag unfurled.

CHORUS:

'Tis here we have cherished their old constitution,
The charter of freedom, the flag of the free;
May all its opponents be swept in confusion
Into the Pacific or Atlantic sea.

And when the tug of war was theirs,
When kingcraft bid them bow,
Went up a shout from earth to heaven,
One single word—'twas "No!"
We own no peers, we feel within
The spark which came from God,
To your misrule we give not in,
We fight till 'neath the sod."

CHORUS:

'Twas thus they triumphed, thus they won;
Hail! patriots, men revered,
Who to the altar brought their lives
And all that life endeared.
Such deeds, such god-like deeds, then shook
The kings and thrones of men,
They since that age (to history look)
Have not stood firm again.

CHORUS:

Immortal braves, would that your faith
Might sweep the nation now,
Your sacred fires again be lit
On plain and mountain brow.
Then party strife and factious hate
Would flee our country's face,
And she should have no peer on earth,
For none could be so great.

CHORUS :

Would that from Utah's peaceful vales,
Whose mountain bulwarks swell,
A force might move from patriot souls,
To drive all wrong to hell ;
That Washington, who led the way
To right, though war and blood,
Might herald yet a greater day
In Utah understood.

CHORUS :

For here we have cherished our great constitution,
The charter of freedom, the flag of the free ;
May all its opponents be swept in confusion
Into the Pacific or Atlantic sea.

Col. D. McKenzie then read the Declaration of Independence, in an effective manner, with sonorous and distinct elocution, followed by music by Captain Parkman's band. The Marshal announced His Excellency, Governor Durkee, for a speech, who spoke as follows :

GOVERNOR DURKEE.

Ladies and gentleman, I have seen it announced through the press that I would deliver an address here to-day. Let me disabuse your minds on this subject. A committee called upon me and requested me to make some remarks. I did not promise to do so, but I promised to be here, and I view it as a privilege to briefly utter a few of my sentiments. We have orators here prepared to enlighten you on the condition of the country, on the history of its past, and on other topics of interest suitable to the occasion. What I may desire to say is with regard to our Glorious Fourth of July, the anniversary of our nation's birth. You have just heard read the Declaration of Independence. It was a liberal war which followed it, a progressive element in the British people rising against the aristocratic idea. They threw off this tyranny and declared their independence. This was a great era in American history, in advancing civilization and in the cause of Christianity, for it delivered the masses and gave freedom of speech and of the press : and to the people the right to govern themselves, where they were capable of exercising such a right.

I do not wish to eulogize this government over all others. I believe it is the best, where the people are enlight-

ened and prepared to sustain it. There may be other governments more despotic, better suited to the people where they prevail. Here the people are sovereigns. This is an idea that it would be well for all of us to fully comprehend : and we should understand the duties and responsibilities of sovereigns. To meet together once a year and have a celebration, and let that be all there would be of our citizenship, would amount to no more than to have a little religion which we kept in a band-box through the week and brought out on Sunday to air. (Applause.) We must study to understand our duties and responsibilities as sovereigns and as citizens, and as parts of the great machinery of government. We must have practical democracy in our lives. (Applause.) We must understand the objects and principles of government ; and the object of government as we understand it is to protect the rights of the people. King George would not do this. He practically said : " You must go to my mill, go to my church, and pay my tax." We believe in going to what church we please, and in going to what mill we please. This is what is set forth in the Declaration of Independence.

The only necessity there is for government is because some would infringe upon the rights of others. If every man would do right there would be no need for civil government ; God's government would govern us all. What is the principle of civil government ? To restrain those people who will not govern themselves. Not to treat them cruelly, but to restrain them. The principles of government are to some people mysteries, when it is their very simplicity which troubles them. The way to make good government is to be kind, industrious, good citizens, and to respect the rights of others as we wish our own respected. We might have a republican government all over the world, and it would not be the form, it would be the administration of just principles that would make it a good government. In the immortal words just read, " We hold these truths self-evident, that all men are created equal ; that they are endowed by their Creator with certain

unalienable rights ; that among these are life, liberty and the pursuit of happiness ; that to secure these rights governments are instituted among men, deriving their just powers from the consent of the governed," and "that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or abolish it."

There is a great mission for the people of the United States ; there is a great and glorious mission assigned to us as American people. If we will discharge our duty to others faithfully, all the duties of our lives as good citizens, and honor the principles that have been committed to us, we may become the liberators of nations. It is a duty assigned us, and we should discharge it. We need not compare ourselves with the people of other countries. Great blessings have been bestowed upon us, great privileges conferred upon us ; and if we will be true to those principles we will exert an influence beneficial to ourselves, to the truth and to our country. I hope we will dedicate ourselves anew on this interesting occasion to the great

principles of civil and religious liberty. Some say that political duties have nothing to do with religion ; but we must faithfully perform every duty, religious, social and political, day by day, to act the part of good citizens ; and we must be conscientious in the discharge of our duties, and consistent in our political conduct as well as in our religious.

Let us resolve to-day, in the sight of God our everlasting Father, to be more united in the cause of duty, of benevolence, of charity, of industry, and the maintenance of the principles of civil and religious liberty ; and no matter who the man may be, whether Methodist, Baptist, Mormon, or anything else, who lives according to these principles, he is a true man ; those who live them are true Saints and doers of the Almighty's will, and they have revelation, joy and peace.

I have spoken longer than I intended. I thank you for your attention. (Applause.)

This was followed by the "Star Spangled Banner," sung by Marshal McAllister, Captain Croxall's band in chorus.

[TO BE CONTINUED.]

MORALS OF THE PERIOD.

—O—

TO THE EDITORS OF THE LIVERPOOL MERCURY.

Gentlemen,—“Morals of the period” (or immorals as the case may be) have reached a climax.

Dundrearys prevail on the one hand, Madame Rachels toilet is triumphant on the other ; and all of this confined in such a circle of lax morals and debauched principles that, with sorrow be it recorded, old England's purity is spoken of as a thing that is past. Is it possible that the painted, chignon-touped, frivolous creatures we see around us will realise the matrons of old ? or the lispng, blasé, effeminate men of the day bring distinction and honor to themselves or their country ? No. Some wonderful change must take place before a pure, perfect, intellectual tone is again restored to our hearts and homes. It is of course useless for

the few to rail. The world seems unstrung, and, much as we may cry “cursed spite,” we were “not born to set it right.” Therefore this is not written in the hope of making one convert ; on the contrary, “it is vain to swim against the tide,” and until the tide turns the mass will go with it. As it is, all that we would venture to urge in this perilous voyage of the immorality of fashion is consistency in those who are calculated to criticise, and charity for those who through force of circumstances must follow their leaders, though the path be strewn with briars.

I have heard Matilda Jones severely condemned for a slang phrase, while an oath falling with far more coarseness from a feminine lip possessed of a title was pronounced “awfully clever,” and a girl was “deuced dull” who had

"not acquired this sort of thing." With society in this condition, what can be expected of places of amusement—which are, after all, only hotels for the public, serving the bill of fare their patrons demand? And if they insist upon having a surfeit of frogs and sweetmeats in place of good roast beef, the landlord must comply with his customers requirements. Frog ponds must be cultivated, and oxen sent to graze. So with plays. Much better criticism has been expended on the "Grand Duchess" and "Richelieu at 16." Now, at the same time that we refuse to acknowledge them as artistic productions in themselves, we must not be blind to the fact that no small amount of talent has been expended in their cause—certainly sufficient to grace a work of art with brilliant coloring; and doubtless the work of art like the roast beef, is going to waste in the meantime. But the public pays its money and takes its choice, while the individual can but regretfully make a general survey at all points and judge all charitably.

The assurances that their royal highnesses the Duchess Gerolstein and Duc de Richelieu in particular need no defence at our hands is proven in the fact that France, Germany, America, and England have for some years extended not only patronage in general, but nobility, even royalty in particular, upon these performances. What more is needed to ensure success? What maniac will refuse to cast his net in such a bed of fortune? Nay, more, what reasonable and consistent Englishman will speak one word of condemnation upon "Grand Duchess" or "Richelieu at 16," while he countenances the startling dresses, dances, and glaring improprieties of our own country's burlesque? Upon the ear of youth and innocence the double *entendre* of the French drama will fall without injury. But all eyes must see burlesque as it is, and it is a question if the old adage in this instance will hold good. "To the pure all things are pure?" for the remark of a child the other night proved the reverse, as she turned to her mother in the box of a theatre, bill in hand, and in a whisper asked "Mamma, why do they say here 'miss' when it's master? If they were girls they'd put

on petticoats, and not jump up and down so." The child's instinct was right. If her mother had been a pure woman at heart, her dress might have been two inches higher on the bust—without detriment to the round shoulders—and the stage might have presented an intellectual lesson instead of pandering to a vitiated taste. But had the representation been that of a good play on this occasion, the lady herself would have considered it "slow," and doubtless have gone elsewhere, while many others, of course, would follow her fashionable example, as they did in coming. While a belle of society is to be found in one box, it is a rarity not to find a few rivals close by.

And is the girl to blame, then, who went on without her, "petticoats," or the manager who plays the burlesque? Neither one nor the other. A tradesman keeps his shelves supplied with saleable articles—the man would be thought a presuming fool who kept open shop on the goods he specially believed in only. Would a baker make substantial quatern loaves day after day to be left rotting on his hands, while half the quantity of flour put into French twist obtains a ready sale and large profit? Would a cabman make his stand on an aristocratic or poverty stricken corner—where everybody had a carriage of their own, or none had the shilling to pay for one? and that, too, where there were a regular market and constant employment? The manager of a theatre must earn his living, and since the public demand of him undress drama, double *entendre*, sensation leaps, and breakdowns, he will cater for their amusement to the best of his ability; and all in his establishment will follow his example or starve. The confession may be humiliating but nevertheless true,—decent actors, decent plays, and decent patrons are alike at a discount. Light heels, immoral subjects, and shallow brains are the order of the day. But does it ever occur to the worldly looker-on at such a scene that there is many a young heart, under the glitter of tinsel, breaking with disappointment at the struggle it has made, the vain battle it has fought, to do better things in a higher sphere, where intellect, refinement,

and genius claim their own? But, little by little, hope has been crushed, ambition trampled on, and life grown grey in its teens, until at last the sinking invalid parent, or the small voices that ask for bread and butter, have thrust the unwilling girl upon burlesque, or any other earthly occupation that offers that amulet of life—money. It is a hard treasure for a woman to win. This is a serious subject, and one we can all bring home to ourselves with profit. If we have never caught this view of the case before, let us do so now. “The world is very evil.

The time is waxing late.” Let us be charitable before, and consistent even when we do condemn. Blame, where blame is due,—the public, not the individual for what he is compelled to do at their command. It is sad for some lookers-on, but far sadder for those concerned, and will be more sorrowful yet unless some sharp blow is dealt by those holding the reins of power. With them it rests to work a speedy reform in the “Morals of the period,”—yours, &c.

FAIR PLAY.

MINUTES OF A GENERAL CONFERENCE

OF THE SWISS AND GERMAN MISSION, HELD AT THE LATTER-DAY SAINTS' HALL, REISBACH, NEAR ZÜRICH, SUNDAY, AUGUST 2, 1868.

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Conference was opened at 10 a.m.

On the Stand were the following Elders—Apostle Franklin D. Richards, President of the European Mission; Karl G. Maeser, President of the Swiss and German Mission; Octave Ursenbach, Heber Young, and Willard B. Richards, Travelling Elders; Robert Roth and Christian Willi, Branch Presidents; Jacob Naegeli, from Landschlacht; Joh. U. Alder, from Herisau; George Looser, from Wallenstadt; Joh. Beutler, from Bern, and Benjamin Bruppacher, from Zürich. In addition to the Saints from Zürich, brethren and sisters from distant parts of the Mission had collected together.

Choir sang the hymn, “Von Neuem strahlt mit grosser Pracht.” Prayer by Elder Karl G. Maeser, followed by the singing of the hymn, “Was zweifelst du?”

The Branch Presidents in attendance being called upon to report their various fields of labor, Elder Jacob Naegeli expressed in very feeling words, by which a great portion of the congregation was moved to tears, his gratitude and joy in beholding so large a congregation of Saints, and such a powerful and glorious representation of Priesthood from Zion; even to have the happiness to see the face of their beloved President, Frank-

lin D. Richards, and they all meeting together here now in public, and none to molest them any more, nor to make them afraid. He felt in his inmost soul that a season of life, hope, joy, and progress had commenced in the Mission of his beloved Switzerland. He felt, although already 71 years old, like a youth in the determination to put his shoulder to the wheel and help to roll on this kingdom, as much as it was in his power, with the help of God, and to sustain brother Maeser, and the rest of the brethren with him, in their high callings. Reported the Saints in his Branch in good condition, anxiously waiting for the brethren to commence their labors among them, and to stir them up for those new duties which must necessarily precede the glorious blessings now to be expected, that their number may be multiplied, their hopes freshened up anew, their faith strengthened, their minds enlightened, and they become like one man in the bonds of the love of Christ and his kingdom.

Elder Joh. U. Alder said, though being quite unwell, he had, nevertheless, considered it his duty to attend this Conference, and the Lord had given him strength to reach Zürich in safety; and now he felt already richly repaid for his efforts in realizing the power of the holy Priesthood, as mani-

feasted in their midst this morning, for all hearts felt elevated, and it was as if the spirit of revelation had fallen upon all of them, and showed them a joyful and happy time of the growth of the Gospel seed from henceforth. The Saints of his Branch up in the Canton of Appenzell, were surrounded by a people whose hearts were hardened against the latter-day work through false reports, lying priests, and newspapers, and also unwise letters from some people in Utah, fragments of which had been published in the papers; but he hoped a change of feeling in the heart of many an honest soul might be brought about yet in those parts. The members of his Branch felt united, but some lacked life and strength, and he wished they all were here to-day to get invigorated and lighted up again as he was himself.

Elder George Looser showed the difference in the condition of the Saints that were permitted, by the grace of God, to enjoy the privileges of their regular Sunday meetings, the teachings and labors of the Priesthood, or of such a glorious event as this Conference, with that of those scattered Saints up in the mountains of Glarus, who had had no such opportunities offered to them for a long time. Showed how much we had to struggle and to fight every day to keep the testimony of the everlasting truth burning within us, notwithstanding the constant care of the servants of God placed over us, and that therefore we should extend our compassion to, and exert our faith in behalf of those Saints who, not so favorably situated, could not by all their faithfulness, apparently, keep up with our own little progress.

Elder Johannes Beutler reported Bern Branch in a prosperous condition. Several persons had been baptized there recently, the work in general was progressing finely, the Saints having already two separate places of worship during the week, and meeting in a Branch capacity on a Sunday, when their meetings were attended by many strangers. Many brethren were grieving to-day that they could not be here, but they comforted themselves with the assurance, that henceforth

they would not be left alone so much as formerly, but that the brethren from Zion would labor with and among them, to bless and instruct them more fully in the ways of the Lord.

Elder Benjamin Bruppacher expressed his sense of weakness and incompetency in regard to the responsibilities resting upon him as presiding Elder of Zürich Branch, but he trusted in the Lord to sustain him by his holy Spirit. He felt unspeakable joy to see so many Saints, and some from so great distances, congregated together in the hall where he had accustomed to labor as an Elder in Israel for some time now; and when he reflected and looked back upon what Zürich Branch had been just one year ago, and what it was now, he could not help but realize the workings of the almighty hand of God, who had showered down his blessings upon them, and with His help and the guidance of his holy Spirit, together with the kind labors and forbearance of the servants of God placed over them, they would endeavor to continually improve. Some who had been out of the Church for years were coming back, and several of them had been baptized recently.

Elder Lorenz Naef reported the Winterthur Branch in good condition, and expressed his great satisfaction at seeing most of the members present at the Conference.

Letters were received from Presidents of other Branches, representing their various fields of labor in good condition, and expressing wishes concerning what they deemed necessary or beneficial for the good of their Branches. A few remarks by Elder Karl G. Maeser, in regard to what had been said, having closed this part of the morning service, the choir sang the hymn, "O ihe Berges, hoehn!" and the meeting was dismissed by Elder Christian Willi. Adjourned until 2 o'clock.

Afternoon meeting.

The choir sang, "Die Feit ist nock kurz und es nahet die Stunde." Prayer by Elder Naegeli. Choir sang, "Dein Valk ach segne Herr." Two young men recently baptized were confirmed into the Church, after which the sacrament was administered, while

the congregation united in the song of "Erhebe dich mein Geist."

The Authorities of the Church were then presented and unanimously sustained, with the following new appointments in the German-Swiss Mission—to wit.: Elder Heber Young as President of the Conference of Eastern Switzerland, comprising the Branches of Landschlacht, Herisau, Wattwyl, Wallenstadt, and Fürstenau, with Elder Robert Roth to labor under his direction. The Zürich Conference, comprising the Branches of Zürich, Winterther, Remismühle, Pfaffnau, and Basel, having no President as yet, was left for the time being under the immediate supervision of the President of the Swiss Mission. Elder Willard B. Richards was appointed President of the Bern Conference, comprising the Branches of Dürrenroth, Langnau, Thun, Bern, and Biel, with Elder Christian Willi to assist him in his labors.

Elder Octave Ursenbach, President of the Franco-Swiss Conference, which comprises the Branches of Geneve, Val de Travers, and St. Imier, reported his field of labor as in a prosperous condition, the Saints feeling well. Several have been of late attached to the Church, and he expected that by some perseverance a great work may be done there yet.

After the Conference business thus far had been transacted, President Franklin D. Richards arose to address the Saints in English, which was translated by Elder Karl G. Maeser. He said he always felt a great interest in the nations that speak the German language, and would like very much to have acquired it himself, that he might speak to them to-day in their own native tongue, but time and circumstances had never permitted it. Related the prophecies of the Prophet Joseph concerning the future of the German nations; that thousands and tens of thousands of the promised seed of Israel were among the German nations, and that the time was near at hand in which the blessings of the kingdom of God should be offered to them; alluded to the work of the great reformers of Switzerland and Germany, and compared it with the magnitude of the work of the servants

of God in these last days; rehearsed some of his recollections on his first visit to Germany, 13 years ago, when he baptized brother Maeser, and organized a Branch of the Church in Dresden; expressed his hope for the progress of the work of God in these lands, and felt to bless the people, and to prophecy good over them, if they would abide by the counsels of the Spirit of God and his servants.

The choir sang the hymn, "Preisest den Maun der verkehrt mit Jehovah." Dismissed by Elder George Looser.

Evening meeting, 7 p.m.

Choir sang, "Ertoene Lied mit maecht 'gorn Feuerklänge." Prayer by Elder Bruppacher. Singing of the hymn, "Der Geist aus den Hoehen gleich Feuer und Flammen."

Elders Octave Ursenbach, Heber Young, and Willard B. Richards, each made a few remarks, translated by Elder Maeser, after which the latter occupied the remainder of the evening in bearing testimony to the everlasting truth of the latter-day work to all present, among whom there were a great number of strangers. The Conference was then adjourned until the first Sunday in April next, and President Franklin D. Richards dismissed the people with his blessing.

The next morning the Presidents of Branches assembled at the office of this Mission, now at Zürich, in a counsel meeting with the missionaries and Travelling Elders, in which President Richards gave very valuable instructions for the benefit of the work in Switzerland; after which the Saints from other places returned mostly to their homes, rejoicing over the great blessings they had received.

The totals of the Statistical Report, as it was read at the Conference, are as follows:—The four Conferences now comprise 17 Branches, with 15 Elders, 4 Priests, 9 Teachers, 4 Deacons, and 532 members.

This report has been made so explicit intentionally, in order to give to the many Saints from Switzerland now residing in Utah, an idea of the condition of the Saints in the old fatherland.

KARL G. MAESER.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, AUGUST 15, 1868.

INDIVIDUAL EMIGRATION DEPOSITS.

"TAKE care of the pennies and the pounds will take care of themselves ;" so says the old adage, and there is a good deal of truth in the saying. "It's only a penny" often deludes people into great waste, and they spend shillings and pounds upon trifles which are useless, and sometimes worse than useless, by repeated outlays of "only a penny." If a pound's worth or even a shilling's worth of these penny trifles were offered at once, people would look at the pound or the shilling a great many times before throwing it away on such a purchase, but a penny is so small an outlay that it seems too insignificant to talk about wasting it. Penny outlays, however, soon run away with pounds, and, on the other hand, pennies saved soon multiply into pounds. "A penny saved is a penny gained" is another old adage which is worthy of consideration.

It was in view of the benefits to be derived by the Saints from economy in small things that what was originally called "The Penny Fund" was introduced. An opportunity was afforded them of putting their odd pennies into the hands of their teachers towards their own emigration. The movement was very successful, and the Saints, seeing the propriety of saving all the means they possibly could towards such a desirable object, not only put in their pennies but their sixpences and shillings, and those who had pounds, considering that there was greater safety for their means in the hands of the Church than in Saving's Banks or speculating associations, deposited their savings in the fund. These larger deposits made it something more than a penny fund, hence the change in its name. The great good which has resulted from the opening of this deposit account has been seen in every season's emigration. Thousands who are now in the Valleys of the mountains, or on their way thither, would still be in these countries, toiling for the Gentiles, and wearing the yoke of servitude, if they had not saved their pennies and put them into the emigration fund. Many families who have sought for assistance during the past season have been compelled to stay behind, because they had nothing in the fund towards their own emigration. We wish, therefore, to impress upon the minds of the Saints the importance of putting by something, regularly, from their weekly earnings, towards their temporal redemption. It may appear impossible to some that they will ever be able to save sufficient to emigrate even one member of the family. But the Saints should work in faith. "God helps those who help themselves." His blessings will attend their exertions if, however feeble they may be, they use the best efforts they can make. And there is far more probability that assistance will be rendered by the Church to

those who have done all they could for themselves, than that aid will be given to the improvident, who have made no attempt towards self deliverance.

Every Saint who has employment can put by something towards emigration if he only has the will. There are many who spend in these penny trifles from sixpence to a shilling a week. If those wasted pence were deposited in the fund, there would soon appear to the depositor's account a nice little sum which he would feel proud of, and be encouraged to increase. It is the custom in this country for the women to take charge of and expend the earnings of the men. The Sisters are therefore particularly interested in this subject. We wish them to study their position and circumstances earnestly, and by strict economy, aided by the light of the Good Spirit, strive to discover how they can consistently save some portion of the weekly income, regularly, towards that deliverance, which, if they are true Saints, they so much desire. They should teach their children, also, the folly of spending their halfpence as other children do, in foolish and sometimes injurious things, and the benefits of saving their little pocket money in order to get to Zion. We give this advice purely for the good of our Brethren and Sisters, who are scattered in these lands, and, bowed down in poverty, see but little prospect of escape. Let all do something, however little, towards the great deliverance, and the Lord will bless their efforts, and open the way whereby the balance needed will be supplied.

There is another point which we desire to place so that all the Saints may see it. When money is deposited for emigration purposes, it should be considered sacred to those purposes and to them alone. It is exceedingly unwise for depositors to be continually placing a little money in the fund and then withdrawing it. Some people succeed in saving a pound or two, or a shilling or two, and they are so little accustomed to having anything in store, that they are seized with an intense desire to withdraw it and use it up. If some of them do not use a little more wisdom in regard to this matter, they will always be poor, and will stand an excellent chance of remaining a long time in Babylon. Some of the Saints allow their means to remain in the fund till the emigration for the season is over, in hopes that they may be able, with assistance, to get away; but when the chance appears to be gone, they commence immediately to draw out their savings as though it were useless to try any longer. Such persons are very likely to find themselves "left behind" again another season. What the Saints can save should be consecrated to "emigration," and, unless in cases of the most extreme necessity, should be considered unavailable for any other purpose. All should put their savings—pence, shillings, or pounds—into the fund; for our means as well as our faith should be in the Kingdom. The money of the Saints will be safer in the care of the Church than in any of the banks or societies which they might select, and "where the treasure is, there is the heart also."

It is necessary that all amounts placed in the hands of the brethren as Individual Emigration Deposits, should be properly accounted for, and that the depositors be furnished with receipts for their money. Conference Presidents should keep a watchful eye over this matter, and, by periodical audits—comparing the people's pass books with the accounts furnished to them, make sure that everything is done on a business principle, and with the strictest honesty.

Our religion is both temporal and spiritual—it comes to us in our earthly, imperfect, and ignorant condition, and teaches us how to act in every position

of our lives, so as to elevate, purify, and deliver us from every evil. If the servants of God magnify their calling, they will be qualified to counsel and direct the Saints in all things; and if the Saints will hearken to counsel from those who are appointed to teach them, they will learn the will of God every day, and by a faithful practice of the heavenly precepts, will gain deliverance from the bondage of the world, salvation from sin, and, finally, exaltation in the mansions of the just.

"Great things from little causes spring." The oak springs from an acorn. Rocks upon which the stoutest ships are wrecked, come from the ocean bed to its stormy surface, built up by the labor of tiny insects. And though the saving of paltry pence may seem a little thing, it has been, and will be, the beginning of the work of practical redemption to thousands who, being delivered from the fetters of the world, will become saviors on Mount Zion, extend the work of salvation both to the living and the dead, and help to spread the great work of God, till his kingdom shall fill the whole earth. The importance of anything is shown by its results; we therefore call the attention of the Elders and the Saints, as a matter of great importance, to the subject of Individual Emigration Deposits.

ARRIVAL OUT.—The packet ship *Constitution* arrived at New York on the 5th inst., after a passage of 42 days.

C O R R E S P O N D E N C E

ENGLAND.

Nottingham, Aug. 6, 1868.

President Franklin D. Richards.

Dear Brother,—Knowing in some degree the great interest you have in the labors of the Elders in this Mission, I esteem it a pleasure, as well as a duty, to report to you from time to time, that you may know of our success in this part of the Mission.

I can truly say that the Lord has blessed me in all my labors since I came to this land, and if I have done any good, it is owing to his divine assistance. I went forth in weakness, trusting in him alone, and he has blessed me abundantly in so doing. I have found that the nearer I have lived to God, the greater my success in preaching the Gospel, and I am thankful every day of my life that I have been counted worthy to come on this Mission.

Agreeable to your instructions, I have been holding out-door meetings

in nearly all parts of the Conference, and with some success. In one place I have organized a Branch of the Church, consisting of 12 members, although the feeling of the world has been, "Oh, we are all going to the same place, but are taking different roads to get there." But of late there has been a spirit in the people to persecute the Saints, and that makes me sure our labors are telling, or the enemy would let us alone.

The local Priesthood are awake to their calling, and many of them go to with a will to extend the principles of life and salvation to the honest in heart. Brother Lee has done all in his power since he came to this Conference, yet, on account of ill health, he has not been able to travel much.

I hope you will excuse the liberty I have taken in writing, for I feel anxious that you may know my feelings and desires; and I can assure you it will afford the Saints, as well as my-

self, great pleasure to see you and brother Penrose, and any other of the brethren that may come, at our Conference.

Fearing I am trespassing upon your time, I will bring this brief letter to a close. Praying the Lord to bless you and all Israel with the richest of heaven's blessings, I remain your brother in the Gospel covenant,

L. W. SHURTLEFF.

SCOTLAND.

Edinburgh, August 6, 1868.

President Franklin D. Richards.

Dear Brother,—According to promise I write you a few lines in relation to my field of labor, and the feelings, hopes, and desires of the Saints.

I have of late visited most of the Districts comprising this Conference, and held meetings. I am most happy to say that the meetings were well attended by the Saints, and were productive of good. It gives me pleasure to say that my field of labor, in general, is in a flourishing condition. The Saints feel well, and rejoice in the work, and thank God for the prospects of the future. Although dark clouds of trouble seemed to hang over the Saints, and they thought that they had been really disappointed in not being delivered this year, there is hope smiling brightly before them, and deliverance indeed seems to be drawing nigh. The prosperity of the Saints in Zion, and the very flattering prospects for the next season's emigration, acts as an incentive to the Saints here, and gives new life and renewed energy to them; they desire to labor on, hope on, and trust on in that God who has promised to gather the faithful, and who overrules all things for the good

of his people Israel. The gathering so nobly begun, and carried on so successfully thus far, bids the Saints scattered abroad to lift up their heads and rejoice, for the glorious enterprise has the seal of the living God indelibly stamped upon its front, and cannot fail until all Israel be gathered together in one, and shout hosannah in the mountains of Ephraim.

Who can fail to see the hand of Providence opening up the way before the Saints at home and abroad? Who is there among the Saints who does not rejoice at seeing the arm of the great Jehovah making bare in behalf of his people! None who have the spirit of the Gospel lighting up their souls. The arm of the Lord is making bare his wondrous works to perform, and the day is drawing nigh, and has now begun to dawn, that "it will no more be said that the Lord liveth, that brought up the children of Israel out of the land of Egypt; but, the Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them." Israel, prepare for the coming of your Lord, which draweth nigh!

I rejoice in the mercies God is extending to me. I enjoy excellent health, and feel to do good to all around me, if they will only let me do them good. My faith is strong that good can be done here, and I feel encouraged to persevere in my labors.

Brother Hardie left here yesterday, per S.S. *Heron*, for London. He was in good health and spirits.

May the Lord bless you, brother Richards, and those with you in the office. With kind love to all, I remain your brother in Christ,

JAMES SHARP.

A GREAT SOCIAL REVOLUTION—THE TREATY WITH CHINA.

The terms of a treaty between China and this country have been agreed upon by the Chinese Embassy and the State Department, and the document now awaits the action of the Senate. By this treaty the ports of China are made free to the commerce of the Uni-

ted States, and all embarrassments and restrictions to trade are set aside; citizens of the United States will be permitted to reside in Chinese cities and engage in trade there, and will be protected in all their rights of person and property. But more important,

perhaps, than all the rest, is the provision that opens to our enterprize the navigation of the great rivers of the empire. Not only shall our people be able to trade with all the ports on or near the coast, as we now do with Liverpool, Havre, or Marseilles, but they may also push into the interior of the country, and make the familiar acquaintance of the strange people who have been the mystery of the world for so many centuries. They may meet the Chinese actually and in their homes—not as they are qualified by contact with Europeans in the cities in which they have hitherto been mostly known—and may organize the trade in Chinese products by direct intercourse with the producers of the commodities. On the other hand our government gives to the Chinese certain advantages in trading on our Pacific coast, guarantees to the people of that nation residing here the protection in their rights due to the subjects of an equal Power, with ultimate naturalization, and agrees to aid China against its enemies in the ordinary terms—that is, to stand the friend of that nation if other Powers endeavor to extort undue privileges by the common means of intimidation. This is a good, broad programme for the future intercourse of our people with the acute, industrious, and thrifty myriads of the Flowery Land—liberal as it should be, and fair; and the Senate should give it the necessary approval without delay. In the same connection it is well that the House has carried through the legislation necessary to complete the Alaska purchase; for this Chinese treaty and the glimpse it presents of the future of our Eastern relations, give an immensely increased value to every inch of the Pacific coast of this Continent.

In its results the making of this treaty will prove the greatest social and commercial revolution of the age. Its effects will be far greater than was that of the discovery of America; for while in literal truth it involves the discovery of a new continent to the travel, the trade, the active intercourse of life, we must remember that that Continent is not an impenetrable wilderness, peopled only by wild tribes, without a history, a literature, or, any

but the more primitive natural laws, but is, on the contrary, a land possessed of the oldest civilization, the oldest living language, laws and philosophy; that it has a government whose principles, while refined to an astonishing minuteness of detail, are wonders of the simple action of the human mind; a government that is the only one on the earth, nearly, not founded on the rottenness of priestcraft; that it has innumerable cities, from the people of every one of which we may learn some truth absolutely new to us and sure not to be worthless; that it has an unnumbered population the thriftiest and most industrious on the globe, and that its products are incomparable in value, and the necessities of civilized life everywhere. So rich is that Eastern World, and in such esteem have its products been held from time immemorial, that the greatest discoveries, the greatest systems of commerce, the greatest navies of history have alike grown from the desire to secure those products. Eagerness in this endeavor has been the stimulus to human activity in some of its grandest phases. One of the few facts preserved to us of the commercial life of Greece is the still attractive story of Jason and the Golden Fleece; and the Colchis that Jason voyaged to was only a station on the ancient route to China, and his wonderful golden fleece might well have been an anticipation of the trade in raw silk. In times more within ken it is clearly perceptible that but for the stimulus of the desire to reach the East by other routes than those that followed Jason's lead, the voyage around the Cape of Good Hope, with its wonderful disclosures and its ultimate change in the seats of naval power, would never have been made. Neither would Columbus have demonstrated the form of our planet. Indeed, that illustrious navigator only stumbled on our Continent in his search for the one that we now, by a piece of natural justice, are effectively opening to the world. If, then, Europe and the world was revolutionized, great powers cast down and little ones built up by the discovery of such a field for activity and trade as our Continent furnished in its wild state, what incomprehensible changes may we not anticipate from

the practical discovery and throwing open of that land the least of whose tea districts is absolutely a greater wealth to the world than all the mines of Peru!

China casts aside the traditions of four thousand years and comes forth from her ancient seclusion to take a place among the nations of the earth, reposing her confidence on the youngest of all these. In a short time the hundreds of little American steamers that are now conducting in Chinese waters a trade fabulously lucrative will increase to thousands, and these representatives of the new age will carry its thoughts and facts materially up every Chinese river and into every Chinese city or village. It cannot be but the Chinese will be greatly benefited by the knowledge they will gain. New ideas germinating in the brain give as much to the soil as they receive, and the facts in science characteristic of this age, its electrical communication, its use of natural forces in the drudgery of great labors, must materially contribute to the reorganization of China

socially and to ameliorating the condition of a people whose lives physically are as primitive as their views of honesty and virtue; and while primitive honesty and virtue are prime articles, much less is to be said in favor of primitive travelling. Our own sparsely peopled Continent will also prove, as knowledge spreads, a great outlet for the teeming population of China, and this will be not the least of the benefits to that country of the new communication, for it will, perhaps, prove the true remedy for the chronic rebellions. As the treaty provides for the proper treatment of such new citizens of the republic they will prove as great a source of wealth in the Pacific States of the future as European emigrants have proved in the Atlantic States. Thus the amity of the youngest and the oldest of the nations in existence begins under the best auspices, and all may confidently believe that the new association cannot belie its promise of mutual increase in knowledge and wealth.—*New York Herald.*

SUMMARY OF NEWS.

The Globe, of St. Petersburg, says—A fire, on the 28th July, destroyed nearly the entire town of Sestroesk. The arms manufactory was saved, but nearly 800 houses have fallen a prey to the flames. Several children are believed to have perished in this calamity.

President Johnson has issued a proclamation granting a free pardon to all participants in the rebellion except those now under indictments for treason-felony. The persons pardoned are to be restored their property, except such as they have been legally divested of under the laws of the United States.

Another engagement has taken place between Turkish troops and the Bulgarian insurgents. The conflict lasted three hours, and resulted in 38 of the insurgents being killed and the remainder made prisoners.

Another revolution is reported to have broken out in the northern portion of St. Domingo. It is headed by ex-President Cabral and General Luperon. In the city of St. Domingo arrests and banishments continue to be the order of the day.

THE GERMAN EXPEDITION TO THE NORTH POLE.—News was received on Saturday, the 1st inst., from the German North Pole Expedition. The first officer, R. Hildebrandt, has addressed the following note, despatched from Lerwick on July 29th, to Dr. Breusing:—"June 16, 73° 29' N., 16° 18' W. Ten days already sticking fast in the ice. Driven down here from 76° N. Seen the coast (Pendulum Island). Encountered many storms, and hard pressed by them. Terrible, extraordinarily large masses of ice. Hope to get out of our captivity to day. Must proceed northward again. Can only reach coast with the most fearful efforts and dangers. Potted six ice-bears already. Everything well on board. Hope for good results. In greatest hurry."

The President of the United States has nominated Henry M. Watts as Minister to Austria, General Rosencranz to Spain, and General McClelland to Mexico.

Bad accounts continue to be received of the results of the inundations in the southern parts of Bengal, particularly in Orissa; and many districts were threatened with famine and destitution.

The Brazil and River Plate mails arrived on Saturday, the 1st inst. The war with Paraguay was still being prosecuted, and it was expected that the capture of Humaita, where Lopez had taken up his position, would soon be accomplished. A destructive storm had passed over the River Plate; and Buenos Ayres was suffering from a severe monetary panic.

UNDENIABLE.—Some of our contemporaries have recently published some interesting communications concerning the adulteration of food, and one paper has contained some rather surprising articles on London milk. In our opinion, however, the best article on milk is—cream.—*Punch*.

"How is it, my dear, that you have never kindled a flame in the bosom of any man?" said an old lady to her pretty niece, who was portionless. "The reason, dear aunt," replied the young lady, "is, as you well know, that I am not a good match."

An anecdote is told of a German student in theology, who, after waiting an unconscionable time for admission, appeared before the examiner, "bearded like a pard." The learned examiner fell back, astonished, exclaiming, "A student in theology with a beard!"—"A beard!" cried the student, with an air of equal astonishment, and putting his hand up to his face,—“bless me, why it must have grown while I have been waiting in the ante-room."

Etiquette requires, in Chinese conversation, that each person should compliment the other, and everybody belonging to him, in the most laudatory style, and deprecate himself, with all pertaining to him, to the lowest possible point. The following is not an exaggeration:—"What is your honorable name?" "My insignificant appellation is Chang."—"Where is your magnificent palace?"—"My contemptible hut is at Luchan."—"How many are your illustrious children?"—"My vile, worthless brats are five."—"How is the health of your distinguished spouse?"—"My mean, good-for-nothing old woman is well."

THE QUESTION OF THE HOUR.—Mr. Vernon Harcourt, in a recent speech at Oxford, remarked that religion did not depend on establishments. When the fishermen of Galilee went forth to convert the heathen world, and when they conquered the conquerors of the universe, they went forth, not in the strength of establishments and endowments, but in the power of a saving faith on the promise of an endless life. They conquered, not by carnal weapons, but by the sword of the Spirit and the shield of faith; and, therefore, to tell them that religion depended upon establishments and endowments was to convince him that the persons who used such arguments as that did not appreciate the true principles of religion.

THE COST OF FRENCH GLORY.—The following, quoted by an official authority, from a semi-official statement, is the French bill of costs for war since the accession of the present emperor:—

	Francs.	£
Crimean war	1,318,000,000	53,920,000
Italian „	345,000,000	13,810,000
Chinese „	166,000,000	6,640,000
Occupation of Rome	50,000,000	2,000,000
„ Syria	28,000,000	1,120,000
Supplementary expenses	89,000,000	3,560,000
Total.....	2,026,000,000	81,040,000

There is a trifle of £24,000,000 for the Mexican expedition not included in this statement, which raises the total to about 1 1/5 millions sterling.

ADDRESSES.

Marius Ensign, } 23, Dundas Street, Derby Road, Bootle, Liverpool.
Winslow Farr, }

P O E T R Y.

O U R R E F U G E.

Fear not, little flock, it is your Father's good pleasure to give you the kingdom.—JESUS.

Fear not, Oh little flock, though threatening skies
And howling blasts portend a fearful gale;
Fear not, with One alone the issue lies,
Whose will o'er wind and tempest shall prevail.

Behold His splendor in the noontide sun,
His glory in the ever changing sky,
His vastness in the worlds securely hung
By his strong hand throughout the dome on high.

Observe his power upon the chainless deep,
That man's proud hand can never tame at will;
Omnipotence alone its bounds doth keep,
And every wave at His command is still.

His smile can make the frozen torrents flow,
His anger can the whirlwind's fury swell,
The swiftness of His glance the lightnings show,
The terror of His voice the thunders tell.

Such is your God, ye Saints of Latter days;
Such is your Father, terrible and kind;
Such is the King who claims your highest praise,
Whose arm is stronger than your foes combined.

How infinite His knowledge and His care,
The numbering of your very hairs will prove;
How infinite His greatness. Who shall dare
Attempt His mighty purposes to move.

Ye puny mortals, reckless with conceit,
Who throw the gauntlet in Jehovah's face;
Crawl to the dust, plead mercy at His feet,
Lest your audacity exceed his grace.

But if presumption has so marred your sight,
If your perceptions are so sadly dim,
Array your will against your maker's might,
And try your best to measure arms with Him.

And when your power the Lord himself shall own
Then summon all His people, far and near,
And let it be proclaimed and duly known,
That man, and man alone, they have to fear.

Tell them that freedom can no more be found;
Fetter their souls with chains secure and strong
But ah! be sure that God himself be bound,
Ere you His people bind with bands of wrong;

A word, a look, a motion, or a frown
From Him, and all your plans must disappear;
And in His fury He shall sweep you down—
With judgments that the stoutest heart shall fear.

For even as He worked proud Egypt woe,
When Pharaoh did His people's rights assail,
So all that fight against Him yet shall know
That God is God, His arm will still prevail.

Salt Lake Telegraph.

E. H. WOODMANSEE.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

**"SEEK YE THE LORD, ALL YE MEER OF THE EARTH, WHICH HAVE WROUGHT HIS JUDGMENT
SEEK RIGHTEOUSNESS, SEEK MEERKNES: IT MAY BE YE SHALL BE HID IN THE DAY OF THE
LORD'S ANGER."**—Zephaniah ii, 3.

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REVOLUTIONARY MOVEMENT IN HINDOSTAN.

A remarkable movement is coming to light in Hindostan. It has been silently working and increasing in strength since the time of Rammohun Roy, and is apparently destined to work a social and religious revolution in India. The society is called the Brahmo Somaj, and its aim is the subversion and destruction of caste, to which, in a very great measure, European rule in India owes its duration. The members of the various castes of India religiously refrain from all associations with any but those of their own class, and hence the people are as completely severed in feelings as if they were of rival nations. The Brahmo Somaj has in view the rending of these fetters, that the masses of India may become united and free, and feel that their interests are identical.

The Society, as may be naturally supposed, in a country where prejudice is so strong, has yet but few members. Its progress is slow, but it is working its way surely. Its principles are taking root in the minds of the think-

ing portion of the people. The members of the association are looked upon with horror by the holy Brahmin, the highest caste among the Hindoos. He dreads innovation, and is a Conservative of the first water; and the members of the Brahmo Somaj are heterodox and innovators—the iconoclasts of India, who labor for the destruction of Brahminical corruption and fancied superiority.

The leader of the movement in Calcutta—the Baboo Keshur Chunder, recently lectured in that city on the Association and its aims. He ridiculed faith in and veneration for Shiva, Vishnool, Gunpati, Lakshmi, Parvati or Bowhanees, some of the leading deities of the Hindoos, and strenuously called his countrymen back to that which he declared was and is the essence of Brahminism—faith in one deity.

"Of all the social and material reforms which India needs, he spoke almost with impatience, in comparison with the necessity of returning, by the

light of Christ's morality and the path of scientific facts, to the eternal sufficiency and verity of the divine unity. All questions for India, he declared, lay within this: because one God means one family of Man, and one family leads to and necessitates brotherly goodwill and social justice, the gradual dying out of caste, of marriages without love, of the seclusion of women, of child murders and horrid religious tortures, and all the plagues that vex the conscience and spirit of the land. Material benefits would ensue, because Hindoos at last would feel what patriotism, what a common race and a common humanity mean, and they would unite for their just rights. Faith, unbounded faith, glowed in the word of the Baboo as he exclaimed, 'Give me but a dozen men in Bombay, a dozen men in Madras, and there shall be a new caste which will eat up all the castes, and make India one.' India, he declared, would rise into the light of freedom and civilization, and reach her dark hand across the world in equal friendship to Europe and to America, regenerated and enlightened with the same belief expressed in other languages."

At a subsequent meeting the Baboo inculcated the necessity of pure, earnest, heartfelt prayer, and while so doing, and proving his position by reading passages from the Sanskrit Shastras, the New Testament, the Zendavest and Koran, he was listened to with reverence by an immense audience of natives.

This is a remarkable movement for caste, ironbound Hindostan, the land *par excellence* of class privilege. The land where men of one blood, equal in the sight of the great Creator, are se-

parated by prejudices so strong that death would be endured a thousand times rather than that they should be broken. This movement augurs well for a united India, but will doubtless meet with fearful opposition; and many of its advocates, being innovators and reformers of the most ultra character, may yet be rewarded with a thorny crown, and be sacrificed while battling for the spread of truth and light.

The same influences that are operating in the west for the overthrow of tradition and time honored notions and customs are also operating in the East,—their most impregnable stronghold. The spirit of God is moving upon the dark waters of ignorance, superstition, class prejudice and pride in every land, and more liberal ideas are being awakened in the minds of all peoples. In China, Japan, the Indies, and in the most priest-ridden countries in Europe long cherished and once popular notions are being stamped out of existence before the advancing rays of truth. Let philosophers ascribe this to whatsoever cause they may, the true cause is God. He is operating upon the minds of the people, and is clearing the way for truth and liberty. He has seen the slavery, ignorance, and misery of the millions, and He is breaking the fetters that ages of priestcraft and kingcraft have forged, and is preparing His creatures in every nation under heaven for the reception of the gospel of His son, and the liberty it bestows. The Kingdom of God has been established; its triumph is certain; and under the banner of that kingdom justice and equal rights will be secured to all, and all men will become brothers.

CELEBRATION OF THE FOURTH OF JULY.

[CONTINUED FROM PAGE 516.]

Col. F. H. Head, Orator of the day, delivered the following
ORATION.

Thousands of men yet dwell upon the earth, who were living on the 4th

day of July, 1776; ninety-two years ago this day.

Less than the span of a single mortal life has passed away, since the sun rose upon the group of statesmen at Philadel-

phia—Independence Hall—who were affixing their names to that Declaration of Independence which has just been read in your hearing, and which announced to the nations the birth of a new Empire.

I have often pictured to myself what must have been the thoughts and feelings of Hancock and his associates, as they signed that great historic document. They were Englishmen, one and all; born upon then English soil; English by prejudice and education; proud of the historic greatness of their mother land; glorying in the wealth of illustrious names and heroic memories; claiming as their own the words and works of Bacon and Milton and Shakspeare, the victories of Cressy and Agincourt, and the national traditions of a thousand years.

For them had Alfred laid the foundation of English greatness; for them had the Barons wrested the Magna Charta from a reluctant king at Runnymede; for them had Richard, the lion-hearted, made the Anglo-Saxon name feared even to the gates of Jerusalem; for them had Hampden and Cromwell taught crowned monarchs that they were but the servants of the people; for them had Sidney perished, that religious freedom might not die; for them had Raleigh lived a chivalric life and died a knightly death; for their endowment, had been wrought that long series of providences by which, through means unseen by mortal men, incomprehensible to our weak, erring vision, God exalts His favored nations.

As they signed their Declaration of Independence, for them, all the historic past was blotted out. They relinquished their nationality; they became outlaws and aliens; anathemas were hurled upon them, and prices set upon their lives; and this, that they might build up and bind together thirteen feeble, discordant, struggling provinces, into an independent nation.

With what heroic perseverance they wrought out their faith, I need not recall. It is the brightest page in our national annals.

And so for nearly a century have a grateful people yearly commemorated this anniversary, yearly met together and with waving banners, and the sound of jubilant music, borne their

testimony, that not in vain did our fathers put in pledge "their lives, their fortunes and their sacred honor." This observance is most fitting and most just. The children come forth to learn, through what perils and trials the nation sought and won its right of life. The middle aged and the old, to indulge in mutual felicitations upon our national progress, and to discuss together the means to make such progress perpetual. The ladies to cheer by their gracious presence, to garland the scene with flowers, and to impress upon their children the value of that trust, soon to be confided to their charge. In no other nation or age have women exercised so potential or so beneficent an influence as among ourselves. That man who does not, upon such occasions as this, and upon all suitable occasions (and all occasions are suitable) fervently give utterance to the time honored sentiment, "The ladies—God bless them" is but "fit for treason, stratagems and spoils."

Our American ladies are the queens of the world. Upon them have all the seasons showered their most beneficent and costly gifts. Winter has given to them the brilliancy and purity of its snows and ice; the spring, the beauty and freshness of its fields and flowers; and the summer, the genial warmth of their kind and loving hearts.

It was a custom among the ancients, to place in a seat at their tables on occasions of great festivity, a skeleton, that in the midst of their revelry, when wit and wine had done their work, and bacchanals became as gods, they might be constantly reminded that they were but mortal men. In like manner it may not be amiss for us when we to-day contemplate, with pardonable pride, our national prosperity, to glance for a moment at the nation in its early and convulsive struggles for life.

Thirteen small colonies dotted the coast of the Atlantic. At scarcely any point were settlements more than 100 miles distant from the sea board. The entire population was less than the present population of the State of New York. The colonies were without credit, without a navy or foreign commerce, without that community of interests which springs from compact

nationality. Jealous of each other and of foreign powers. They had won their independence through the aid of France and more because of their great distance from England, than because of their prowess in arms.

Each separate state aimed to be the head of the confederacy. Each sought to shirk its proportion of the public burdens. Anarchy bade fair to take the place of law, and the hardly won nationality to be lost amid the strife of petty factions, ambitious for power.

Little was known of the resources of the country—the great west was unexplored. The valley of the Mississippi was foreign soil and less known than the Alaska of to-day—Florida, also a foreign territory, was unknown but as the land where Ponce-de-Leon had sought in vain the fountain of perpetual youth. The infant nation, ignorant of its inherent wealth and elements of greatness, already in the eyes of foreign powers, was adding one other name to the long list of republics, whose obituaries fill so considerable a place in the pages of history. We may note very briefly some of the causes which saved us from that hereditary fate. First and most immediate in its effects was the labour of that Convention of statesmen who gave to the country our Federal Constitution, defining and guarding the rights of the States and the central authority, and as if by magic, infusing order and harmony into the complex machine of government. That Constitution has now stood well nigh every test to which it may be exposed, and still remains the sheet anchor of our hopes. You have recently seen how, rather than that one jot or tittle thereof should fail; before that a State should be allowed to renounce its allegiance to that Constitution, the whole people sprang to arms, and though every river in the land flowed onward to the sea, red with the costliest blood of the nation, and every household mourned a brother lost, yet not for an instant did the people falter or count the cost.

Another most potent agency for our national progress has been the education of the people. School-houses and churches were dotted all over the land; upon the uttermost frontier the school-house stood beside the cabin of the

pioneer; colleges rose in view of Indian villages and camps; the people, to an extent never before known, were trained to habits of independent thought. Educate thoroughly the people, and the republic is safe. A despotic government may be permanent, if its governing class be intelligent and sagacious, but the intelligence of the common people is the salvation of a republic.

Again, whenever great crises arise in human affairs, men are raised up by Providence to carry forward His great designs. For the development of the new world, a race of men, unknown before, were called into life—the pioneers. From the days of Columbus, America has attracted to her shores whatever was most enterprising and adventurous of other nations. A great record of heroic names. Ponce-de-Leon, Hennepin, La Salle, De Soto, Washington, exploring the sources of the Ohio, and the wilds of Central New York. Daniel Boone, exiling himself for a generation, and bringing the commonwealth of Kentucky as an offering to the nation. And in our own day, with steamboats, railroads and electric telegraphs, come men with faculties and energies to correspond. Commonwealths are explored, pre-empted, settled, wealthy and old in a single generation. Illinois surpasses the entire New England of revolutionary days. California, a child of yesterday, has more surplus wheat than the entire nation a generation since. Our enterprising miners wash down cañons and disintegrate mountains, leaving the monuments of their handiwork on every portion of the Pacific slope. And when all the good and fruitful land had been prospected, and men sat down to wonder for what purpose the great American Desert was made, there came forth Brigham Young, who led his fainting, weary hosts a thousand miles through trackless deserts, and by poisoned streams, to what was supposed the most utterly worthless region of the continent, and there, twenty-one years ago, within hearing of where we now stand, laid the foundations of a noble State. Alkali deserts blossomed into beautiful gardens and fruitful fields. Wild mountain torrents were tamed and trained, giving fertility to the parched and thirsty earth, or mo-

tive power to the hum of the spindle, and the clank of the loom ; and to-day, with the near approach of the Pacific Railroad, no State has before it a more brilliant and hopeful future than the State of Deseret. All our adventurous pioneers deserve the gratitude of the State ; the hardships of the early settlers of Illinois, Wisconsin, Ohio, Iowa, shall ever be held in faithful remembrance ; but in those regions, nature had well nigh done her most bountiful and perfect work ; those States, as it were, settled themselves ; but the hardy pioneer, who in these mountains, have, out of nothing, made a State are deserving of especial honor and remembrance.

These are some of the agencies which have aided our national progress. The Constitution—education—the spirit of adventure. But our notice were imperfect indeed did we fail reverently to allude to that most potent agency of all, without which all others were of no avail—the beneficent and fostering care of the Great Father of us all. A glance at our past history can scarcely fail to convince the most sceptical that God rules in the affairs of men. He inspired the wisdom of Columbus, and guided his bark across the mysterious deep. He collected his chosen heroes, dauntless, industrious ; fearing God and loving man, and planted them in barren New England, that by lives of privation and endurance, He might create a race of men hardy for the conquest of a continent. And from that hour to this He has never for an instant ceased to watch and guard the footsteps of his chosen race.

It has long been a favored theory of poets and philosophers, that in the far off future—in the good time which was coming—the whole world would become one people, a homogeneous, happy race. That political philosophers should come, who would cull from all the legislation of man, the equitable and the good, the gems and the gold of all the ages. That divines, whose lips were touched with heavenly fire, should sift the jangling creeds of men, and save the wisest and the best—

“ For I dip't into the future, far as human eye could see,
Saw the vision of the world, and all the wonder that would be.

Saw the heavens fill with commerce, argesies of magic sails,
Pilots of the purple twilight, dropping down with costly bales.
Till the war drum throbbed no longer, and the battle flags were furled
In the parliament of man : the Federation of the world.
Then the common sense of most, shall hold a fretful realm in awe,
And the kindly earth shall slumber, lap't in universal law.”

The poets, the philosophers, the fanatics of one century are the prophets of the next. In the fulness of time, the poet's dream shall become history.

What part the American Republic shall play in this great drama, we may not know, but the fundamental principles which underlie our system of government are in many respects those which shall govern in that “ great race which is to be.” The principles of universal equality before the law ; of entire religious toleration ; of freedom of speech and of the press ; of the broadest diffusion of useful knowledge ; of the ownership of the soil by those laboring upon it ; of impartial suffrage—these are the principles which the world can never outgrow ; they are parts of truth itself.

It is, as it seems to me, pardonable for us to predict, to hope, for our own nation a conspicuous, if not ruling part in the inauguration of this new golden age. We have now a vast territorial area, an area too, which will soon be largely augmented. Canada and the Provinces, Mexico and the Central American States, await but the stretching forth of our arms, to give us a continent for the coming race.

All the world beside is fettered with old traditions, bound up with feudal governmental theories and religious dogmas, which embarrass and impede all beneficial change. In these respects we are free, untrammelled. No reverence for ancient error because of its antiquity ; no hereditary ruling class ; no religion of the State, are here to arrest the progress of enlightened truth.

It is a great thing to be an American citizen, in the true meaning of those lofty words. Even the humblest of us all, has his part in the greatest drama of the centuries. None are so obscure but they may in their peculiar spheres Prometheus like,

"Hold aloft their torches lighted,
Gleaming through the realms benighted
As they onward bear the message."

The Martial band then played "Yankee Doodle," and Hon. George A. Smith was announced for a speech. He spoke as follows :—

HON. GEORGE A. SMITH.

This vast Tabernacle with the great array of young and middle-aged present, the vast number assembled together and surrounded with the innumerable blessings which we enjoy, bring to my mind something of a contrast with twenty years ago. At that time a few pioneers were here struggling to live in the face of fate and endeavoring to save a few acres of grain, which had been planted and irrigated, from being consumed by the crickets. Many were disheartened, and some felt that they must leave the country, because they thought it would be impossible to sustain a population in this desert. All were upon very short rations. Raw hides were not allowed to go to waste, but were used for food. Nothing that could be got hold of that could save life, was allowed to pass unnoticed. And the little grain that we had been able to bring in our wagons 1200 miles to plant here was vanishing like dew before the sun, before an innumerable army of large, black crickets. Nearly all were disheartened and discouraged, worn out with their exertions, and knew not what to do but to trust in God. Every effort had been made, every exertion, to save the colony. But, when it seemed as if failure was certain, in the providences of the Almighty, gulls, from the Lake, came over the fields, and they commenced devouring the crickets as if they were messengers or angels especially commissioned to preserve the settlement, and protect and foster the infant State. They eat and devoured and vomited up, and filled again and

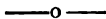
vomited up, and continued to do so until the remnant of the crops were saved, a manifestation of the power of the Almighty. The result of this experiment in raising grain proved it could be done successfully, though much wheat did not grow over five or six inches high. A great deal had to be pulled, being too short to be cut, and so ignorant were the people of the way to irrigate, that they irrigated in such a manner as to make one part of the grain ripen at one period and some at another, while some was tall and some was short, and the harvest lasted for weeks on the same acre. The same season fruit seeds had been planted and they came up. But so destructive were the crickets that a man might go to dinner leaving a beautiful prospect for young trees, and when he returned find the whole nursery swept away by them. And it was years before any, but a very few, in these valleys believed that fruit could be raised here; yet the inspiration which moved upon our President, Brigham Young, continued to encourage us, and we have found it proved to be one of the best fruit growing countries in the world. I believe no people on the face of the earth have sacrificed more than we have for the enjoyment of religious liberty; and it is with the greatest pleasure that we assemble on the 4th of July, the anniversary of our national independence, to celebrate the declaration of those principles of civil and religious freedom which are the foundation of the Government of America. God enable us to stand true and faithful by the banner of liberty, to honor our position as citizens of the United States, and extend the principles of freedom and truth upon the earth, is my prayer in the name of Jesus. Amen.

Music by Capt. Parkman's band.

[TO BE CONTINUED.]

The man who considers that the home duties of a woman are inferior to the political work of a man, must be either a bachelor or blind. The very highest qualities of the heart and intellect may be exercised by a mother, a sister, or an elder daughter, in watching over the physical, mental, and moral growth of the children in her care. Heroic patience, a vigilance that never tires, an adaptation of means to the end, a careful study of individual traits, a keen psychological insight, may all find ample room for exercise within the four walls of even an humble home.

THE WAR 'TWIN MEN AND WOMEN.



Like everyone in this world, woman has suffered from the blunders and mistakes of her advocates; and we have now arrived at a state of warfare not inaptly described by the title of this article. To make woman appear worthy of the position claimed for her, her advocates asserted so strongly her entire equality with man, that the formula of this claim might well take that of the nigger's assertion, that he was "eberry bit as good as his white massa, and a great deal better." And so often was this repeated, that lately the *Pall Mall Gazette* was forced to take the somewhat rude step of authoritatively laying down the following three "fundamental principles":—First, that men are superior to women; that is, that we have more moral, intellectual, and physical strength than they have; that *we know more, feel more, can do more, are their superiors* in every sense in which one class of beings can be superior to another. Secondly, that families are in the nature of small governments, and that the constitution of those governments should be monarchical, the husband being king. Thirdly, that family life, the position of a daughter, a wife, and a mother, is the normal and the most honorable course of life for women in general; that women who do not follow it should be regarded as exceptional persons, and that the law of the land should be based upon principles adapted for the case of those who *do*, not for the case of those who *do not*.

Allowing, then, that its three propositions are right, the journal we have quoted would take a very high hand with the Rights of Women question. It would insist, that when two persons ride on a horse, one must ride first; the one who should do so is he who can best guide and govern it: that is *man*. The law, then, must do one of three things as regards *married* people:—1. Allow them to separate when they like. 2. To order the husband to obey the wife. 3. To order the wife to obey the husband. Presuming that it finds it best and most reason-

able to do the last, then it follows that women should be excluded from the suffrage for the sake of their husbands and sons; and single women should be excluded therefrom for the sake of the married women. Everything should be done, in fact, to put an end to the antagonism between man and woman; for the natural state of both is marriage; and anything which renders men and women distasteful to each other, renders marriage either difficult or impossible.

Nor in marriage does man by any means get the best of the bargain. Waiving the sin which too often accompanies a bachelor existence, it is in many instances more comfortable than the life of a married man. "It hath in it more of sweetness," says an old writer, if more of selfishness. Good husbands, that is to say, eighty married men out of a hundred, undertake by far the harder part of the contract. To make sufficient to support the wife and educate the family, they are continually at work, unless they happen to be of the upper few thousand—certainly not ten—who can afford to live without work at all. The wife, directly she marries, is lifted to the social position of the husband, and is endowed with his goods. If she has the trouble of the family in her early life, she is peculiarly fitted to meet that trouble, has certain affection, watchfulness, and love given her, and the peculiar joy of maternity. One of the great signs of the decay of women is the continual complaint against the "family" that we hear from women, the hatred even of little ones, the dread of having children, and the care of children. If hens could speak, and cackled forth their disgust at laying eggs and hatching chickens, should not we be angered at the ridiculous creatures? Are some of our fine ladies, who want to do man's preaching, teaching, doctoring, and politics, a whit less ridiculous because they are bigger? Marriage is the natural and normal condition of woman. She has everything to gain by it, and nothing to lose; and the

more she fits herself for it, the better and happier woman she will be.

But were Mr. Mill, and Mr. Shaw Lefevre, and the rest of them, to alter the relationship of the sexes, and make the interests of man and woman not identical but separate, marriage would become not the holy indissoluble thing it is, but a contract to cohabit during pleasure; and by this, says the *Pall Mall*, and we echo its opinion, "women would lose out of all comparison more than men, if a calamity which would degrade the whole human race could be said to be more injurious to one sex than the other." Wherever the laws of marriage are relaxed, woman gets the worst of it. It is to her interest, and she well perceives it, to hold marriage rather as a sacrament than as a mere civil union. Such unwomanly women as Susan Anthony and "Dr." Mary Walker, do more harm to their sex than hundreds of absurd and angry men.

Christianity forbids woman to preach, and subjects woman to man; there is no mistake about that. If woman rejects the teachings of Christianity, she must also reject the benefits which it has conferred upon her. It forbids her to preach, or to go on the stump for politics; but it makes her the equal, the wife, and the sister-queen of man: it exalts her far above the women of Jewry; and how far above the women of Mahometanism, or Hindooism, or of any other false faith, such as Utilitarianism or Rationalism, it is impossible to say. If she wisely takes her place, so full of grace and glory as it is, we shall hear little more of these unwomanly ranters about "rights" which do not exist; if she, on the contrary, will continue to listen to these women in trowsers, we shall hear more disastrously of the "War 'twixt Men and Women.—*Family Herald*.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, AUGUST 22, 1868.

FAMILY AND SECRET PRAYER.

In the Church of Christ, it is one of the duties of the Priests to "visit the house of each member, and exhort them to pray vocally and in secret, and attend to all family duties." This is also required of the Teachers, for they are to "see that all the members do their duty." And as the Elders can officiate in all the callings of the lesser Priesthood, it becomes also their duty, when acting as visiting officers, to instruct the Saints in the necessity and importance of both secret and family prayer. The duties of the officers and members of the Church, in regard to these and other important matters, are very plainly laid down in the Book of Doctrine and Covenants, p.p. 71—74.

It is evident from these instructions to the Priesthood, that prayer is one of the essential duties of all the Saints of latter-days. And reference to the Bible and the Book of Mormon proves that it was a duty enjoined upon the Saints in all ages, and that through prayer the ancients obtained the richest blessings that heaven could bestow. Jesus commanded his disciples to pray when he ministered among them in his mortal state in Palestine. "Watch

and pray," said he, "that ye enter not into temptation:" and "men ought always to pray and not to faint." He also instructed the Nephites on the Western Continent upon this duty, when he appeared to them after his resurrection. "Ye must always pray unto the Father in my name; and whatsoever ye shall ask the Father in my name, which is right, believing that ye shall receive, behold it shall be given unto you. Pray in your families unto the Father, always in my name, that your wives and your children may be blessed. And behold, ye shall meet together oft, and ye shall not forbid any man from coming unto you when ye shall meet together, but suffer them that they may come unto you, and forbid them not, but ye shall pray for them, and shall not cast them out; and if it so be that they come unto you oft, ye shall pray for them unto the Father in my name; therefore hold up your light that it may shine unto the world. Behold, I am the light which ye shall hold up—that which ye have seen me do. Behold, ye see that I have prayed unto the Father, and ye all have witnessed; and ye see that I have commanded that none of you should go away, but rather have commanded that ye should come unto me, that ye might feel and see; even so shall ye do unto the world; and whosoever breaketh this commandment, suffereth himself to be led into temptation." (Book of Mormon, page 470.)

It is impossible for any Saint to make progress in the way of life without prayer. If he neglects it he breaks a commandment, and is so far under condemnation. But God's commandments are all given for the good of his people, and the non-observance of any duty deprives the delinquent of the blessing which follows the keeping of every divine law. Prayer is a blessing in itself. It sanctifies the heart. It draws the soul from worldly things, and brings it near to God. It purges the mind from sorrow and care, from anger and passion, from vanity and pride. It sanctifies the affections, and prepares the whole nature of man for the influences of the Spirit of truth, which whispereth the peaceable things of the kingdom. Man has gone so far astray from God, through the multiplied transgressions of many generations, that he needs the continual operations of the holy Spirit upon his soul, to prepare him for that "closer walk with God" which the ancients enjoyed, and which it is the desire and hope of all Saints to attain. And the powers of darkness, which work through the medium of the flesh, have so much influence on earth, that unless we obtain help from a higher source than our human strength and resolution, we are liable to be overcome. Therefore Jesus said concerning prayer, "whosoever breaketh this commandment, suffereth himself to be led into temptation."

When we lift up our hearts to God in the spirit of prayer, exercising faith and ignoring all extraneous circumstances, a hallowed calm enters the soul the spirit of peace gathers round us as a cloud of glory, and the angels of our presence draw near to receive our words. Daniel, the man of God, who communed with the great ones of the heavenly host, would not have obtained the blessing of their near presence, and the heavenly knowledge they had to impart, if his soul had not been sanctified by prayer. "Fear not, Daniel," said the mighty one who came to him at the river Hiddekel, "for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words."—(Dan. x, 12.) It is a great mystery to some, how the simultaneous prayers of various Saints, offered up in many nations, can all be considered by a personal Deity. But

what finite being can expect to fully comprehend the infinite? Shall man, in his present fallen and ignorant condition, attempt to fathom the depths of the wisdom of the Eternal? We know of Him and of his ways only that which he has revealed, and all our strivings to "find out God" of ourselves will be vain and futile. But He has commanded us to pray, and has promised to give his angels charge concerning us, and if, like Daniel, we keep the commandment, like his, our words will be heard. If all were clearly understood, where would be the necessity for faith? It is the prayer of faith that brings the blessing, and prayer without faith is the "form of godliness without the power thereof."

Prayer is necessary in secret. "When thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." He that never prays in secret, never fully opens voluntarily the chambers of his soul to the eyes of the Lord, nor obtains that sweet communion which it is his privilege to enjoy. There are thoughts and feelings and desires in each man's soul, which he would not wish to parade before the world, nor even before his friends, because they are sacred to his own spirit. But in secret he can pour them out before the Lord, with the full assurance that they will not be misunderstood by him "who giveth to all men liberally, and upbraideth not."

Prayer is necessary in families. Morning and evening, at least, the head of each family of the Saints should gather the household around him, and bow with them in vocal prayer. This is due to God as the author of our being, the preserver of our lives, and the source of every good thing. It brings the spirit of peace into our habitations, and unites every mind. Family prayer, when all engage in it, though but one voice speaks, draws into one focus each diverging feeling and sentiment, and blends together the faith, hopes, and desires of every heart. Husbands and wives will be more truly one, parents will govern their children with greater ease, and the whole machinery of family government will work more smoothly and with better effect, through the softening and precious influence of family prayer. When the altar is erected in the house, and its sacred fire is kept alive for the morning and evening sacrifice, evil spirits stand afar off, and peace dwells in the household temple. How brutish does a man appear before heaven, who rises from his bed in the morning, and starts out for the labors of the day, without a word of gratitude to his God, or a prayer for his wife and little ones, and lies down at night, like a tired ass, without praise or worship. Let each man be a Priest in his own house—a minister of God to his family, and an intercessor for them to God. And when the husband is prevented through any cause from regular worship in the family circle, let the wife take his place, and while sustaining him in her faith, pray for herself and each member of the household, and thus show herself fit to be the helpmeet to a man of God. Teach the children to pray, that they may draw near to the Lord in their youth, and grow up in the spirit of grace and of supplication. And though all unite in family prayer, yet let each one pray in secret.

No one in the Church can enjoy his religion without prayer. No matter how much knowledge or experience or Priesthood he may have, he will fail in his hopes and efforts, unless he seeks for divine assistance. Our prayers should ascend to heaven for ourselves, for our leaders in the Church, for all the Saints, and for the world. Some pray for others and neglect to pray for themselves, and some pray for themselves and neglect to pray for others. One way

shows pride, and the other selfishness. We must feel the need of prayer for ourselves, and desire the welfare of others. When we see a disposition on the part of individuals who are not of our faith, to investigate the Gospel, our prayers should ascend to heaven in their behalf, that they may come to a knowledge of the truth, and our desires should extend for the salvation of mankind, even as our heavenly Father, who desireth not that any should perish, but rather that all may be saved. And finally, "pray unto the Lord, call upon his holy name, make known his wonderful works among the people; call upon the Lord, that his kingdom may go forth upon the earth, that the inhabitants thereof may receive it, and be prepared for the days to come, in the which the Son of man shall come down in heaven, clothed in the brightness of his glory, to meet the kingdom of God which is set up on the earth; wherefore may the kingdom of God go forth, that the kingdom of heaven may come, that thou, O God, may be glorified in heaven so on earth, that thy enemies may be subdued; for thine is the honor, power, and glory, forever and ever. Amen."

ARRIVALS.—The following-named missionaries from Zion arrived here on the 8th inst., per S.S. *Virginia*, having left New York on the 25th July—viz., Elders Moses F. Farnsworth, Hiram B. Clemens, Joseph Glossop, and Osmond B. Shaw. We hope their mission will prove alike profitable to themselves and the people, and pray that the blessing of God may be upon their labors.

ARRIVAL OUT.—The *Emerald Isle* arrived at New York on Tuesday, the 11th inst. All the vessels bearing our emigration have now safely arrived at their destination.

THE MORMONITES IN SOUTH WALES.

(*South Wales Press, July 30th.*)

The Latter-day Saints held a Conference on Sunday last, at the Athenæum, Llanelly. The morning service was well attended. The meeting commenced by singing, and prayer by Elder P. Stone.

President Elias Morris, after a few remarks, called upon several native Elders to address the assembly.

In the afternoon the hall was densely crowded, when

Elder John S. Lewis, of the Salt Lake City, addressed the meeting. He said that he was a native of Bedwellty, Monmouthshire, had emigrated with the Saints in the year 1856, and had labored in the employ of the President

Brigham Young for many years, during which time he had formed an everlasting acquaintance with that great man, and many other leaders of the Church in Zion. He testified that President Young was the greatest benefactor of man now living on the earth. He also touched upon the high state of the morality of the Saints in Utah, and to confirm his assertion he referred the audience to the testimony of Capt. Burton, Hepworth Dixon, and many others, who had made it their special business to visit the Saints in Utah, to ascertain the facts concerning them. He bore testimony to the divine authority of Brigham Young as

a Prophet of the Lord, and said that the Latter-day Saints were the only true followers of Christ.

Elder Elias Morris, of Salt Lake City, addressed the audience in Welsh, being a native of Llanfair-Talhaiarn, North Wales. He emigrated to Salt Lake City in the year 1853, and while there had formed a thorough acquaintance with the Church organization and the leaders of the people of Utah. He reasoned upon the unchangeability of the Gospel of Christ, by quoting several passages of the Scripture, of the sayings of Jesus and the Apostles, to show that we, in this generation, should have the same Gospel preached, and should enjoy its blessings in our day, as they were enjoyed by those who lived in the days of Christ and the Apostles.

Jesus said, Matth. 24th chap. 14th verse, that the same Gospel which was preached by him and the Apostles, should be preached to all nations as a witness to all the world before the end should come. He quoted Malachi 3rd chapter, where he says that a messenger should be sent to prepare the way before the coming of the Lord, although, he said, many uninspired interpreters would have the world to believe, that the above prophecy was fulfilled in the mission of John the Baptist, as a forerunner of the first coming of Christ; but if the reader closely examined the words of the Prophet, where he said, "But who will abide the day of his coming, and who will stand in his presence when he appears, because his coming will be like a refiner's fire, and like the fuller's soap," he would learn that this messenger before Christ was according to the prediction of the Prophet Isaiah. But how did the Savior come? was it not as an innocent babe? was he not persecuted? was he not crowned with a crown of thorns, and nailed between two thieves upon the cross? yet he harmed no one. All could abide his coming and stand his presence. But when he comes according to Malachi, he will come as King of kings and Lord of lords. His glory will be as a refiner's fire. It will consume the wicked. This agrees with the words of Paul, where he says, "When He comes, he will be like a flaming fire, to take vengeance

upon them that know not God." But previous to His coming, according to Malachi, a messenger was to be sent to prepare the way before him. This messenger the speaker boldly declared was Joseph Smith, to whom the Lord committed the keys of the holy Apostleship, through the administration of angels, to establish God's kingdom upon the earth, as a preparatory work, before the coming of the Lord.

Elder W. C. Thomas, of Brigham City, Utah, was called upon, and stated that he was a native of this town, and while in his youthful days, twenty-one years ago, had the privilege of being numbered among the first that received the Gospel of Christ in this neighborhood. After he had proved the truthfulness of the Gospel, he was called to go without purse or scrip to preach the same to his fellow-men, which he did for over two years. In the year 1850 he emigrated with the Saints, and arrived in the valley of Salt Lake in 1852, where he resided until he left on this mission on the 3rd of June. He arrived in Liverpool from Salt Lake City after 19 days' travelling. While in Utah he had the privilege to form acquaintance with the views, motives, and feelings of that great man, Brigham Young, and his associates, the leaders of the people called Latter-day Saints. Now, he wished all men to hear his testimony, which was true and faithful, concerning these men. He had proved them in public as well as in private, to be men of God, endowed with power and wisdom to preach the Gospel, gather Israel, and to prepare the people for the second coming of our Lord and Savior. The speaker said, while he used to attend the Sunday school in his youthful days in this town, he often heard the teachers conversing about the Prophets, Patriarchs, Apostles, and the Saints of old, and what blessings they used to enjoy. Then something used to whisper to him, what is the reason that we Christians do not enjoy the same blessings now, if we are the true followers of Christ? This, he said, used to trouble him; but about this time a Latter-day Saint Elder came, declaring that the Lord had spoken to man, and that in this generation, and that the ancient Gos-

pel had been restored by an angel, with all its gifts and blessings, to all that would believe and obey. At the declaration he said he rejoiced, and embraced the opportunity to prove the message. He had found it true and faithful, and he said that all the blessings of the Gospel were within the reach of all men who would repent of their sins, be baptized in water for the remission of sins by one having authority, and through the laying on of the Elder's hands with prayer to God. If faithful candidates, they would receive an assurance as the ancients did.

The meeting was then terminated with prayer.

The evening meeting commenced at 6 o'clock, when Elder W. C. Thomas gave a historical discourse on the travels, and the persecutions of the Saints in the United States, (but, however, far from being united at present) which resulted in the death of the Prophet Joseph Smith and his brother Hyrum, besides many other good and faithful men and women, who sealed their testimony with their precious blood. He touched upon the exile of the

Church, with the Prophet Brigham as their leader, across the great plains and the burning deserts, over the Rocky Mountains, into their resting place in the Valleys of the Mountains, where they are as steadfast and as immovable as the Rocky Mountains themselves. He also referred to the United States mob in the year 1857, in the reign of Buchanan, which brought shame and disgrace on the proudest nation in the world, at a cost to the Government of sixty million dollars. These circumstances, with many others, the speaker brought forward to prove that the hand of the Lord was over the people.

Elder E. Morris made a few remarks upon the unity of the Saints in Zion, and their anxiety to gather the poor and the oppressed Saints from all nations. He stated that over three thousand had been delivered this season, most of them through the kindness of friends and relations in Utah. He exhorted the Saints to live blameless before God, and save a little of their earnings, if possible, towards their deliverance.

THE IRISH MARRIAGE LAW.

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The strange anomalies of the Scotch and Irish marriage law have repeatedly been the subject of comment within the last few years. Nothing has yet been done to remedy the evil, but a Commission is sitting, and is expected shortly to report on the subject. Meanwhile, another case which came last week before the courts exhibits, if possible, in even a clearer light, the cruel uncertainties of the existing system, or want of system, and the imperative necessity for introducing a uniform marriage code for the whole British Empire. Our readers will recollect that in England a marriage may be legally celebrated in three, or, strictly speaking, in two, different ways. A clergyman of the Established Church can marry any two persons, of whatever religious persuasion, under certain prescribed conditions of time and place, and the marriage is at

once valid, without the interposition of the registrar; or the marriage may be solemnized before the registrar only; or the parties, if they prefer it, may be married by the minister of whatever communion they belong to other than the Established Church, in a place of worship licensed for the purpose, but in this case the presence of the registrar is essential to the legal validity of the act, which in fact depends exclusively on him, and not on the religious rites performed. It would surely be simpler either to require the presence of the registrar in all cases, or to accept the marriage certificate of all ministers of religion who would comply with the conditions prescribed by law. The practical difficulties, however, begin when we cross the border. The Scotch law, following the precedent of the old canon law, regards the consent of the parties

themselves as the only thing necessary for a valid marriage, but it neither prescribes any particular form of consent, nor requires the presence of witnesses. An alleged contract made in private, at least if followed by cohabitation, would constitute sufficient evidence. The manifold complications involved in such a system are obvious enough; but if from Scotland we pass to Ireland, the confusion becomes worse confounded still. There are no less than four different ways of getting married in that country, each subject to its own peculiar restrictions. There, as in England, any marriage may be celebrated by a clergyman of the Established Church, or at a registrar's office, irrespective of the religious belief of the parties themselves; and the regulations of Lord Hardwick's Act, as to publication of banns, &c., do not apply in Ireland. But the Roman Catholic, and, we believe, the Presbyterian clergy, have also certain exceptional privileges and disqualifications of their own. Before 1792 mixed

marriages between Catholics and Protestants were illegal and void altogether, and up to 1833 they could only be performed validly by a Protestant clergyman, though the Roman Catholic ceremonial might be added afterwards if the parties desired it. Since that date it has been lawful for a Roman Catholic priest to marry two persons of his own religion, and, oddly enough, he may marry them privately or openly, and at any place or time he thinks fit, and the marriage so performed is good in law. But if either party is a Protestant, or has professed himself to be a Protestant within a twelvemonth previously, such a marriage is void, and the priest who performs it is liable to penal servitude. What makes the matter worse is that no test of Protestantism, such as receiving the Communion or attending Protestant worship, is defined by the law, so that it is hard to say what marriage may not be set aside on this ground.—*Saturday Review*.

SUMMARY OF NEWS.

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The mortality from diarrhoea in Liverpool is still very great, 102 deaths having been registered for the week ending August 8th. This, however, shows a slight improvement on the previous week, when 108 fatal cases were recorded.

A fire broke out in some timber buildings on the Guy's Hospital estate, Southwark, London, on Monday morning, 10th inst., and raged for nine hours, burning seven houses to death, and destroying or damaging two warehouses and eighteen houses.

In consequence of the heat and drought, numerous and extensive conflagrations have occurred in various parts of the country. Several forests and moors, and in Wales several mountains, are on fire. Much grain has been destroyed in the fields, through sparks falling from railway engines as they passed by. The lack of water is severely felt in many places. The recent change in the weather, it is hoped, will continue, so as to moisten the parched ground and fill up the reservoirs, which, in many instances, are now mere patches of mud.

THE AMERICAN GRAIN CROP.—New York papers state that the grain harvest in Iowa is now fully inaugurated, and the farmers have the heaviest crops to gather this season that ever gladdened the hearts of the people in that section of the country. Harvest hands are in great demand. The wheat crop is about two-thirds cut in the neighborhood of Lansing, Michigan. The crop will be excellent, with a larger breadth sown than ever before. The farmers of the north-west are in the midst of the harvest, but they find it almost impossible to obtain sufficient help. Five dollars a day and board are now offered for hands.

Four deaths from sunstroke were registered in London the week before last.

A great fire has been raging in the forests on the northern shore of Lake Superior. Up to a recent date it was estimated that \$6,000,000 worth of timber had been destroyed.

A great number of conflagrations, many of them caused by the continuous hot weather, are reported from various parts of the country. At Nantwich, in Cheshire, twelve houses, besides stables and other small buildings, have been burnt down.

A Vermont paper says that during the recent hot weather in that state, there were 83 cases of sunstroke, 29 of which were fatal. This number is considered remarkable for Vermont. Among those who died were two little girls, who were found dead in the field.

It is related of the great Dr. Clarke, that when in one of his leisure hours he was unbending himself with a few friends in the most playful and frolicsome manner, he observed Beau Nash approaching, upon which he suddenly stopped:—"My boys," said he, "let us be *grave*, here comes a *fool*."

A project has been set on foot by a speculative Milanese, who, after a long residence in Africa, has settled down at Florence, to form a company ("limited," of course) for the reclamation and cultivation of the Desert of Sahara, which, he asserts, can easily be done by digging artesian wells in the sand.

"A LARGE AND RESPECTABLE MEETING OF CITIZENS."—The Rev. Mr. Punshon, who has been making a short sojourn at Chicago, has written a letter to the *Methodist Recorder*, describing his reception and the principal incidents of his visit. In the course of his letter he says—"One of the stories told in Chicago is worth mentioning. It was told as a sample of the way in which in some parts of the Union a smart man can make himself a power, though personally he may be as insignificant as one of the Tooley-street tailors. Two gentlemen—one stout and shining, the other little and dapper—wished to get up a political demonstration in a certain village. The thing was duly announced, but the two promoters were the only persons who assembled at the place of meeting. Nothing daunted, the twain proceeded to business. The little man moved the stout one into the chair. The stout man made the little one secretary of the meeting. Resolutions were passed with astonishing unanimity, and the meeting adjourned. The resolutions were duly advertised, with a preamble, affirming them to have been passed 'at a large and respectable meeting of citizens.' This rather staggered the chairman aforesaid, and he ventured to remonstrate with the secretary upon his heroic audacity, but was met with the cool reply, 'The announcement is perfectly correct, sir. You are large. I am quite sure I am respectable.'"

APHORISMS FOR BATHERS.—The committee of the Royal Humane Society have issued the following rules for the guidance of bathers. They were framed by Dr. Christian and Dr. Sieveking. The *Lancet* says these rules, which are sensible and practicable, cannot be too extensively known:—"Avoid bathing within two hours after a meal. Avoid bathing when exhausted by fatigue or any other cause. Avoid bathing when the body is cooling after perspiration; but bathe when the body is warm, provided no time is lost in getting into the water. Avoid chilling the body by sitting or standing naked on the banks or in boats after having been in the water. Avoid remaining too long in the water. Leave the water immediately there is the slightest feeling of chilliness. Avoid bathing altogether in the open air if, after having been a short time in the water, there is a sense of chilliness with numbness of the hands and feet. The vigorous and strong may bathe early in the morning on an empty stomach. The young, and those that are weak, had better bathe three hours after a meal. The best time for such is from two to three hours after breakfast. Those who are subject to attacks of giddiness and faintness, and those who suffer from palpitation and other sense of discomfort at the heart, should not bathe without first consulting their medical adviser."

ADDRESSES.

H. C. Jacobs, 26, Charles Street, Liverpool Street, Oldfield Road, Salford, Manchester.
James Needham, Willow Cottage, Brents, Feversham, Kent.

MARRIED.

In Brooklyn, E.D., New York, November 18, 1867, by Elder William Parr, George A. [Winks and Anna Frith.

In Brooklyn, E.D., New York, April 5, 1868, by Elder William H. Miles, Edward Turner and Thirza Bishop.

In Brooklyn, E.D., New York, April 19, 1868, by Elder William H. Miles, Joseph [Pembroke and Mary Ann Walter Scott.

In Brooklyn, E.D., New York, April 20, 1868, by Elder William Parr, William J. Orchard and Harriet E. Scott, formerly of England.

POETRY.

ALLAH'S ANSWER.

[FROM THE ARABIC]

"Allah, Allah!" cried the sick man,
Back'd with pain the long night through,
Till with prayer his heart grew tender,
Till his lips like honey grew.

But at morning came the tempter,
Said, "Call louder, child of pain!
See if Allah ever hears
Or answers, 'Hear am I' again."

Like a stab the cruel cavil
Through his burning pulses went,
To his heart an icy coldness,
To his brain a darkness sent.

Then before him stands Elias,
Says, "My child, why thus dismayed?
Dost repent thy former fervor—
Is thy soul of prayer afraid?"

"Ah!" he cried, "I've called so often,
Never heard the 'Here am I,'
And I thought God will not pity,
'Will not turn on me His eye.'"

Then the grave Elias answered,
"God said, 'Rise, Elias, go
Speak to him the sorely tempted,
Lift him from his gulf of woe."

Tell him that his very longing
Is itself an answering cry,
That his prayer, 'Come gracious Allah!
Is my answer, 'Here am I.'

Every inmost aspiration
Is God's angel undefiled,
And to every 'O my Father,'
Slumbers deep a 'Here, my child.'"

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

**"SEEK YE THE LORD, ALL YE MEAK OF THE EARTH, WHICH HAVE WROUGHT HIS JUDGMENT—
SEEK RIGHTEOUSNESS, SEEK MEAKNESS: IT MAY BE YE SHALL BE HID IN THE DAY OF THE
LORD'S ANGER."**—Zephaniah ii, 3.

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Saturday, August 29, 1868.

Price One Penny.

JUSTIFICATION BY FAITH.

All the Prophets who came with "the burden of the word of the Lord," were preachers of righteousness. Their efforts were directed towards the establishment of practical holiness. They made plain the commandments of God, and exhorted the people to obey them. They denounced sin, and showed its consequences. They were inspired to speak upon these subjects with great power, for they "spake as they were moved upon by the Holy Ghost."

Their teachings were to the effect that salvation depended upon obedience to the commandments of God, and that condemnation was the result of disobedience. "The soul that sinneth it shall die." "When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive." This was the substance of all their preaching. Their object was to endeavor to establish righteousness in the earth, for the immediate benefit and future exaltation of man.

But modern preachers of religion take a totally different course. Their teachings are to the effect that man's efforts to obtain salvation are worse than useless. That he can do nothing, that he need do nothing to save himself, because all the work has been already accomplished by Christ. That all man has to do is simply to believe that Christ died for him, then he is "justified by faith." And though he may have been steeped in sin and dyed with iniquity, though he may have been guilty of the most horrible crimes, yet he is "justified by faith," and should he die the next moment, is prepared to enter the courts of glory, dwell in the presence of the immaculate God, and enjoy the society of the purest and best of all ages in the heavenly mansions. To the question "What shall I do to be saved?" the reply is, "Nothing: only believe and you shall be saved, and heaven is yours forever." A moral and a virtuous life, according to these teachers, is of no avail whatever. Works count for

nothing, justification comes by faith, and faith alone.

This doctrine, though repugnant to common sense, and totally at variance with the spirit of the teachings of inspired men, is proclaimed in almost every pulpit throughout Protestant Christendom, and shouted in the ears of the people by excited enthusiasts in the open streets. No wonder that the most "religious" towns are the greatest sink-holes of iniquity. No wonder that the gin shop and the brothel nestle close up to the sides of the church and the chapel, and that while Christ is being preached on the inside, his name is blasphemed on the outside of the places of public worship. No wonder that though chapels and churches multiply, and the staff of preachers is increased, crime spreads faster than all, and wickedness prevails throughout the land, polluting the footstool of God, and that the sound thereof, increasing in volume and discordance, swells up on high, vexing the ears of heaven, and awaking the indignation of the Lord.

Satan could not devise a more cunning scheme to lull men into carnal security, than this modern doctrine of justification by faith alone. And yet the preachers of this doctrine imagine they are preaching the Gospel of Christ, and will quote Scripture copiously in favor of their views. Their quotations are almost entirely made from the writings of Paul. And here is a demonstration of the insufficiency of Scripture as a guide to the understanding of saving truth; for while Paul (as he is generally understood) appears to teach the doctrine of justification by faith alone, James teaches justification by works. Says Paul, "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast."—Eph. ii, 8, 9. "Ye see then how that by works a man is justified, and not by faith only," says James—ii, 24. Paul says Abraham was justified by faith; James says he was justified by works. "For if Abraham were justified by works, he hath whereof to glory; but not before God."—Paul to the Romans, iv, 2. "Was not our father Abraham justified by works, when he had offered

Isaac his son upon the altar?"—James ii, 21. Peter says that Paul wrote "some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures unto their own destruction." Hence the necessity of some further guide than the mere letter of Scripture, striving to grasp at the meaning of which, has caused endless controversies, angry disputes, and the shedding of much human blood.

Although this doctrine of justification by faith is called Pauline theology, we shall find, upon investigation, that Paul was a preacher of practical righteousness, that he believed in justification by works, and that the notions of modern preachers in regard to this subject, spring from an entire misconception of the object of his epistles. "Be not deceived, God is not mocked, for whosoever a man soweth, that shall he also reap."—Gal. vi, 7. "Know ye not that the unrighteous shall not inherit the kingdom of God."—1 Cor. vi, 9. "For this ye know, that no whoremonger nor uncleanness, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words, for because of these things cometh the wrath of God upon the children of disobedience."—Eph. v, 5, 6. "Teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."—Titus ii, 12—14. "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins. But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries."—Heb. x, 27. The foregoing are all from the writings of Paul, and show that though a man may have faith in Christ, yet, if he does not practise righteousness himself, he cannot inherit the kingdom of God; therefore it is evident that Paul did not believe in the doctrine

of salvation by faith alone.

But objectors will start up in every direction, and quote other sayings of Paul which they consider carry an opposite signification. "Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works."—Rom. iv. 5, 6. This and other passages of a similar character may be quoted, especially from the Epistle to the Romans. But let us quote from the same epistle, "Who will render to every man according to his deeds. To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life: But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; But glory, honor, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: For there is no respect of persons with God."—Rom. ii, 6—11. What, shall we say, then, that Paul contradicts himself, and teaches contrary to James, the other Apostles, and all the preachers of righteousness since the world began? Or shall we not rather say that modern theologians have mistaken the object, and, consequently, the meaning of Paul's writings upon justification by faith?

By a careful investigation of the Epistles to the Romans and Galatians, from which the "faith alone" doctrine is eliminated, we shall discover that Paul's arguments are all directed again the necessity of the works of the Mosaic law. "By the deeds of the law shall no flesh be justified." This is the subject of his remarks, and all the logic and eloquence of these two epistles are directed against the practice of the "law of carnal commandments," and in favor of that righteousness which springs from faith in Christ. All those works which he speaks of as being unnecessary to justification, are the works of the law, and the faith

which he upholds as the condition of salvation, is a faith in Christ which leads to the practice of all His commandments, through obedience to which alone man can become sanctified and prepared for the heavenly kingdom. "If," says he, "thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."—Rom. x. 9, 10. Here is the key to the understanding of the whole matter. Paul sought to break down the ceremonies of a dead law, and raise up that living faith which produces true practical righteousness. He strove to sweep away the useless formulas of an obsolete code, and introduce a higher creed, even the "perfect law of liberty," which is rooted and grounded on the principle of faith. Faith is what he preached so earnestly, because he knew that if true faith was planted in the heart, the works of righteousness necessary to salvation would grow from that living germ.

Faith that is not exhibited in works of righteousness is of no avail. Devils believe and have confessed that Jesus is the Christ. Men believe and talk about the atoning blood of Jesus, but unless they obey his commandments, their faith will do no more for them, than the same kind of faith does for devils. Christ came to lead mankind in the path to the Father's presence. He taught principles of practical holiness as the conditions to eternal life. "Blessed are the pure in heart," said he, "for they shall see God." "If thou wilt enter into life, keep the commandments." "It is not every one that saith Lord, Lord, that shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven." Like all the Prophets, he was a preacher of righteousness. He set the pattern in his own life, and bid his disciples follow in his footsteps. He sent them into all the world to preach the Gospel, and to baptize repentant believers, saying, "teach them to observe all things whatsoever I have commanded you." He shed his blood for the sins of the world, but the benefits of his atone-

ment are bestowed conditionally. Faith in his blood without obedience to his commandments, leaves the sinner in his guilt. Justification through the atonement comes only on conditions of obedience to Gospel requirements. "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God." He must turn from sin, he must be baptized for the remission of sins, he must receive the Holy Ghost in God's appointed way, he must "live by every word that proceedeth from the mouth of God," and he must become sanctified and pure by practical righteousness, or he will never enter the celestial kingdom, for "without holiness no man shall see the Lord."

But no works are really works of righteousness, which are not the fruits of faith, for "whatsoever is not of faith is sin," therefore justification by faith, when properly understood, is a true doctrine. Faith is the beginning of the work of salvation in the heart. It is the mainspring of every righteous

action. It is a principle of power by which man can draw near unto God, and obtain control over all things. It is the power by which God himself created the universe, and it is essential to salvation, for "without faith it is impossible to please God." But its existence can only be manifested by works, and he who rests his hopes for salvation on faith alone, builds on a sandy foundation, and will come to grief. "Righteousness exalteth a nation." It will exalt an individual. "Be not deceived," says John, "he that doeth righteousness, is righteous, even as God is righteous."

Let all men turn from their sins, obey the ordinances of God, and walk in his ways, and his Spirit will dwell in their hearts, prompting them to every good, and by continuance in well-doing, they will be prepared, through the blood of the Lamb, to mingle with the holy ones before the Majesty on high.

CHARLES W. PENROSE.

CELEBRATION OF THE FOURTH OF JULY.

[CONCLUDED FROM PAGE 534.]

General Chetlain being announced, made the following speech :

GENERAL A. L. CHETLAIN.

Ladies and gentlemen, after the very able and interesting oration, and the eloquent addresses to which we have listened, it would not be proper for me to attempt to make you a long speech. I shall therefore content myself with making a few remarks ; and I assure you I am highly gratified at being permitted to join with my fellow citizens of Salt Lake City in celebrating, in this good old-fashioned way, this glorious anniversary of the independence of our country. And I am gratified, too, at seeing so many children and young persons here. It is well that they are permitted on an occasion like this to hear words from the lips of those who are older than themselves, to listen to the story of the early history of our Government, to

listen to the story, so full of interest, of those good men and pure patriots who laid the foundation of this government in trial and in difficulty ; for if they are thus taught when young, they will grow up with a full knowledge and appreciation of the cost of that heritage, that glorious heritage that has been transmitted to them. When this Government was organized and the Constitution adopted, a compromise was effected with regard to the institution of slavery. That compromise was respected for over three quarters of a century, but it took all the wisdom of the ablest statesmen of the land to prevent a collision between the North and South. There was a deep and irrepressible conflict in the land, which culminated eight years ago in one of the most bloody, destructive, and unrelenting civil wars that the world has ever known. But

thank God the war is past, the conflict is over, the bone of contention has been removed; and as the tornado that sweeps over the land laying waste is always succeeded by a clearer atmosphere, so, I believe, the late war will be succeeded by a clearer political atmosphere, and the institutions of our country will be laid upon a firmer and more lasting basis. (Applause.) There are a great many people who took a desponding view of the future of our country. They say that patriotism and loyalty are on the decrease in the country; that corruption is found in high places and in low places, throughout the land; and that soon this country will be in the condition of the unfortunate Republic of Mexico. I admit there is corruption in the country, there are corrupt men everywhere. They are found in our national Legislature, in State Legislatures and in every executive department of the government, not excepting the internal revenue department. (A laugh.) But it must be remembered that the late war has had, to a great extent, the effect of demoralizing the people and blunting their susceptibilities. This was the case with the revolutionary war, and it is the result of all wars. But I believe there is as much patriotism in the land to-day as there ever was (applause), although many things connected with the late war go to prove the reverse. But I know that if at any time since the late war, an insult had been offered to the honor of the country, "the boys in blue" from the North and "the boys in grey" from the South, would have united to defend the honor of their common country. (Cheers.) I believe that the great heart of the American people is loyal and incorruptible, and that the day will come when the people will rise in their majesty and hurl from office all corrupt officials wherever they may be found, and God grant that the day may be not far distant. (Applause.)

One thought more, and I have done. It has often been remarked, and I believe it to be true, that a mountainous region of country is favorable to the development of bravery, self reliance, and liberty. Scotland is an example. Switzerland, that gave to the world a

William Tell, is another. In the mountain fastness of that little republic has been found a people, who for hundreds of years have proved themselves self-reliant, brave, and worthy of freedom, and who never could be made to yield to oppression or tyranny. Why may we not, therefore, fellow citizens, reasonably believe that in this vast mountainous region, extending from Mexico to the British possessions, and from the sweeping plains immediately west of the Great Rivers to the Pacific, will be found a people intelligent, self-reliant, brave, God-fearing, law-abiding, liberty loving, the admiration of all free and independent peoples, and the terror of all forms of tyranny and oppression. (Applause.) But I must close, or I shall inflict upon you a long speech, which I promised not to do. Ladies and gentlemen, I thank you for your attention.

This was succeeded by a patriotic song, written for the day by H. W. Naisbitt, Esq., and sung by J. M. Hardie, Esq., the choir joining in chorus, with the powerful tone of the organ; after which, being announced, the following remarks were made by

HON. GEORGE Q. CANNON.

To no people, probably, on this vast continent, does this day come fraught with so many delightful associations, as it does to the people of this city and Territory, for no people, probably, appreciate to a greater extent, and have more reason to appreciate, the blessings of liberty and freedom which we enjoy. It is a glorious day in the history of the world, the day which we have met together to celebrate. It was a great event in the history of mankind. The struggling nations of Europe, the enthralled nations of Asia, and every people that was groaning in bondage, hailed the Declaration of Independence as the dawn of a new era. And to this day this glorious manifesto of rights which has been read in our hearing, is looked back to by oppressed nationalities; and when they wish to arraign tyrants, they find in this indictment a text and guide.

Situated as we are, there are many reasons why we should appreciate this day. Yet, there are some things connected with independence that we shall appreciate still more when we receive

them. There is an inconsistency, at the present time, and one of long duration, under which the people who inhabit this and adjacent Territories labor. It dates back to the time of colonial oppression. It might properly be termed a relic of barbarism. In other places this coming November the citizens of this nation will have the right to cast their votes for the President of the United States. But the hardy pioneers of this Territory, of Arizona and New Mexico on the south, and of Montana, Idaho and Washington Territories on the north, are debarred from the exercise of this privilege. Time, no doubt, will see this rectified, and the citizens of the Territories placed in full possession of their rights of citizenship. We should all so live as to set an example unto those that are around us, and seek to kindle the flames of patriotism in the breasts of our children, and, by every means in our power, endeavor to perpetuate the blessings of liberty and freedom that have been handed down to us.

These speeches and oration were greeted with hearty applause, and seemed to evoke responsive sentiments in the crowded audience.

A few toasts and sentiments were read by the Marshall of the day.

President Young then offered the following closing remarks and

BENEDICTION.

I think I shall never enjoy a better opportunity of speaking to the youth of this city, with regard to their applauding in the Theatre, and which I have heard here to-day also. I ask these children—all the boys under a hundred years of age—never to applaud unless they know what they are applauding. It is confusing, bewildering, and making a noise without understanding. I wish that hereafter you would be a little more silent in the Theatre; and when we meet on occasions like this, not to applaud unless you know what you are applauding. I say to the Committee, please to receive my thanks for keeping my name out of your programme, with the excepting of closing this meeting. To our friends who have delivered the oration and speeches, receive our thanks; I feel to bless you, and all

those who wish a continuation to the peace of our country. We have great experience in this Government, more, perhaps, than any other on the earth. We should know more. We should understand true righteousness, which is correct ideas, and produces correct lives. I hope to see a community that will live so far above the law that we will have no necessity to administer it. To the officers of this Territory I say, peace be to you, may you be blessed. And I feel to bless you all, who desire good to yourselves, and to all the inhabitants of the earth, as well as to this people. I say to you, friends, old and young, learn correct principles, learn to be governed. To children, learn to be governed. To parents, learn to govern and control your children without the severity of an iron hand, but with mildness, cheerfulness, and kindness; and hold that influence over them that you can control them with a word. I know very well that it is written, and said to be the words of the wisest man in olden times, "He that spareth his rod hateth his son;" but I say spare the rod, and teach children to walk in paths of righteousness, and you will have very little use for the rod. I bless you children, and I pray my Father in Heaven to preserve you and give you life, long life, and health, and good days, and a disposition to seek for, that you may obtain, the Spirit to serve the Lord and keep His commandments. I say to the committee, God bless you; to those musicians, God bless you; to the choir and to all those who have participated in the exercises here to-day, or who have been here listening to the speeches, God bless you all; and I bless you in the name of Jesus Christ. Amen.

You are dismissed.

The immense assemblage then dispersed, the schools forming under their teachers and moving in procession to their respective wards, as the artillery were firing a national salute. A collation had been provided at the City Hall, to which the committee invited the gentlemen engaged in the celebration and a number of our most prominent citizens, where they enjoyed themselves for a time with a flow of kindly feeling and genial sentiment.

The bands discoursed sweet music through the city, Captain Croxall's being in two of Wells, Fargo & Co.'s coaches coupled together, and drawn by a magnificent team of five spar of greys. Good feelings characterized the entire day; peace and happiness reigned; and nothing that we have heard

of occurred to mar the enjoyment of the celebration. A salute by the artillery closed the official programme, while a crowded house at the Theatre witnessed an interesting performance at night, and thus the "Fourth" of '68 passed away and became a pleasant recollection.

A WOMAN'S VIEW OF WOMAN'S MISSION.

—o—

We hear a great deal of nonsense, just now, about Woman's Mission and Women's Rights. As a woman myself, I wish to offer a few words of advice to my sisters, both married and single.

Every one of us has a mission, which, if we faithfully and conscientiously perform, will bring its own reward, and this mission which, as a Latter-day Saint, is the only one I admit a woman to have, is love. If a woman is actuated by genuine love of her kind, she will find work to do wherever she may be placed—whether married or single, rich or poor. If she sees anyone in trouble, let her, according to her circumstances, try to relieve that trouble. A man will, almost always, when he meets with anyone in trouble, sympathize with it in his heart as much as a woman, but he very seldom has the power to show his sympathy in the same delicate way that a woman can; sometimes, even, he may do more harm than good. With a woman it is different; she is sooner interested; her feelings lie, as it were, nearer to the surface.

A woman can do good every day of her life, if she likes. It may only be a kindly word of greeting to some poor old creature who has been so long neglected, that a cheering word makes her feel twenty years younger. It may only be to pick up and comfort some child that has fallen down, or to prepare a basin of soup or gruel for some invalid. In these, and in a thousand different ways, immeasurable good can be done by women who fully appreciate their sacred relations of mother, wife, and daughter. I would

never advise women to go out of their natural sphere, *looking for* adventure. This is where a great mistake is made now-a-days. Women in the world go looking about for something grand and heroic to perform, and, ten to one, will waste the best years of their life in search of it, forgetting that perhaps in, or near their own homes, there is work enough for them to do.

It is here the secret lies. A woman generally fancies, if she is unmarried, that some act of self-denial performed *away from* home, may help to win a husband for her; but here men are truer to their natures than women. They would, in nine cases out of ten, prefer a girl who performs the duties immediately around her *first*. Every woman should first consider those of her own household, then all who may be sick or in trouble that come in her way; let her help them substantially if she can, if not, let her try kind words and actions.

Respecting the Rights of Woman, perhaps I am not a very competent judge; because, six months ago, the bare idea of polygamy horrified me; but my ideas have changed in this, as in many other things, since I became a Latter-day Saint. I now freely admit that two, and even more, women, who are really good and pure, and whose tastes and dispositions assimilate, may live together in peace and happiness with one husband. In this matter I have had many prejudices to conquer; but this has been the more easily done, because ever since I have been old enough to know right from wrong, a secret something has always told me that the entire foundation of

society was wrong, and all my wandering ideas respecting the Rights of Woman have been called into order by "Mormonism."

Every woman, then, has the right to be the wife of one husband, and to feel both the pleasures and responsibilities of maternity. Many of our female writers of "novels with a purpose," have striven very earnestly, and, occasionally, with some show of reason, to prove that to the woman who, for want of opportunity, or from some other cause, has not married, has fallen the happier lot; but the cause that they have so earnestly advocated and written about is bad, and their reasoning false. It does not come home to the heart like a great and natural truth. It is only among women who have been so educated, so polished, and so refined, that they have no natural heart left in them, that this reasoning ever appears to tell. I do not say that every woman

can marry. I dare say there will always be some who, from circumstances which they cannot control, will remain single; but, to such, my advice is: accept your lot gracefully, and never upon any account cry out that your lot is the happiest, because you are free from some of the troubles which married women as a rule encounter. In the olden times, it was counted the highest honor to be a wife and a mother, and those of us women of the nineteenth century, who have the sense and the courage to own it, know that it is so still.

Marriage was the first institution established by God, and is, therefore, the most sacred and natural; but it has been shamefully abused, and that which ought to produce the greatest happiness on earth for both man and woman, is often a source of evil and a curse to many.

ISABELLA THWAITES.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, AUGUST 29, 1868.

CLEANLINESS.

"CLEANLINESS is next to godliness," is an old proverb. We say cleanliness is essential to godliness. To be godly we must be clean. Not only pure in thought and deed, but clean in our persons and our habitations.

The Savior likened the kingdom of heaven—which was to be built up in the latter days—to "a net that was cast into the sea, and gathered of every kind." This figure is fully exemplified in the Church of Jesus Christ of Latter-day Saints, which is the beginning of the kingdom of heaven on the earth. The Elders of Israel, as fishers of men, cast forth the Gospel net, and all kinds of fish come into it. Most of the people who receive the Gospel of the kingdom are poor in the things of this world, and some of them have, through being brought up in poverty, contracted habits which must be cast aside, if they desire to make any progress in the work of God.

The Gospel of Jesus Christ contains precepts of truth fitted for people in every condition. It is not merely a spiritual law relating to things in heaven, it is also a temporal law (allowing that there is anything temporal), having special reference to men and women as they are, in their present earthly state.

Our religion enters into every act of our lives, nay, further, it penetrates to the innermost recesses of the soul, and regulates our secret thoughts. The subject of cleanliness is, then, a religious subject, and should be brought before the attention of all who are, or can be called Saints.

People's notions of cleanliness differ very materially. We have heard individuals whose persons and habitations we should describe as filthy, declare themselves astonished how anybody could be contented to live in dirt. They either had very singular notions of cleanliness, or, as is not at all uncommon, they had eyes for the shortcomings of others, but none for their own. It is the duty of every person to keep himself or herself clean in body. Soap is cheap, and water is plentiful in spite of the dry season we have had, and there is no real excuse for any who have the use of their faculties, carrying about with them a load of the body's refuse, to the injury of their own health, and the discomfort and disgust of others. The body and the spirit are so intimately united, that it is difficult to discern how a pure spirit can dwell in a continually dirty tabernacle. How can they expect the angels of the Lord, in their spotless purity, to draw near to them when they pray, whose unwashed bodies are offensive to any decent mortal?

The skin is not only a protection to the body, a covering for its sensitive nerves, but is one of its most important organs; and, every moment, corrupt, worn-out, and useless particles are thrust out by the vital force through its innumerable pores. These accumulate upon its surface, and unless removed by frequent ablutions, clog up the pores, induce disease, and hinder convalescence. It is our duty to preserve these bodies in which our Father has permitted us to dwell, and to keep them in the most comely and perfect condition that is possible. This is also for our own personal comfort and pleasure. The entire surface of the body requires cleansing. Not merely the hands and face, but the whole body, from the crown of the head to the soles of the feet. Once a week, at the least, this operation should be undergone by old and young. Parents frequently see the necessity of this for the children, but fail to realize the importance of it to themselves. We are aware that many of the Saints will be surprised at the necessity of mentioning such a thing, but we are making a cap for the heads only of those whom it will fit: we have no objection, however, to let everybody try it on.

It is necessary that the Saints should be clean in their habitations also. Not merely to have them appear clean, but to have them really so. Some places which seem clean to the eye, have a very different effect upon the nose. As one enters them, a musty, fusty odor salutes the olfactory organs, and causes a sickening sensation internally. A close inspection would bring to light various articles stowed away out of sight, dirt swept into corners, spots to which water has long been a stranger. And yet the housewife would feel mortally offended if she were told that her place was dirty.

Sisters! keep your dwellings sweet and clean; clear out the cupboards, sweep out the corners, look into the dark places, and let nothing accumulate there; throw open the windows, and let the pure air circulate, if you can get it, and if you live in a close town, let the air in anyhow, and get it as pure as you can. Have the rooms where you live and eat as attractive as cleanliness can make them, that your husbands and fathers and brothers, when they come from their daily toil, may feel the comfort which such homes will give. Keep your sleeping apartments airy and clean, that your rest may be sweet, and that if a

messenger of the Lord desires to touch the eyes of your spirit while you sleep, and give you a heavenly dream, he may not be kept back because your chamber is polluted and unclean. Keep your children clean and tidy, and teach them to contract habits of order and purity. Don't leave your combs full of hair, nor throw them into the bread basket, nor put them away with the knives and forks. Have a proper place for everything, and put everything in its place. Wake up, you that are asleep, and whose eyes are closed to these things, and begin to look around you! See wherein you can improve. Never mind what your mother did before you, if it is not good. If it *was* good enough for her, that is no reason why it should be good enough for you. You are called to better things. You are living under the light of the everlasting Gospel, under the voice of heavenly inspiration, and you are required to live "by every word that proceedeth from the mouth of God." The Lord has said, "thou shalt not be proud in thy heart; let all thy garments be plain, and their beauty the beauty of the work of thine own hands, and *let all things be done in cleanliness before me.*" (Doc. & Cov. page 126.)

We are living in the days of preparation for the coming of the Son of Man. How shall we be able to appear in his sight, unless we are clean and pure in body, in spirit, and in all our ways? Cleanliness is part of our holy religion, and none who are filthy in their bodies or their dwelling-places, can truly be called Saints of God. As the law is made for transgressors, so these remarks are made for those to whom they will apply. If any ask, is this meant for me? we answer, reflect, look around you, and your own person and dwelling-place will tell you much more plainly than words can speak. "A hint to the wise is sufficient."

Visitors to Utah, who have been there to see the place and the people, and who have endeavored to give a faithful report of what they have seen, invariably express their admiration of the neatness, order, and cleanliness which characterize "Mormon" habitations. This is a testimony in favor of our religion, for every tree is known by its fruits. The people in Utah are taught habits of order and purity, not only because they are conducive to health and happiness, but because the Saints are preparing themselves for the day of the Lord's coming; and when he appears he will be "like a refiner's fire," and none can abide his presence but those who are pure in mind, in body, and in all things. The Saints abroad must accustom themselves to similar habits, and learn to discard everything which is low, unclean, and degrading.

We should be sorry, indeed, if there were reasons to believe that the majority of our brethren and sisters here required special instructions on this subject. The spirit which they have received through obedience to the Gospel, will itself prompt them to habits of cleanliness, as well as to all other things which are excellent and praiseworthy; but there are some who need speaking to with a loud voice, that they may be aroused to the consideration of these things, for through improper training they have learned to settle down contentedly in untidy and comfortless homes, and to muddle along in ways and customs which are not congenial to the spirit of "Mormonism." It is for their special benefit that these few hints are given, and we trust they will not be in vain.

**"Let thy mind's sweetness have its operation,
Upon thy body, clothes, and habitation."**

THE WAR IN SOUTH AMERICA.

The intelligence from the River Plate describes the position of the belligerents as being at the end of July very much as it was at the close of February. At this latter date Mr. Gould, Her Majesty's Chargé d'Affaires at Buenos Ayres, announced that the Paraguayan Dictator, President Lopez, was "hemmed in on all sides, and would soon be compelled to surrender at discretion." By the latest accounts it appears that the bombardment of Humaita inflicted very little damage on the fortress, and that, notwithstanding the sore distress to which that closely-invested stronghold has been reduced, its fall is no longer looked upon as imminent. But even the loss of Humaita would not be a decisive blow, as Lopez could still prolong his resistance on the Tebicuary, where, according to all accounts, he has taken up a position scarcely less impregnable than that behind which he has stood at bay for the best part of three years. Diplomatic negotiations can hardly be said to be more advanced than military operations. The correspondence lately laid before our Houses of Parliament, with dates up to the beginning of July, contains much valuable information as to the original causes as well as the ultimate prospects of the war. When in 1865, the Argentine Republic first joined Brazil in an offensive and defensive alliance against Paraguay, it was clearly stipulated that the contracting States harboured no ambitious designs either against the territorial or the political independence of the hostile Republic, and that peace should be offered upon certain conditions which seemed capable of being easily enforced by the results of a single campaign. Notwithstanding, however, the immense disproportion of the forces, the result of the campaign disappointed these expectations; the heroic resistance of the Paraguayans exasperated the animosity of their adversaries, and at Buenos Ayres as well as at Rio Janeiro it was determined that neither peace nor truce should be granted except on the terms of unconditional surrender, implying the de-

molition of Humaita and the removal of the Dictator Lopez from the Government of the vanquished Republic. There is scarcely a doubt, however, that the Paraguayan people to a man will make common cause with their ruler. Such desperate deeds of devotion as we hear of were never performed in behalf of a "tyrant," as President Lopez is described.

"The Paraguayans," Mr. Gould informs us, "made a night attack on two Brazilian iron-clads on the 2nd March. Twelve hundred picked men, armed with swords, revolvers, and hand grenades, in forty-eight canoes, gallantly boarded the vessels. They for a time gained possession of the decks, but the Brazilians, shutting themselves up in the revolving turrets of the monitors, opened a terrific fire on them, and eventually drove them back. . . . This desperate struggle of two hours' duration was put an end to by a third ironclad, which did great execution among the Paraguayans by running down their canoes. . . . The Brazilians had 32 men and several officers killed and wounded. The Paraguayans lost, it is supposed, about 400 men. The Brazilian Admiral states that in the hope of rescuing those in the water, he caused boats to be lowered; but on their approach these undaunted men invariably dived, thus preferring to be drowned rather than fall into the hands of their foes."

With such combatants the contest seems likely to have no other termination than sheer extermination. As we cannot reckon on submission by the Paraguayans, all hopes of peace lie in the weariness and exhaustion of their adversaries, and this is not the first time that we have fancied we detect symptoms of some such feeling among them. Governor Alsina, in his opening speech to the Legislature at Buenos Ayres, stigmatized the war as "a fatal war, arising from a still more fatal treaty." The Governor's words seem to have found an echo among the popular representatives, and motion has been made to devise the means of putting an end to a conflict in which, as

it is asserted, enough has been achieved for the honour of the Argentine arms, and more than enough to attain the original object of the enterprise. The Notes of the Paraguayan Minister, Señor Benites, to Lord Stanley refer us with sufficient distinctness to the original cause of the dispute, and we will endeavour in a few words to make the position of affairs clear to our readers. Less than a century ago all that vast South American Continent was shared between two kindred yet rival races, between whom the New World had been partitioned by a Papal grant on its original discovery—the Spaniards and the Portuguese. Portugal had Brazil, Spain and the kingdoms west of the Andes, and, together with other provinces, the vast settlements of Buenos Ayres and Monte Video on the River Plate. Upon the emancipation of the colonies the national instincts of the settlers continued the same, and the antipathies of the Argentines, or Plata people, against the Brazilians were further enhanced by a difference in their respective forms of government, and by contests arising as to the demarcation of their frontiers. Between the Portuguese settlements at Rio Janeiro and the Spanish colonies at Buenos Ayres and Monte Video there lay a whole unoccupied and, for a long time, unclaimed world, and, as the pioneers of civilization advanced on this debatable ground on either side, contentions arose as to the possession of territories of little immediate avail to the disputants, yet often exceeding in extent more than one European kingdom. In all these differences it would have seemed natural for the Spanish Argentines to act in combination against the Portuguese Brazilians; while the latter were from the beginning organized in a compact monarchical State, the former split up into various communities, constituting in the end the fourteen States of the Argentine Republic with their head at Buenos Ayres, the Banda Oriental del Uruguay at Monte Video, and the Republic of Paraguay. This last-named inland State sprang up under peculiar local influences, which had a tendency at first to isolate it, and then to set it at enmity almost indiscriminately with all its neighbours. Paraguay was

originally a Jesuit missionary colony, and the severe discipline exercised by its theocratic rulers, especially on the native Indian converts, who constituted the main bulk of the population, gave the nation a decidedly individual character, which the subsequent jealous and exclusive policy of its Dictators contributed to develope. Under Francia and his successors, Paraguay's hand was against every man. Yet it may be doubted how far the quarrel in which that State is now engaged may be said to have been of its own seeking. The British diplomatists, Messrs. Gould and Mathew, naturally giving utterance to the feelings which are uppermost at Rio Janeiro and Buenos Ayres, advert to the vast armaments by which Lopez and his son prepared themselves for an aggressive war which they had long been meditating. Those warlike preparations might, however, also, have had a defensive purpose. There was a civil contest between hostile factions at Monte Video, and Brazil advanced into the territory of that Republic as the ally of one party against the other. It was against this interference, which it construed into a menace to its own independence, that Paraguay protested in August, 1864; and with good reason, for by the possession of Uruguay Brazil would have shut up the inland territory of Paraguay on all sides. Nothing seemed more natural than that Buenos Ayres should view with the same uneasiness this inroad of Brazilian forces into Argentine regions; but ancient rancours and recent territorial disputes prevailed over sound political considerations, and, upon a rash provocation given by Lopez, the Argentine Confederation concluded with Brazil that treaty of March, 1865, which has lately been denounced as "fatal." President Lopez, while now soliciting through his agent, Señor Benites, the good offices of Great Britain and the other European and American Powers, declares himself willing to open negotiations for peace on the same ground which he took up at the outbreak of the war. He demands the complete evacuation of all the Argentine territory by Brazil, and the free and open navigation of the River Plate and all its affluents, under

a general guarantee of all the Powers. Upon the Brazilians consenting to withdrawing from Uruguay he will give up the Brazilian province of Matto Grosso, which is still in his hands. Such conditions, he declares, are of vital necessity not only to the territorial independence, but the material existence of Paraguay, and the allies must either grant them or prolong hostilities till Paraguay has ceased to exist. It does not seem that the Argentines are any longer bent on carrying matters to such extremities. Buenos Ayres, a thriving community, is, to some extent, under the influence of the very numerous foreign settlers who chiefly contribute to her prosperity. These, as less accessible to the animosities of the natives, and more immediately swayed by material interests, have never ceased to advocate a pacific policy. They have paralysed the activity of the Argentine forces throughout these prolonged hostilities, and have now ventured to strike that first conciliatory note to which public opinion, at least in the capital, has so readily responded. Should the other thirteen members of the Argentine Confederation side with Buenos Ayres, it is difficult to conceive how Brazil could still carry on the contest single-handed, seeing that the war must be mainly waged throughout the Argentine territory, and that the presence of a foreign force, no longer allied, could not fail in the end to become irksome to the population which in an evil moment solicited its presence. Lord Stanley has so far acceded to the solicitations of Paraguay as to express himself not unwilling to mediate for peace; but he "presses for the release of British subjects from detention in Paraguay as a preliminary to the exertion of his good offices." President Lopez pleads that the British subjects are in Paraguay of their own free will, and that their aid is indispensable for the defence of his State. On the other hand, Brazil refuses to allow a British gunboat to go up the Paraguayan river

to Asuncion to rescue those subjects. The same refusal has also been extended to the agents of the United States' Government. It is very evident that the fate of those English and other foreign residents is bound up with the result of the contest, and that pressure for their release must be exercised on Brazil and its Allies before it can be felt by Paraguay.—*Times*.

The correspondent of the *New York Herald* gives the following account of the battle between the troops of General Monagas and General Bruzual, in Venezuela:—"On the 22nd ultimo, General Monagas (Jose Tadeo) attacked General Bruzual's forces at Chacaco, a small village a few leagues from Caracas, and, after an obstinate fight of four hours' duration, obtained quite an important victory. Monagas's army numbered about 3,300 men, formed into two divisions. Bruzual's army scarcely amounted to 2,500 men, commanded by him in person, the next in command being General Aristeguieta. The division leaders were Generals Bafael Marquez and Leon Colina. After his victory at Chacaco, General Monagas pressed on to Caracas, and on the evening of the same day attacked the place. On the 23rd ult. the Genuinos entered the city of Caracas, when a terrible and sanguinary fight ensued, lasting through three entire days, the 23rd, 24th, and 25th. The whole number of killed and wounded on both sides, from the most reliable information, was about 2,500. The fighting was hand to hand in nearly all the streets; the fiercest struggle, however, took place at the cathedral. Here a party of Bruzualists had taken possession of the towers of the edifice, and from them poured a galling fire on their assailants. They were finally dislodged, however, and on the evening of the 25th, General Monagas was master of the city. General Colino, Bruzual's commander-in-chief, was wounded and taken prisoner."

In Constantinople a whole block of houses, within a stone's throw of the British Embassy, and including two or three streets and lanes, has been consumed by fire. About 200 shops, stores, and houses are understood to have been destroyed.

SETTING TYPE BY ELECTRICITY.

—o—

C. W. Dodge, writing to the *American Artisan*, says:—Among the many wonderful evidences of the ingenuity of mankind is the machine for setting and distributing type. This is now so perfected that I have before me a book containing 24,993 ems of solid matter—34,225 ems of leading matter—the whole of which was “set” and “distributed” in six hours and thirty-nine minutes by this machine. This is truly wonderful; but I want to say that the wonder need not stop here. By means of one of these machines located in the large newspaper offices in the principal cities, and connected by telegraph with the Capitol, the reporter or operator can set the type himself, the machine standing in New York or New Orleans, and he being in the Capitol! or, instead of setting the type, he may produce a matrix—by operating a series of arms or levers having type attached, and made to strike upon a suitably prepared and moveable plastic surface—from which

a stereotype plate may be cast ready for the press, in a few minutes from the time the speech is delivered, or the action had, whatever it may be. Speeches would still have to be reported by short-hand, simply because no one could either write them out or set them up as fast as delivered.

The composer having the short-hand notes before him, could then set the type from them upon the machine at a distance, or, if required, the short-hand notes could be translated, as is now done for the telegraph operator, and then set up by telegraph. In the latter case the same labor of the operator that now sends the message, would put it into type ready for the press, thus dispensing with the time and labor now required to write out the message and set up the type. This seems to be the next great step in the electrical progress of the age; and there is nothing to prevent its being done at once. It is simply a question of time and money—that’s all.

SUMMARY OF NEWS.

—o—

A telegram from New York announces the death of Mr. Thaddeus Stevens, who has played so conspicuous a part in American politics.

At Aberdeen, on Tuesday, August 11th, rain fell heavily and steadily for 16 hours. There had been no rain previously for three months.

The world-renowned vineyard of Chateau Lafite has been purchased by Baron James de Rothschild at the upset price—4,140,000 francs, or rather more than £165,000.

Intelligence from the seat of war announces that the Paraguayans made a boat attack upon two of the allied ironclads at Tayi on the 9th, but were defeated with loss.

A letter from Berlin reports that the state of M. Bismarck’s health is not satisfactory. He continues to suffer from want of sleep, and is obliged to take opium to procure repose.

The village of Flanchebouche in France has been burnt down. Out of 93 houses 82 are entirely destroyed. The fire is supposed to have been caused by children playing with lucifer matches.

An earthquake was felt severely recently at Maitland, New South Wales. It occurred about twelve o’clock. The shock was also felt in Sydney, and at different points within a distance of 30 miles, so far as present information goes. There were four distinct shocks, lasting altogether from seven to ten seconds.

EXTRAORDINARY NUMBER OF ARRESTS.—From Saturday afternoon to Sunday evening at seven o'clock, no fewer than 220 prisoners were lodged in the main bridewell. This is the largest number of prisoners ever known to have been apprehended in this town in two days.—*Liverpool Mercury*, Aug. 17, 1868.

"The earliest mention of a banking transaction—When Pharaoh received a check on the Bank of the Red Sea, which was crossed by Moses and Aaron."

A letter from Warsaw says—"A new levy has been ordered in the kingdom of Poland. The recruits are to be five and a half per 1000 of the whole population, which is one and a half more per 1000 than the proportion taken in Russia. It is estimated that this levy will add about 13,000 men to the Russian army."

A stranger visiting the navy yard in Brooklyn, conversing with some seamen who had been engaged in the navy during the war, asked one of them if they had received any prize money. "Och, indade, yer honer, yis, a little; it was sifted through a ladder, and all that fell through went to the officers—all that stuck to the steps was left to the men."

Taking the wheat yield in England at the high average of 34 bushels per acre, and estimating the area under wheat to be 100,000 acres over last or ordinary years, and allowing one bushel per acre for the extra weight of grain of 2lb. per bushel, the wheat yield of 1868 will exceed that of 1867 by 4,671,285 qrs., and that of ordinary years by 2,472,974 qrs.

GREAT FIRE IN PORTUGAL.—Lisbon, Aug. 11.—A fire broke out last night at the Custom House, near the houses called the Jardin de Tobacco. The principal portion of the Custom House was destroyed, and large quantities of cotton and brandy were burnt. The loss is estimated at about £100,000 sterling, and the chief part of the property destroyed was not insured.

WOMAN AND THE FRANCHISE.—The overseers of Gorton, Denton, Haughton, and Levenshulme have placed women in their respective townships on the register of electors for South-east Lancashire. The overseers of Ulverstone have unanimously adopted a resolution to the same effect, and have included in their list of voters for North Lancashire all women with the property or occupation qualification required by the act of last year. The overseers of Farnworth have placed 24 women on the register of voters for South-east Lancashire.

A revolution took place in Panama on July 5. The election throughout the state had gone in favor of the Conservative party; and to keep them out of power, General Ponce, the commander of the forces, had imprisoned President Diaz, dissolved the existing legitimate Government, and installed a provisional Government. It was feared that an armed collision might take place between the parties, otherwise the matter would be of little import to foreign residents in the State.

General Salnave is still besieged at Port-au-Prince.

A STORM OF SNAILS.—The *Western Press* gives publicity to the extraordinary statement that a storm of snails has fallen at Milbury Heath, near Thornbury. The storm reached along the turnpike road for a distance of about 100 or 150 yards, and lasted about ten minutes, covering the road with a quantity of small shelled snails, similar to sea snails. The people living in the neighbourhood were, of course, much surprised at such a remarkable occurrence, and many picked up some of the snails to keep for curiosity. We have seen some of them, which are small, with a somewhat rough, light shell. Some persons in the neighbourhood recollect a similar occurrence at Tockington, a few miles distant, about 40 years ago. Another somewhat remarkable affair has recently been noticed near Thornbury. During several days the earth for several miles adjoining the river Severn, in the neighbourhood of Cowhill, Oddbury, and Shipperdine, was thickly covered with insects commonly called "baly-cows." It was impossible to walk along the earth without being covered with them; and persons bathing, who left their clothes on the earth, on returning found them completely covered with them. The insects were somewhat finer than those of the same kind usually seen, and we never before saw so many of them.

ADDRESSES.

Alonso E. Hyde, }
Orson C. Holbrook, } 42, Brougham Street, Pottery Field, Hunslet, Leeds.

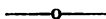
DIED.

MILLER.—In Unionsville, East Weber, Summit county, U.T., on the 11th July, 1868, of consumption, Mary Young, wife of Andrew Lindsay Miller. Deceased was a native of Greenend by Airdrie, Scotland, and was 27 years, 4 months, and ten days old.

MAYCOCK.—In Salt Lake City, July 15, 1868, James Maycock, son of Thomas and Louisa Maycock, aged 2 days.

MOON.—In the 1st Ward, Salt Lake City, July 9, 1868, Lydia Moon, wife of Bishop Henry Moon. She was born Oct 9, 1811, at Eccleston, Lancashire, England; embraced the fulness of the Gospel in 1837, being baptized by President H. C. Kimball, while on his first mission to England; immigrated to Commerce, since called Nauvoo, in the first company of Saints that left England, on the 6th of June, 1840; remained in Nauvoo till '46, when the Saints were expelled by mobocratic rule, and reached the valleys in 1850, with her husband and family: since which time she has lived a consistent life, been an obedient wife, a loving mother, and a good neighbor. She was sick over two years. She passed, from this state of existence, behind the veil with calmness and resignation, in sure and certain hope of a glorious resurrection, aged 57 years.—(CON.—DEARBART EVENING NEWS.

POETRY.



HASTE NOT, REST NOT.

[FROM THE GERMAN OF GÆTHE.]

Without haste! without rest!
Bind the motto to thy breast;
Bear it with thee as a spell;
Storm and sunshine guide it well!
Heed not flowers that round thee bloom,
Bear it onward to the tomb.

Haste not! let no thoughtless deed
Mar for aye the spirit's heed;
Ponder well and know the right,
Onward then with all thy might;
Haste not! years can ne'er atone
For one reckless action done

Rest not! life is sweeping by,
Go and dare before you die—
Something mighty and sublime
Leave behind and conquer time!
Glorious 'tis to live for aye,
When these forms have passed away.

Haste not! rest not! calmly wait,
Meekly bear the storms of fate!
Duty be thy proper guide—
Do the right whate'er betide!
Haste not! rest not! conflicts past,
God shall crown thy works at last.

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AND BY ALL BOOK SELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

**"SEEK YE THE LORD, ALL YE MEER OF THE EARTH, WHICH HAVE WROUGHT HIS JUDGMENT"
SEEK RIGHTEOUSNESS, SEEK MECKNESS: IT MAY BE YE SHALL BE HID IN THE DAY OF THE
LORD'S ANGER."—Zephaniah ii, 3.**

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Price One Penny.

THE WORKINGS OF THE ALMIGHTY AMONG THE NATIONS.

A believer in the mission of the Prophet Joseph Smith, and his successor, President Young, looking forward with unwavering confidence to the fulfilment of the word of the Lord through them, can find matter for profitable contemplation in viewing the present condition of the world. Here in the quiet vales of Utah, uninfluenced by partisan feelings, he can calmly view the contest now raging between the various political parties of his own country in their almost frantic efforts to gain the ascendancy; and also the mighty movements of a political and social character among other nations, and feel interest therein, only, so far as he recognizes in those movements the workings of Omnipotence for the advancement and triumph of the kingdom of God upon the earth. To the faithful Latter-day Saint, the ultimate and inevitable triumph of that kingdom is no matter of mere speculation, but one of absolute certainty; and in all the great movements now afoot among the nations,

whether of America, Europe, or Asia, he recognizes the workings of an overruling providence with this great end in view.

When the gospel was revealed through Joseph Smith, one of the declarations of the Almighty was to the effect that it should be preached to every nation and people before His judgments should overtake them as nations or as peoples. The labors of the Elders of this church have been arduous and indefatigable for the spread of this gospel, but their efforts have been confined almost exclusively, and of necessity to the people of the United States, Great Britain, and a very few of the less despotic nations of Europe; and each of those nations, as nations has rejected the proclamation sounded in their ears by the servants of God who have been sent unto them. It is true that a few thousands of the people in those nations have received and obeyed the truth, and have realized the promised blessings; still as nations they have rejected it, and the judgments

and scourgings of the Almighty are gradually overtaking them.

With all that has yet been done to warn the people and to spread the gospel of the kingdom in their midst, the very great majority of the inhabitants of the earth are still in total ignorance of its existence and importance. In many of the nations of Europe, such for instance as Russia, Prussia, Austria and the minor German States, as well as in France and other portions of that continent, religious liberty has been so restricted, that though the Elders have attempted to proclaim that "the kingdom of God has come," their efforts have been immediately suppressed, and they have been imprisoned or banished. But important movements are taking place in many of those European nations. God is removing the barriers to the spread of His gospel, granting more liberty to the people, and preparing the way for His servants to sound the gospel in their ears. The recent passage of the civil marriage bill, and the establishment of religious liberty in Austria are very important measures. They are a great blow to the power of priestcraft, which is the most insuperable barrier to the cause of truth and human freedom.

In Prussia, Russia, and Turkey the spirit of freedom is being awakened, and reforms of a civil and religious character are being inaugurated; while in Italy—the very stronghold of priestcraft—the popular mind has so far thrown off the shackles of superstition, that the "Holy Father" himself no longer retains his position by the will of the people, but only by foreign intervention.

In France, though the freedom of the press is gagged, and religious toleration unknown, yet the French people are so mercurial, and as a nation so determinedly opposed to the despotism that the bands of the astute Louis are liable to be burst any day, and an era of political and religious liberty inaugurated.

But it is in Asia, with her hundreds of millions of people, where the overruling power of the Almighty seems to be most apparent. The various nations of that vast continent have for ages, with the genius peculiar to their dwarfed civilization, sought to perpetu-

ate isolation the most complete in character. They have jealously shunned all intercourse with what are termed civilized nations, whom they have regarded as innovators and barbarians; and, while doing so, have nurtured and encouraged class prejudices so intense as to be almost inconceivable to the minds of the more enlightened and liberal Caucasian. This is the condition of China, the East Indies, Japan, and the other nations of Asia, and though great efforts have been made by the Europeans to break down the barriers with which they have surrounded themselves, they have succeeded in accomplishing but little.

But the time has come when their isolation and their prejudices must be overcome, and they be brought into the family of nations, to take a part with them in the mighty movements of the latter days. In the ears of the Pagan Asiatic, as well as in those of the professedly Christian European, the message must be sounded, and to this end God is operating in their midst, and is preparing them for the proclamation of that gospel which has to be sounded in the ears of every creature before the end can come.

In India the power of caste is being undermined, and the people are being awakened to the fact that they are brothers, and are equal in the sight of the Great Father; and this is being effected not by the efforts of the so-called Christians, but by natives, upon whom the light of reason has dawned, and the spirit of truth is operating.

China and Japan, which for ages have most zealously and jealously avoided intercourse with outside barbarians, are now rent with internal dissension. The powers that be, whether spiritual or temporal, are being brought low, and God is working with and upon them. He is rending the fetters of ignorance, superstition, and priestcraft, and preparing them to hear the gospel of his Son, that the honest amongst them may be made the participants of its blessings, and take a part in the great work of the last days.

Thus, on every hand, the Latter-day Saint, whether contemplating the strife of the various political or religious parties among the nations, or viewing

the effects of the mighty convulsions of nature, so common of late, carrying death and destruction in their course, can find that in the contemplation of which, his soul will be filled with gratitude and praise, for he recognizes in all these things the workings of God

in preparing the way for the spread of truth, and the triumph of that kingdom under whose laws full liberty and justice will be secured to all, and which shall be given into the hands of His Saints for ever and ever.—*Deseret Evening News*.

THE RUSSIAN-AMERICAN PURCHASE—ITS PROSPECTIVE VALUE.

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We see by our Washington news that a nice little check for seven million two hundred thousand dollars in gold had been handed to Baron de Stoeckl, the Russian Minister, in payment for the Alaska purchase, and that the Baron had the happiness to acknowledge the receipt in form in behalf of his government. This completes the transaction. A great deal has been said for and against this purchase, and a good deal of ridicule has been thrown over it about the icebergs, walruses, Esquimaux, Arctic fogs, and so forth; but few seemed to have realized the importance and value of it in our vast opening trade with Asia. The United States now touches upon Asia. Indeed, it may be said we have become one of the Asiatic Powers; for portions of our new Territory—some of the islands of the Aleutian chain—lie within the Asiatic division of the globe. This chain of islands, stretching from the peninsula of Alaska across to Petropaulovski in Kamchatka, lies in a comparatively temperate climate, and forms a succession of bridges or stepping points from one Continent to the other. Most of them are farther south than the north of Scotland, and are surrounded by the waters of the Pacific and Behring Sea. They do not leave a gap anywhere of more than a few hundred miles at farthest between America and Asia. They seem, as if placed there expressly to connect these two Continents by easy telegraphic communication, and they come into possession of this country at the very nick of time for this purpose. Just as we are opening new and extensive

relations with China, Japan, and the other countries of Asia—just as the telegraph and Pacific Railroad are spanning the American Continent, and when our steamship lines have commenced to traverse the Pacific Ocean—the way is opened to us through our own territory of making an easy telegraph communication between the two hemispheres. The Russian-American purchase is worth more than we gave for it for this purpose alone.

A bill has already been introduced in Congress to incorporate and aid a company to connect by the magnetic telegraph China, Japan, and Russia with the United States, by way of Alaska and the Aleutian Islands, and no doubt it will be passed as soon as Congress reassembles. Another American company, called the East India Telegraph Company, has obtained the privilege from China for laying telegraph cables along the Chinese coast, to connect all the great and populous commercial cities from Canton to the Yellow Sea. The company is about to manufacture some eight hundred miles of cable for this object, and within a year or two the Chinese will learn from practical experience the immense value of this great agent of modern civilization. When that cable is laid, and a connection made with it by others along the Aleutian Islands and Alaska, we shall be in instant communication with China and other parts of Asia. But this will only be the commencement of what will be accomplished in the end. It will not be many years, probably, before the vast and populous empire of China will have a network of telegraphs like

this country and the countries of Europe. The Chinese are an enterprising people, and as soon as they learn the value of the telegraph, they will not be slow to use it. These great movements, together with the arrival and work of the extraordinary Embassy from China, open up the prospect of a mighty future for American commerce and development. As to Alaska, we know not yet what its territory may bring forth. The last news from there informs us of the discovery of valuable

coal mines, the coal of which is said to be pure anthracite and superior to Lehigh. Every way there appears to be a wonderful future opening in the trade and development of our Pacific States and Territories, from which, of course, New York and the eastern side of the Continent generally must be greatly benefited. We have no reason to begrudge that little check of seven million two hundred thousand dollars in gold to Russia for the Alaska purchase.—*New York Herald.*

FROM THE ATLANTIC TO THE PACIFIC ON FOOT.

Great Salt Lake City,
Utah, June 18th.

To the Editor of the *Utica Morning Herald*.

After several days, weeks, and if a pedestrian, a month's travel over a country where scarcely a sign of civilization is to be seen, save the emigrant's tent or the half civilized mountaineer's rude hut, it is not surprising that letter writers should be a little exaggerative in their praise of this saintly city of Salt Lake.

When I came down off the snowy cliffs of the Wasatch Mountains, and found myself in a city of twenty thousand creatures of my own species, living in houses resembling those I had been accustomed to see in the Atlantic States, speaking my native tongue, eating at tables, sitting in chairs, sleeping in beds, and dressing in clothes made from spun wool instead of the skins of wild animals, it seemed as if I had come back on earth after a five week's journey through a land of sage brush, grease wood, wild men and savage Indians. My student friends from Ohio turned their faces towards the Buckeye State even before they had seen the western slope of the second range of the Rocky Mountains, and after passing Fort Bridger and the danger from hostile Indians, I came on a day in advance of the train alone, reaching Salt Lake Sunday afternoon, just as the inhabitants were returning from their afternoon devotions.

I had often heard that the Mormons were much opposed to the coming among them of straggling Gentiles, except they came in neat apparel, were well introduced, and carried with them the appearance of respectability. On this account I was a little shy, and turned into a less frequented street, for certainly neither saint nor sinner ever entered the sacred bounds of Salt Lake so illy prepared in these three particulars. My shabby apparel would have rendered me odious even to the inhabitants of Post street or Five Points. The rusty chip hat on my head had been used for a pillow until scarcely a chip was left. The remains of my coat were not only coated with grease and dirt, but had parted company in so many places that it had come to be nothing but a bunch of loose rags tied over my shoulders. To complete the unexaggerated picture, the Indians had stolen my shoes before I left the train, and I was approaching Salt Lake with my feet tied up in some old pieces of worn out gunney sacks I had picked up by the way. At the edge of the town I passed "B. Young's Woollen Factory." A little further on was the Utah penitentiary. The doors being ajar, and the sentinel boxes being empty, I concluded the penitentiary birds of the territory had been sent out to haul freight from Cheyenne. Near this deserted prison was a large flouring mill. A mile and a half to my right, snuggled in at the

foot of the mountains, lay Camp Don-glass. Way down the valley so far as the eye could reach, in front of me, on my right hand and on my left, were blooming orchards of peach, apple, plum, and pear. Every fence was lined with a thick hedge of gooseberries and currants. The houses were small, many no more than a single room, but exquisitely neat. Every one was surrounded by a well-tilled vegetable and flower garden. There was a simplicity and home-like appearance to these unpretending Mormon cottage homes that is almost entirely foreign to this excitable, unsteady, and unsettled American age and people. They reminded me of the cosey retreats of the Scottish peasants—the people of Campbell, Ramsey, and Burns—on that beautiful and blooming Isle of Arran. Here is also something of that home-loving taste that is such a marked feature in the English character all over the world. The enchantments of these flowery retreats made me forget my uncomely figure, and led me on into the heart of the city. The streets were as noiseless as if it had been the dead of night. All places of business were closed; there were no gawking loafers in front of the hotels; there was no boisterous conversation anywhere; no oaths were heard; no one intoxicated unless with the flowers and snowy blossoms that filled the cooling yet gentle breeze from the lake with their exhilarating fragrance.

I stopped by the side of a vine covered fence, and was admiring the tasteful arrangement of the plats of flowers and shrubbery, in front of a dwelling of more aristocratic appearance than any I had passed before, when a middle aged lady, dressed with becoming neatness, descended the polished stone steps, and recognizing me, inquired if I was fond of flowers. Giving her an affirmative answer, she remarked that perhaps they had more than their share, and if I would rest myself in a rustic chair inside the gate, I should have some to take with me. With her own hands she culled a choice bouquet, and as she presented it I asked to whom I was indebted for so uncommon an act of courtesy to a stranger. Her voice softened almost to a whisper, while a slight flush came

to her face as she answered Mrs. President Young! Sixty-five angels like her I thought would be too much of a blessing for any one of us poor mortals here below, even though he be like her unnatural husband, "The Lion of the Lord." I should not have troubled the reader with this little personal circumstance did it not express the true spirit of Christian politeness, that I have witnessed on all sides since I entered the Mormon city. It is also so rare in this aristocratic age, and among the monied aristocracy of the American people, to find one who does not think it humiliating to try to cheer the heart or lighten the cares and troubles of a supposed inferior or unfortunate fellow being. A bunch of flowers costs but little, an approving smile or a kind word costs still less, either may give life and hope to the poor—perhaps forsaken—wretch that passes your door. He is flattered and favored who can favor in return, but from a straggling stranger in rags nothing is expected. Before such, a person acts out his true nature, and in this particular I claim an advantage over all other travellers in learning the true character of the people I go among.

I have been in Salt Lake long enough and have seen enough of the people to form an opinion of Mormons and of their religion. . . . They as honestly and sincerely believe themselves the elect of the Lord as does the man in the Utica Asylum believe himself to be the President of the United States. The same is equally true of Catholics, as well as every Gentile church with which I have an acquaintance. But what people think and believe is their own property; only the actions concern the outside world.

. . . . It is a deplorable fact, yet nevertheless true, that virtuous women in our western cities are exceptions to the general rule, while the truth will sustain the assertion, that there is not a single harlot in this Mormon city of Salt Lake. No man can procure a license to marry in the Mormon faith, except he be in a condition to support a family, and it is not always that a man can take more than one wife, even if he be so disposed. Besides polygamy is not so generally practised

among the Mormons as has been represented. I am credibly informed that of the one hundred and twenty-five thousand Mormons in Utah Territory not over fifty per cent. believe in polygamy, and ere the railroad has passed here many years, polygamy, in its present form, will be swept away altogether. [Wait and see.—Ed. STAR.]

Aside from their religion, the Mormons are flesh and blood. Human nature is considerably the same here as in other parts of the world. In refinement, true gentility, and polite education, the people of Salt Lake excel those of any other community I have ever visited. The chief population is made up of the better classes (I don't mean the aristocracy), of Scotland and England. There are a good many Danes and Swedes, as well as people from other parts of the Old World, but the main foreign population is from England.

It is easy to say much about the general appearance of Salt Lake City, her theatre, temple, tabernacle, plan of irrigation, regular streets, spacious yards, sulphur springs, lofty mountains, healthy climate and shady walks, but difficult to do so and not fall in the style and matter of scores of others. The tabernacle not yet being completed, the theatre is really the distinguishing architectural structure, especially the inside of it. It was built and belongs to President Brigham Young. In size, commodious arrangements, and in artistic decorations, it has but one superior—except it be in San Francisco—in the United States, and that one is Niblo's Garden, in New York. It is larger than the Olympic, and more tastefully finished than Wallack's. It is superior in every respect to the noted Royal Theatre in Edinburgh, or either the Oxford in London, and compares favorably with Drury Lane. The outside of the building begins to show signs of decay, and is greatly in need of several good coats of paint to give it an outward appearance the interior so justly warrants. On Wednesday evening I witnessed Augustine Daly's great play, "Under the Gaslight." I had seen the same play in several of our best American theatres, but never with equal effect in which it was brought out here. The scenery was beautiful, and was

painted expressly for this theatre by a Mormon artist. It comprised the Hudson river and views of the New York harbor by starlight, the sea shore at Long Branch at sunset, and the Tombs, Baxter street and Fifth avenue by moonlight. The lights and shades of life in New York, its poverty, its vice and crime, its riches, its pride, its virtue, its outcasts, and the whole line of deviltry connected with the so-called fashionable religious society in Gotham, were vivid and truthfully delineated. I procured a front seat, price \$1, in the first tier or dress circle, that I might have a better opportunity to sketch the audience. Notwithstanding the great size of the house and the busy season of the year, every seat was occupied. . . . The whole audience was tastefully attired, and extremely quiet and respectable in appearance. That part of the play representing the life among the lowly in New York, seemed to excite the utmost interest from all present. It is a phase of life unknown in Salt Lake. But few here are extremely rich, while none are distressingly poor. There is considerable complaint on the side of hard times and scarcity of money. The Indian troubles is keeping back their overland immigration to Nevada and California, which has been the great support to Salt Lake in years gone for ever. Brigham's railroad contract is expected to make money plenty and times lively for the next six months at least. By another season the railroad will either be completed to this place or thirty miles north, and from thenceforth Salt Lake City will take its place as one of the most fashionable and agreeable watering places and summer resorts on the American continent. The wealthy denizens of the metropolitan cities along the Atlantic will find here not only the life-giving mountain air, but also all the intellectual advantages and enjoyments left behind. They will here find all the romance of a mountain retreat combined with the comforts of refined city society. I only hope that this fair city, whether it continues to prosper under Mormon or Gentile rule, may be as well governed, may have as few disreputable inhabitants, and may be as peaceable and happy as it is to-day.

THE FREE DISCUSSION OF RELIGIOUS TOPICS.

The following is an extract from a work with the above title, by Dr. Samuel Hinds, who from 1849 to 1857 was Bishop of Norwich :—

It may be said that, if the principle I am advocating were generally adopted, the result must be a perpetual shifting and unsettling of men's views, even the most sacred; and that we should rather endeavor to keep them steadfast in the faith. My reply is, that what I am advocating is not that we should unsettle men's minds, or stimulate them to shift or change; but that we should accommodate ourselves to that which is a law of Providence to us. Man's history is throughout a shifting scene; all his progress in science, art, civilization, and whatever else betters his condition, is necessarily a shifting scene. Religion is no exception to this. Indeed, the progress which takes place in other things forces on us some corresponding progress in religion. Granted, that revelation remains, like the laws of the universe, unchanged and unchangeable, it is not the less subject, as are those laws, to new adaptations and phases. The Word of God is Divine, and, like its author, without variableness or shadow of turning; but its interpretation and application are human, and, like everything human, must be imperfect, and require, from time to time, revision, amendment, improvement. When the current of men's thoughts sets in the direction of such changes, it is surely wiser, and more in accordance with the designs of Providence, that we should labor to guide the movement, rather than to resist it—to direct the rising flood into safe channels, rather than to embank it, only to make it stronger and less controllable when it overthrows its barrier. There is danger that, in the conflict between prejudice and innovation, many will make shipwreck of all faith, many more of all charity. It cannot be God's will that such mischiefs should arise; and if they do befall us, who will be answerable for them? Who will not be answerable for them? Who, at all

events, amongst those who are qualified to counsel and instruct, can fold his arms and look on indolently, secure that he will have no share in responsibility for the issue? Nor ought we to exclude from our view collateral movements of vast sweep and sway which must, more or less, affect the religious movement. The reform of Parliament, with its exciting spread of political power and political discussion, and the proposed disestablishment of the Established Church in Ireland, are likely to put the public mind into a frame for thinking and acting with corresponding boldness on a subject which, more than any, comes home to the hearts and consciences of all. And how will the public deal with this subject? Let us hope and trust not otherwise than with the other great movements. The dangers which are apprehended from both these will, no doubt, be mitigated, if not altogether averted, by the free and thorough discussion to which they are subjected. It is this that in England diffuses familiarity with whatever social change is proposed, and by doing so clears away from it gradually all that is ideal, unpractical, and unsafe. Hence, the business-like temper in which, at length, not only Parliament, but the public press and the individual, deal eventually with the most exciting measures; hence the sober common sense which ultimately prevails over party spirit, and over visionary theories. Very unwise would it be, if it were possible, to exempt religion from this winnowing process, through a misapplied reverence for it. Free discussion is not less salutary in this than in secular matters. It is the safety-valve for theological rancor; it is the appropriate instrument of an enlightened age for 'driving away all erroneous and strange doctrines contrary to God's Word,' as penal legislation is of an age of bigotry and intolerance; it is the Englishman's mode now of settling peaceably and conservatively what formerly might have proved revolutionary and destructive.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, SEPTEMBER 5, 1868.

THE HAND OF GOD AMONG THE NATIONS.

THE treaty entered into between China and the United States, is a matter of the greatest importance to the whole world. China, the most populous nation on the earth, has been hitherto the most secluded. Although some of her ports have of late years been open to commerce, very little is really known of her institutions, her people, or the interior of her territory. For many centuries she has been shut up from intercourse with other nations, and has been self-sustaining. The Chinese are indeed a peculiar people. Their manners and customs differ as much from ours, as do their features and their language. Though strangers to European civilization, they are not barbarians, but are a cultivated race, and are proficient in many arts which other nations may profitably learn from them. They consider themselves the foremost nation in the world, as well as the most ancient. Their traditions reach back for thousands of years, making Scripture chronology comparatively of modern date.

It is a singular fact that the professedly oldest, and certainly the most conservative nation, should step forth out of the seclusion of centuries, and strike hands with the youngest, and that, too, a nation established upon the most advanced principles of republicanism. Another exemplification of the axiom "extremes meet." The "Brother of the Sun," the embodiment of the "divine right" principle, steps down from the throne of his "celestial empire" to fraternize with the representatives of "popular sovereignty." Truly this is an age of wonders.

Correlative with the opening up of the Chinese Empire with its vast territory, teeming population, immense wealth, curious arts, and, to us, new modes of industry, two other events transpire which show the guiding hand of a Power which overrules human actions, and dovetails human plans to perfect its own designs. One is the Alaska purchase, which throws the United States into close proximity, and opens the way for easy communication with the Asiatic Continent. The other is that wonderful undertaking, attended with such extraordinary success—the great Railroad which will soon connect the Atlantic and Pacific seaboard. Thus as Eastern prejudices begin to give way, and Eastern barriers begin to fall down, means of communication are opened up to Western intelligence, enterprise, and improvements, connecting the whole world for mutual advancement and universal brotherhood.

Who is there so blind, that he cannot discern the hand of the Lord in the rapid and mighty changes of the past few years? While the inventive faculties of man have been quickened as they never were before since the world began, and the power to communicate with distant parts has been developed to such

perfection, the desire to hold intercourse with people of other lands and tongues has laid hold upon the minds of nations which had shunned the outside world for ages, and the spirit of travel, research, and international communion, has been intensified upon all. To some, perhaps, these are mere coincidences, but to us they are evidences that the Lord is moving among the nations for the accomplishment of his own purposes. "Every good and perfect gift cometh down from the Father of lights." It is the light of truth reflected from the Everlasting Lamp which burns undimmed forever, that glimmers on the minds of men, amid the darkness of this lower world, and shows them things before unseen. It is the Spirit of God which moved upon the waters in the beginning, that works upon the souls of nations, and urges them forward as the Lord wills. But in all this, He in whose hands are the results of every action, never destroys the free agency of man. God raised up the nation of the United States, blessed them with a land choice above all other lands, a Constitution under which Liberty could dwell secure and dispense her choicest gifts, and opened up before them a path of glory and renown which would lead them to the chief place among nations. He revealed the everlasting Gospel in their midst, and commenced the work which he promised through all the Prophets he would perform in the latter days. The work of redemption for all nations. The dispensation of the fulness of times. The abolishment of human tyranny and Satanic influence. The establishment of righteousness and the reign of peace. But the people of the United States have not prized the gifts of heaven. They have rejected the Gospel of the kingdom, they have shed the blood of Prophets and Apostles, they have enacted special laws against the revelations of God,—violating the Constitution which has made them so powerful, and they have, consequently, forfeited the lofty position which they might have attained.

But the purposes of God cannot be frustrated, though men and nations may transgress his laws and fail in their calling. He is raising up a nation in the West who will hearken to his voice, and who will perform the work he assigns to them in spite of all consequences. That nation will be composed of "the people of the Saints of the Most High," gathered out of all nations. Their destiny may be read in the Book of Daniel the Prophet. The Lord has placed them in the very centre of the great highway of the world. Taking into consideration recent changes and enterprises, and the developments that are immediate, they occupy the most important locality on the face of the globe. The tide of wealth and intelligence which will ebb and flow from east to west, and from west to east, will pour its streams from either point into our mountain State, and while we are benefitted at home, facilities will be afforded for the promulgation of our principles in every corner of the earth. If the hand of the Lord can be discovered in the movements of nations, and particularly in the opening of China and Japan, and the special opportunities and facilities afforded the United States for trade and intercourse with the East, can it not also be palpably seen in the position which He has assigned to the Saints in the vales of the mountains?

In obedience to the commandment of the Lord, that this Gospel should be preached to every nation and tongue and people, our missionaries have gone forth to almost every land under heaven, and, among others, to China and Siam. But little was accomplished, in consequence of the immense difficulties which the Elders had to encounter, and the mission was left until the Lord

should open up the way. The following extract from Articles 4 and 5 of the treaty between the United States Government and the Emperor of China, shows that the Lord is breaking down some of the walls which shut out his servants in 1853 :—"It is further agreed that citizens of the United States in China, of every religious persuasion, and Chinese subjects in the United States, shall enjoy entire liberty of conscience, and shall be exempt from all disability or persecution on account of their religious faith or worship in either country." "The United States of America, and the Emperor of China, cordially recognize the inherent and inalienable right of man to change his home and allegiance, and also the mutual advantages of the free migration and emigration of their citizens and subjects respectively from the one country to the other, for the purposes of curiosity, trade, or as permanent residents. The high contracting parties therefore join in reprobating any other than an entirely voluntary emigration for these purposes." These are most important agreements, and will be appreciated by no people more than by the Saints, whose mission it is to spread light and truth among all nations.

The Lord is not only breaking down ancient prejudices and barriers in the East, but he is also leading the peoples of the West into a more liberal and tolerant spirit, and to an independence of thought which is quite alarming to fossilized ecclesiastics and politicians. All nations and classes are being aroused to think for themselves, and to perceive that there is room for improvement in every branch of knowledge, whether natural or spiritual. And he will break asunder the fetters which are around the nations of Europe—he will throw down the institutions of men, green with the moss of centuries, to make way for the light and liberty of the Latter-day Gospel, which contains every principle that will promote the happiness of mankind either in this world or in the next.

God is working among the nations to prepare the way for his glorious kingdom. Let the earth rejoice and the honest among men be glad, and let the wise see and understand. All the governments of men will be shaken and overturned, and the dominion under the whole heaven will pass into the hands of the servants of the Lord. All the events of the age are being shaped and prepared to bring about the predictions of the prophets. And happy are they who, by the light of revelation, sent down from on high in these latter times, can discern the hand of the Lord, and are wise enough to work with him ; for they shall have joy in their labors, and shall obtain honor and renown in the day of consummation.

CORRESPONDENCE

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Ship <i>Constitution</i>, banks of New- foundland, July 22, 1868. } President F. D. Richards. Dear Brother,—Having been released from my labors in the Swiss, Italian, and German Mission, to return to my home in the mountains, I felt a desire to write a few lines to	you before crossing the mighty deep ; but having so short a notice to get myself, and the Saints now emigrating from said Mission, ready and in Liverpool in time to sail on this vessel, and being much hurried, I was not able to do so ; I therefore improve the present opportunity, and give you a
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few items.

At a special Conference held in Salt Lake City, April 10, 1865, I and several others were called to go on missions to Europe, and notwithstanding my own weakness and inexperience, I felt willing to do the best I could and trust in the Lord, realizing that he was able and ready to assist his servants in the fulfilment of their missions and calling. We had a pleasant journey across the Plains and through the States. I and twenty-six other brethren crossed the sea to Liverpool in the steamship *Louisiana*.

Having permission from President D. H. Wells, I was on a visit to the Kent Conference, where I found several of my mother's relatives, none of whom were members of the Church of Jesus Christ of Latter-day Saints, when I received information that I and brother John Hoagland had been appointed to labor in the Swiss, Italian, and German Mission, under the direction of Elder W. P. Nebeker; consequently I made my way to London, where brother Hoagland joined me, and we proceeded to our field of labor. Our first and greatest labor for the remainder of that year, was to study the German language, of which we were entirely ignorant, and which we should have to use in this country.

Being now amongst people with whom we could not converse, we were unable to teach either Saints or sinners by precept, nevertheless we could and did endeavor to teach some by example, and I believe we did some good in that way. By diligent study, and through the assistance of the Spirit of God, by which our minds were enlightened and our memories strengthened, we soon became sufficiently acquainted with the language to enable us to converse with the people a little, and we began to feel as though we could do something now. Our labors were blest, our hearts were cheered and comforted, and we rejoiced in doing what we could for the cause of Zion and to spread the truth.

I labored as Travelling Elder in Canton Zürich and Thurgau, making an occasional tour to East Switzerland, until being appointed by President B. Young, jun., in April 1867, to succeed

Elder Nebeker as President of the Mission. After he and Elder G. B. Spencer started home (in April), Elder Hoagland and I were the only valley Elders in the Mission, till Elders Maeser and Ursenbach arrived in August last.

The Lord has greatly blessed me since I left home. My labors have been pleasant to me, and I trust that I have done some good. I feel as though I can return home with a clear conscience, realizing that I have done something for the advancement of the kingdom of God, and hoping that my labors have been acceptable to Him and his servants.

The Saints in Switzerland are a good people; they are poor, and have to work hard, but they are warm-hearted, and I say, may God abundantly bless them for their kindness to me, and may those who are honest soon have the privilege of gathering home to Zion. They rejoice in their knowledge of the truth, are zealous in trying to serve the Lord, and may their faith and good works increase, until they share the blessings promised to the faithful in Israel.

Perhaps a few words about our present voyage might be interesting to you. As is usually the case, we had not been long on the water before some were affected and became seasick. We have had many calls to administer to the afflicted, and in almost, if not every case, the prayer of faith has healed them. We certainly have great reason to be thankful to our Father and God, for he has greatly blessed us, and up to date not one person has died. There are only a few sick at present, none dangerously ill, and we all hope to live to see the peaceful vales of Utah, and join the Saints there.

Although rocking on the ocean, we have had our pleasures and enjoyments; our meetings, held every Sunday, have been very interesting, and the instructions given have been to the point and beneficial to all. Some of the brethren (returning missionaries) have been rather unwell. Brother O. P. Liston has had an unpleasant time for two weeks past, but he feels a little better now. Brothers Burridge, Spencer, and myself, have stood it

the best thus far. We have had a good wind for a day or two until 10 a.m. to-day, since which we are moving very slowly.

Ever praying God to bless you and all the faithful, and with best respects to all in the office. I remain your brother in the Gospel,

J. S. HORNE.

Ship Constitution, off Sandy Hook,
August 5, 1868.

President F. D. Richards.

Dear Brother,—As we are nearing the port of New York, and soon expect to set our feet upon land, we write to give you a little information in regard to our voyage across the sea, and the general health of the passengers; knowing that you will be pleased to learn of our progress, and especially to know that thus far we have pursued our journey towards Zion without losing a single soul.

We left Liverpool, as you are aware, on the 24th of June, about one o'clock p.m., under very favorable circumstances, and after cruising along the coasts of Ireland and Wales, endeavoring to work our way out of the channel, we managed, after thus spending a few days, to get into the open sea. Though we have not been far off the right course, yet the calms have been so frequent, and of longer duration than the breezes, that we have had a longer passage than was anticipated when we left Liverpool. One thing, though, has been greatly in our favor: the gentleness of the fore part of the passage gave the people a gradual hardening to sea life; so that, when afterwards the sea became rough, it did not have such a serious effect upon them as it otherwise would have done. By this, and other means connected with the providence of God, the lives of all have been spared, and not one taken from our little company by death or otherwise, for which we greatly rejoice in the Lord.

We organized the company into wards, placing an Elder over each ward; after which, we selected some trusty brethren, who were free handed, from each ward, to look after the welfare of the sick, and to assist in keeping cleanliness among the people. These brethren, laboring in conjunc-

tion with the Presidents of each ward, and all in connection with us, enabled us to keep things in a healthy condition, taking all things into consideration. We established a time for prayer, both in the morning and evening, which was pretty punctually attended to by all. We also held Divine Service every Sabbath except one, which, owing to a severe rain storm and rough sea, was skipped. A splendid feeling was enjoyed in our meeting, and excellent instructions given. Our arrangements for the good of the company were so nicely carried out, and the faith of the whole company so great, that the doctor became dull and stupid, and, no doubt, would have had a very severe attack of the gout, had not the "medicine chest" contained a good supply of opium. Of course, the doctor felt as though his profession was fast falling into disrepute, and that he would have to follow farming soon for a living, or become lean.

Great praise is due to Captain Hatten for the interest he manifested towards the passengers, and the many liberties extended to them, which had a great tendency in enabling us to keep the health of the company good. He also took much interest in adding to the little celebration which we endeavored to get up for the 24th of July, as also the 4th, by hoisting flags, shooting rockets, and illuminating the ship. Speeches, songs, and toasts were indulged in, added to which the captain provided a good dinner for the Elders returning home, and thus the day was spent with joy and rejoicing, and no doubt will long be remembered by the Saints who were on the ship.

We are now above Sandy Hook, having passed it without any difficulty, and are in hopes to have a tug-boat soon. We expect to land this afternoon. I think all will be able to land without any difficulty. The company are all well, unless it be a few aged, who were feeble when they came on board.

With kind love to yourself, and all the brethren with you, we remain, most respectfully, your brethren in the Gospel of peace,

H. H. CLUFF,
J. S. HORNE,
C. P. LISTON

UTAH AND THE MORMONS.

The delegate in Congress from Utah, Mr. W. H. Hooper, has recently given an interesting sketch of that territory in a letter. According to this account, the Mormons have built up Utah from a desert waste, which, 20 years ago, was 1200 miles from either settlements or navigable rivers. It is now a flourishing young State, containing 100,000 inhabitants, with a territorial extension of 75,000 square miles. There are 86 flourishing towns and cities in the territory, with near 100 post-offices, while the grist and saw mills, woollen manufactories, and many other branches of the mechanic arts, are quite equal to those of the other States. There are 100 churches, 120 school-houses, and three theatres, which equal in appearance those of the older States.

The Mormons left Illinois in 1846, crossing Iowa, then a wilderness, and encamped on the banks of the Missouri, in what was then called the Pottawatomie country. Here they laid out the town now known as Council Bluffs. In the spring of 1847, an advanced guard of 150 men proceeded to Salt Lake Valley, and selected the present site of Salt Lake City in July of that year. A few of these pioneers, under the lead of President Young, returned to the Missouri river the same fall, leaving most of the men at the Lake to plough and plant during the following season. In 1848 the great bulk of emigration of that year reached the Valley, and found that much had been raised for their sustenance. The march was attended by many hardships. The industry of the emigrants is shown in

the fact that during the tedious journey of four months' duration, the spinning wheel and loom continued their work, and hundreds of yards of goods were woven, the heavy wagon and slow motion of ox teams giving an opportunity to spin and weave while the train was in motion.

The first printing press ever taken west of the Missouri was established by the Mormons, at Independence, in the year 1832-3. In 1850 there was not a single roof in Salt Lake City, which now contains 20,000 inhabitants. The Mormon emigration from Europe, from 1850 to 1867 inclusive, is estimated at an annual average of 2000 souls, or an aggregate of 36,000; while the emigration from the old states during the same period has been about 24,000. The estimated cost of taking these people to Utah is \$8,300,000. The emigration from Europe this year is put down at 4000 souls. About one-third of the emigrants have paid their own expenses. The remaining two-thirds have been aided by "the perpetual emigrating fund," which has been in organized existence about 20 years, and is composed of contributions, tithes, legacies, and funds drawn from various sources both in Europe and America. This fund is kept up by the beneficiaries repaying when convenient the expense incurred in their emigration, so that others may receive like assistance. During the present year \$150,000 was contributed in Salt Lake City alone, to enable others to reach America.—*Philadelphia Ledger*.

Congress has unanimously voted to sustain Capt. W. H. Hooper in his seat as Delegate from Utah.—Ed. STAR.

THE REVOLUTIONARY STAGE—THE FACTIONS AND THE PEOPLE.

Hard as it is to make war, it is harder to make peace; and the difficulties that confront a nation when it is called upon to assert its honor or defend its life, to raise money, organize armies and find

generals, are insignificant by comparison with those it finds in its way when it tries to settle conditions for restoring the proper balance of society. This is the experience of all ages. See how

grandly Greece made war and pushed her successes in it till the most gigantic contemporary realm was beneath her feet; and before she could make peace she was beneath the feet of others. Rome had the same history, for the leaders of faction always endeavored to make peace in accordance with their own extreme views, and this made every peace the cause of a new war, till Rome fell exhausted. But little of the honor that is in every chapter of the French revolution is due to the accomplishment of the legitimate objects of that great struggle; for the monarchy was cast down, the foundation of the republic laid, and its united enemies beaten without appalling excesses; but these resulted from the efforts to make peace, the attempt to reorganize society—always in accordance with the political views of this or that faction. In the history of the great rebellion in England we see the same fact. The nation put down a tyrant with comparative ease; but the trouble came when the question arose which of the factions should control in the new system. In all these revolutionary crises the real danger to a people and a government begins after the people and the government have secured their real triumph; for then comes the hour of faction, and the struggle in which the popular perception of right and wrong is confused and lost in a vile scramble for power and office between selfish pretenders.

And this is our danger now. We stand between the factions. On one hand we have the radicals, guilty of every crime that can stain the history of a party; guilty of the meanest chi-

canery in calling the national victory theirs, and perverting it to their party purposes; guilty of outraging humanity itself in the disorganization of Southern society, and of the most diabolical hypocrisy in pretending that their use of the negro is for the sake of equal rights; guilty of indescribable dishonesty in violating that great pledge of the nation that the war was not waged against the integrity of the States and was only to secure the Union. Such is one faction a party whose morality, moderation, and purpose are fitly typified by such men as Butler, Stevens, and Sumner. It would be a stolid, servile, and broken down people among whom a party in such hands would not awaken reaction. Reaction, therefore, is earnest, and the people repudiate the pretence of these leaders to settle the future peace of the nation in accordance with the extreme views their diseased intellects take of our position. But whither will the reaction carry us? Into the hands of a faction equally to be feared; into the hands of the democrats, who promise by authority to reopen the questions that began the war—to unsettle what was settled by the carnage of four years—to revive the spirit that put the sections of the country face to face in battle. If the democrats come into power animated by such a purpose, we have nothing before us but a perspective of destructive contests, in which one or the other political party, as it succeeds to power, will only use the name of the government to gloss a reorganization whose real object will be political revenge.—*New York Herald*.

SUMMARY OF NEWS.

THE TERMINUS.—The *Deseret News* of July 25th says—Theo. F. Tracy, Esq., courteously informs us that he is officially advised that, "commencing Sunday next (26th), all trains of the Union Pacific Railroad will run to and from Benton, the crossings of the North Fork of the Platte, and seven hundred miles west of Omaha."

The *New York Herald* of July 22nd states, that 20,000 men are at work on the Union Pacific Railroad, and it is intended that 900 miles of the road west of Omaha will be open for traffic before winter.

THE SOFTEST SEAT.—A man, describing a church in Scotland, writes to a friend :—"No velvet cushions in our pews. We don't go in for style. The fattest person has the softest seat."

A project is on foot in California to establish a telegraph line from thence to China and Japan. It would be a land line through British Columbia to Alaska. A series of short ocean cables would connect the Aleutian peninsula with Kamchatka, which is only 500 miles from Japan, and from the latter country Shanghai is only a few hundred miles.

An American paper states that the last winter in the Polar Seas was the mildest, known for 25 years, and that the natives of those seas lost all their winter supply of meat, which is usually preserved by being frozen. It is likely that the whalers, through the mildness of last winter, will be able to penetrate during this summer even further than they did last year in the Polar Sea.

The local authorities at Baltimore are distributing about \$5000 a day amongst the families brought into distress by the late floods. It is estimated that to rebuild the bridges swept away by the flood, and to repair the damaged streets, will cost \$215,000.

Some experiments have just been made at Königsberg with the new arm called the Kugelspritz or bullet squirt. It has 37 barrels, all of which can be fired from six to nine times a minute, thus making from 200 to 300 shots in all. The results appear to have been only moderately satisfactory.

Governor Warmouth, in his appeal for the aid of the national troops to suppress lawlessness in Louisiana, states that armed bands of desperadoes are murdering, plundering, and persecuting the unionists in several parishes, having committed 150 murders within two months, and are furthermore organising to drive the union men from the state.

The Newark papers publish news from Mexico that an insurrection, headed by Dominguez, has broken out in the province of Vera Cruz. Yellow fever was raging in Vera Cruz city.

The Democratic majority in Kentucky at the late election is reported to have been over 85,000.

Cattle plague has appeared in the Western States, and is spreading rapidly.

Another British warship has been despatched on a mission to obtain redress. This time the demand is made upon the Chief of Bahrein, who has been guilty of piracy in the Persian Gulf.

Serious troubles seem imminent in the east of Europe. It is stated that a new expedition for crossing the Danube into Bulgaria and for promoting another outbreak in that province is being organised under the eyes of the Roumanian Government. The Austrian Minister for Foreign Affairs has apparently had his attention drawn to this fresh movement, for he has placed certain restrictions upon the despatch of arms and ammunition to Servia, Roumania, and Bosnia.

A report of the Brazilians having sustained a fresh defeat by the Paraguayans has reached this country. It is stated that, on the 16th of July, 10,000 allied troops made an attack on Humaita, but were repulsed with the loss of no fewer than 3000 men. The allies are also reported to have been defeated in an attack upon Chaco. It is likewise alleged that in the recent assault on two of the allied ironclads the Paraguayans obtained actual possession of the vessels, and only quitted them because they were covered by a Brazilian battery.

Gold fields have been discovered in China. The auriferous region is at Chefoo, in the province of Shantung.

At a recent convention of clergymen, it was proposed, after dinner, that each should in turn entertain the company with some interesting remarks. Among the rest, one drew upon his fancy, and related a dream. In his dream he went to heaven, and he described the golden streets, &c. As he concluded, one of the divines, who was somewhat noted for his penurious habits, inquired jocosely, "Well, did you see anything of me in your dream?" "Yes, I did." "Indeed! what was I doing?" "You were on your knees." "Praying was I?" "No—scrapping up gold!"

To be despised or blamed by an incompetent or uncandid judge, may give a momentary pain, but ought not to make one unhappy.

Calumny is like the brands flying from a large fire, which quickly go out if you do not blow them.

MARRIED.

In Williamsburg, Va., July 13th, by Elder William H. Miles, Mr. Henry Scott, Printer, and Miss Annie Elizabeth Pike, late of London Conference, England.—"Deseret Evening News."

P O E T R Y.

WHY TRUTH GOES NAKED.

BY JOHN G. SAXE.

List to a tale well worth the ear
Of all who wit and sense admire;
Invented—it is very clear—
Some ages prior to Matthew Prior.
Falsehood and Truth "upon a time,"
One day in June's delicious weather,
('Twas in a distant age and clime),
Like sisters, took a walk together,
On, on their merry way they took,
Through fragrant wood and verdant meadow,
To where a beech beside a brook
Invited rest beneath its shadow.
There, sitting in the pleasant shade,
Upon the margin's grassy matting,
(A velvet cushion ready made),
The young companions fell to chatting.
Now, while in voluble discourse.
On this and that their tongues were running,
As habit bids each speak—perforce,
The one is frank; the other cunning.
Falsehood, at length impatient grown,
With scandals of her own creation,

Said, "Since we two are quite alone,
And nicely screened from observation,
Suppose in this delightful rill,
While all around is so propitious,
We take a bath!"—Said truth, "I will—
A bath, I'm sure, will be delicious!"
At this her robe she cast aside,
And in the stream that ran before her
She plunged—like ocean's happy bride,
As naked as her mother bore her!
Falsehood at leisure now undressed,
Put off the robes her limbs that hamper,
And having donned Truth's snowy vest,
Ran off as fast as she could scamper,
Since then, the subtle maid, in sooth,
Expert in lies and shrewd evasions,
Has borne the honest name of Truth,
And wears her clothes on all occasions;
While Truth, disdaining to appear
In Falsehood's petticoat and boddice,
Still braves all eyes from year to year,
As naked as a marble goddess!

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AND BY ALL BOOK SELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"SEEK YE THE LORD, ALL YE MEER OF THE EARTH, WHICH HAVE WROUGHT HIS JUDGMENT—
SEEK RIGHTEOUSNESS, SEEK MEERNESS: IT MAY BE YE SHALL BE HID IN THE DAY OF THE
LORD'S ANGER."—Zephaniah ii, 3.

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OUR EARTHLY LIFE.

The Prophet Brigham teaches that there is no period of our existence more important to us than the present. This is very different to nineteenth-century theology, which makes this world a mere vale of tears, and bids us turn all our thoughts and desires towards the world to come.

This life is but one phase of our existence. Not the first nor yet the last. It is one stage on the road of progress. One class in the school of eternity. In this stage of our onward path, we take steps which will affect all our future journeyings. In this class we may learn some of the most important lessons which can ever be taught us.

It is needful that we should appreciate the value of our earthly life. If it were not so important to us, God would not have implanted in our nature such an unconquerable desire to cling to it. This desire is felt universally. Those who with their own hands cut the thread which ties them to mortality, do so against the urgent pleadings of their own being, and are,

therefore, almost always considered insane. Even those who teach that "man's life's a vapour, and full of woes," and talk as though they were anxious to get through with it as quickly as possible, generally exhibit as much desire to hold on to it to the last as other folks. The story of the parson on the sinking ship is a case in point, though a ludicrous one. When far away from land, it was discovered that the vessel had sprung a leak. She was settling fast. A clerical companion rushed wildly into the cabin, crying out, "We shall all be in heaven in half an hour." "The Lord forbid," exclaimed the parson.

This planet was formed out of the grosser elements, for the express purpose of providing us a habitation, and material bodies through which our immortal spirits could receive impressions of corporeal things. Our "first estate" was a spiritual existence. We, the sons and daughters of God, were in a state of innocence, and, in regard to what are called material things, in

a state of ignorance. To perfect us in the knowledge of all things, that we might be able to follow in the footsteps of our Eternal Father, it was necessary for us to be brought into contact with evil and darkness, sorrow, pain, and death, and with all the opposites to the modes of being in our primal state. We descended below all things. What living thing is more helpless than a new born babe? The immortal spirit incorporated in the earthly tabernacle, is shut up from its former life. Its glorious powers are suspended. The knowledge and pleasures and associations of the eternal world have passed from memory, for an impenetrable veil is drawn between—the veil of mortal flesh, a temporal body, fashioned from the dust.

We commence our earthly life in a state of total dependence and complete ignorance. And as knowledge dawns, and power develops in our minds, the joy which knowledge and power should bring, comes mixed with sorrow and pain. For we are in a world of opposites; and as the joy and the sorrow are intermingled in our earthly cup, so good and evil, light and darkness, life and death, are also mixed up in our earthly experience. Why should we complain at this? It was for this experience that we came to this lower world, and there was a time when we—"the sons of God, shouted for joy" at the prospect of this earthly life, with all its trials and sufferings; for we viewed it as a dark passage which should lead to heights more glorious than the loftiest positions which our first estate afforded.

It was all in the plan of the Great Designer that sin should grow up in this world and bring forth its deadly fruits, that those who would might partake, and that its effects might be experienced and exhibited. Satan's opposition, and man's transgressions against the declared will of God, will not destroy the plans of the Almighty, nor frustrate, in the least, his intentions. All these things were foreseen and provided for, and will be overruled for the future happiness and exaltation of the earthly branch of the heavenly family.

This earthly life is a necessary phase of our existence, because there are

things to be learned here which we could not learn in any other condition. The laws which govern the grosser materials of the universe. The effects of the transgression of those laws, and of any of the eternal laws of life and truth. The power of dissolution, which we call death. The policy of obedience to our Great Head, not only through the blessings which result from it, but through the ill effects which follow disobedience. The necessity of government. And through the follies and failings of human governments, and the misery and confusion to which they lead, the absolute necessity, through all eternity, of Divine aid and Divine control, that order and peace may prevail, that we may advance on the endless path of progress, that the children of God may be bound together for mutual benefit, having undivided interests, and that the Eternal Father may be all in all.

Our earthly life is a state of probation. That is, a state wherein we are to be proved. Amidst the conflict between good and evil, that we may show which side we choose. Having our free agency given us, to manifest before our Father and each other what are the dominant qualities in our natures, and how far we are to be trusted with power and the treasures of eternity in worlds to come. If a man abuses the power given him over his fellow-man in this life, shall he be fit to wield similar power in the next? If a man misuses the wealth of this world, shall he be capable of handling the riches of the world to come? If a man shows that he is not fit to have wife and children in time, shall he be entrusted with those choice blessings in eternity? We are all being proved, and our earthly acts are inscribed on heavenly records, which will be opened at the judgment of the great day, and will have an everlasting bearing upon our future position in the next estate.

In our earthly life we can receive intelligence, obey laws, and attend to ordinances which will prepare us for great privileges when we leave the body, and an exalted position in the resurrection state. God our Father has always been willing to reveal these things to his children on earth, but they have not always been willing to

receive and obey them. Only a few in the different ages have received them, therefore only a few will be able to obtain that eternal and exceeding weight of glory which will exalt them to be Kings and Priests unto the Most High. The ordinances of the Gospel, which were taught and observed by Christ and his Apostles, belong to this earthly life, and can only be attended to by men in the flesh. Baptism, confirmation, the sacred endowments of the Lord's House, matrimony, &c., all of which are essential to the exaltation of man, (in connection with principles and precepts of eternal truth and purity,) belong to the present life, and must be administered and received in the flesh.

In our earthly life we lay the foundation upon which we shall build in eternity. It should be our object to lay that foundation broad and deep, and in such a manner that we shall not have to remove it. It is for our benefit that we live as long as we can, and that we spend our time to the best advantage. The ancients lived to a good old age, for the laws of their earthly life had not then been violated as they have been since, and the time will come when men will again live out the measure of their days through the observance of the laws of life and increase by themselves and their parents. Every man should endeavor to preserve and prolong his life to the fullest extent possible. His own nature teaches him to cling to this life, but his own folly often leads him to acts that paralyze his hold upon it. It is also his duty, and for his present benefit and future exaltation, to honorably procreate his own species, so as to leave behind him representatives of his name and line, to continue the race and perpetuate his works on earth. This is according to the Divine commandment in the beginning, and the voice of Deity finds an echo in man's own being.

The laws of God are adapted to man's earthly life, and obedience to them will prolong his days. All the virtues which the Spirit of God fosters in the human soul, tend not only to purify the mind, but to build up the body and hinder its decay. Obedience to the laws of God produce real happi-

ness and contentment. These promote health and longevity. The laws of God do not prohibit the exercise of any faculty of our nature, but, on the contrary, lead to the development of all our powers, and by showing us their legitimate use, aid us in their preservation. The full and proper use of all our intellectual and physical powers, is compatible with the religion of Christ in the strictest sense. It is ridiculous to suppose that God gives laws to man in his earthly state, which are contrary to the nature with which he has endowed him. These bodies of ours are to be governed, not fettered, and their faculties to be controlled, not weakened nor destroyed. They who use their powers without abusing them, possessing their earthly temples in purity, conquering the lusts and passions of the flesh, and living by the laws of nature, governed by the light of revelation, will not only prolong and enjoy their temporal lives, but will prepare themselves for the gift of "bodies celestial" in the first resurrection. For there are bodies celestial, and bodies terrestrial, and bodies telestial; and according to our qualifications manifested in the flesh, so will be our glory in one of these conditions.

Our earthly life is, then, a most important part of our eternal existence, and should be prized by us accordingly. We need be in no hurry to penetrate the secrets of life behind the veil, they will be unfolded to us when we come to them, and that will be soon enough. Rather let us profitably employ the time allotted to us here in striving to become acquainted with ourselves as we are, with this earth as it is, and with all things that belong to this present estate, so that having accomplished fully the object for which we came here, we may be ready with honor, when the proper time arrives, to take another step on the ladder of life, advance another stage on our eternal journey, and enter a new class in the school of the sons of God. Having descended below all things, like our Elder Brother Jesus, we can follow him above all things, and in that we shall comprehend and have power over all things, and obtain a crown in the kingdom of the Father.

CHARLES. W. PENROSE.

THE MORMON QUESTION.

(Chicago Tribune.)

The completion of the Pacific Railway to Salt Lake, within the next year, will bring the Mormon question prominently before the American people. Outside of Utah there is but one opinion concerning polygamy—the only distinctive feature of Mormonism in which the public have any special interest—and that is that it cannot be tolerated; it must cease to be a part of the social system of any portion of the country. How can it be eradicated with the least trouble and the least injustice to the parties immediately affected by it, is a most important problem.

The Mormons have acquired rights in Utah which the American people are bound to recognize and protect. Twenty years ago we knew no more of the Salt Lake Valleys than we do now about the districts of Central Africa explored by Dr. Livingstone, and no one supposed they could ever be made valuable to the nation. Only trappers and the most daring explorers had ever seen them, and the sage brush and bunch grass, the only productions of which they appeared capable, seemed fully to confirm the opinion that Providence had forbidden civilized man to attempt to dwell amid desolation so enduring and hopeless. The Mormons having been driven out of Missouri, settled in these valleys in June, 1847, and, by means of irrigation, made this apparently barren soil produce most abundantly, and in the short space of twenty-one years they have redeemed from the desert one of the richest and most fertile territories in the Union. A hundred thousand people now inhabit the valleys about Salt Lake. They have cities, villages, farms, mills, factories, and nearly all the results of enlightened industry, which belong to them by every title that can give validity to the ownership of personal and real property. They have made these things by their own hands, and their right to them is good against all the world. We need scarcely add that they have equally a right to believe in

the Mormon Bible and to practice its precepts so long as its votaries do not violate the statutes of the United States or the common law of civilized nations. The nation is bound to enforce the laws against polygamy, and the sooner the Mormons accept this inevitable fact the better. These laws are not retrospective in their operation. They do not break up existing family relations, but they declare that the evil shall grow no larger, and that time, which cures all wrongs, shall also cure that.

The authorities at Washington ought to be, and we presume will be, prepared to protect the Mormons in all their just rights when the Pacific Railroad is opened. To the disgrace of civilization, it must be admitted that a class of population keeps pace with the progress of the road who professionally disregard law. Under pretence that the Mormons, being polygamists, are also semi savages, it is not unlikely that these knaves will do all in their power to harass them. As between the denizens of Salt Lake and the blacklegs and courtesans on the Laramie Plains, at the terminus of the railway, the difference is altogether in favor of the Mormons. The Mormons have shown their interest in the great national railway by taking the contract to grade one hundred miles east of Salt Lake, through the most difficult section of the road yet to be finished. They promise to have it completed before the first of November, and we have no doubt that they will accomplish it. They have made up their minds to accept the opening of the road with all the possibilities involved in it.

But the question returns. How is polygamy to be disposed of? The simplest and the most effectual way would be for Brigham Young to have a new revelation peremptorily prohibiting it. This he told Mr. Colfax and his party three years ago he would be very glad to do and certainly every friend of humanity would rejoice if the inspiration

could be given. It would round up and complete for Brigham Young one of the most remarkable personal histories of the present age. It would effectually remove every possible excuse that the good or the bad could have for a quarrel with the people of Salt Lake. But in case Brigham does not receive and publish this important revelation, the only alternative remaining to the government is to execute the law. A statute making polygamy a crime in all the Territories, punishable by fine and imprisonment, was introduced by the late Senator Douglas. It was not passed until after his death, but it is now the law of the nation. If individual

Mormons violate it, let them be prosecuted and punished, while all are protected in their rights of person and property. Now that slavery is abolished, the authorities are better prepared than ever before to deal fairly and prudently, but energetically and effectively with polygamy, the last blot upon the national escutcheon. If the law be wisely and firmly enforced, a few years will see the last husband of a plurality of wives under the sod in due course of nature, and there will grow up in Utah as prosperous and virtuous a community as the sun beholds in his course.

THE UNSOLVED PROBLEM.

In another column an able editorial will be found on "The Mormon Question" from the *Chicago Tribune*. The writer handles the subject with more than usual temperance, candor, and fairness. But it is easy to be seen that the best method of eradicating polygamy continues to be a problem, the solution of which the editors and politicians are no more likely to agree about now than they were ten years ago. The idea seems to be wide-spread that "polygamy," to use the language of the editor of the *Tribune*, is "the only distinctive feature of Mormonism in which the people have any interest." Had "polygamy" been revealed, taught, and preached contemporaneously with the first principles of the Gospel, and the organization of the Church, then the Latter-day Saints might accept the now popular idea respecting the effect this doctrine has in prejudicing the public mind against us. But the Church had been organised upwards of thirteen years before the only revelation now extant in writing or in print on the subject of a plurality of wives had been given, and it was not until 1852 that it was publicly proclaimed to the world as a principle of our faith. The most bitter, unrelenting, and deadly persecutions that we have endured were all passed through before the fact had transpired that such a revelation

had been given. Our persecutions in Ohio, and our expulsion from the States of Missouri and Illinois did not have the pretext of our belief in polygamy as a justification. Joseph and Hyrum Smith were martyred; but no plea of this kind was urged in extenuation of the cruel and murderous deed. Illinois would have eagerly seized such a doctrine as a sufficient excuse for the perpetration of that damning crime which covered her escutcheon with ineffaceable stains. The public who pursued "Mormonism" and the "Mormons" in those days with such insatiate vindictiveness had special interest in some features of the system besides polygamy.

We are satisfied beyond the possibility of doubt that were a new revelation to be received to-day, "peremptorily prohibiting" polygamy, the problem would not be solved. The problem was as knotty a one and as difficult of solution before that principle became a part of our faith and practice, as it is now. Our Elders abroad and our people at home had greater difficulties to contend with, and more hatred to overcome, previous to the publication of this doctrine than they have now that it is known. It is a great mistake to suppose that if polygamy were renounced by the Latter-day Saints, "it would effectually remove every possible

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excuse that the good or the bad could have for a quarrel with the people of Salt Lake." That would only be the beginning of the changes required to prevent a quarrel. There are other features that would be and are equally objectionable with that of plurality of wives:—Our belief in present revelation, in the Book of Mormon, in a divinely inspired head to the Church on earth, in apostles, in the ancient ordinances, in the gifts of the Spirit, and in the gathering of the people together. If the demand for the abandonment of polygamy could be complied with, it would be followed by demands for the renunciation of every distinctive feature of our religion, until we would sink back into the condition in which the people were found when the truths which they now believe were taught to them.

As to the question, "How polygamy is to be disposed of?" we think that can be easily answered. If it be the great evil which this editor and many others think it is, we are the sufferers, and are most likely to find it out first. We have never asked them to share our trouble; but are willing—men and women—to bear our own burdens. We do not seek to force our institutions upon them, any more than we seek to foster those which flourish in their midst. This land is broad enough for them and us too to be left to the full

and unrestricted enjoyment of our own domestic institutions; and with such a liberal constitution as ours, there is no need for one to interfere with the other. If we "have redeemed from the desert one of the richest and most fertile territories of the Union"—if we "have cities, villages, farms, mills, factories, and nearly all the results of enlightened industry, which belong to us by every title that can give validity to the ownership of personal and real property"—if we "made these things with our hands, and our right to them is good against all the world"—and we have achieved these results while believing in polygamy, in what way have we wronged or offended our fellow-citizens? Why not leave the problem to us to solve? We are as much interested in its correct solution as any of our neighbors possibly can be; and we are the only ones who can solve it.

As to the statute making polygamy a crime, every unprejudiced jurist knows that it is unconstitutional. It is in flagrant violation of every principle which underlies the fabric of liberty reared by the revolutionary fathers, and utterly opposed to the genius of our Government. The day will come when it will be swept from the Statute Book, and be remembered only as a base attempt to transcend the limits of the Constitution, and to use power for partisan ends.—*Deseret Evening News*

EXPENDITURE OF SOCIETIES.

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TO THE EDITOR OF THE TIMES.

Sir,—Tradition speaks of a man who (as Edgar Allan Poe would say), "by sad disaster, driven fast and driven faster," sought relief in abstruse arithmetical computations, and, acquiring vast analytical power, applied it to all sorts of things and all conditions of life. It occurred to his analytical mind one day to endeavor to ascertain what amount of money was required to convert a Jew to Christianity. Accordingly he sought reliable information as to the exact number of converted Jews, and as to the total sum of money expended in the process of their conver-

sion. His solitary researches extended over a long period of time. Dividing the sum spent by the number of Jews said to be converted, he ascertained (so tradition reports) that something like £10,000 was the sum required to convert each Jew. I do not vouch for the accuracy of the computation, but such is the tradition. Whether in this so-called process of conversion you do not often spoil a good Jew and make a bad Christian—whether you do not unsettle more than you settle is a question which I do not pretend to determine; but this I affirm, that to see benevolent persons subscribing year after year for

the conversion of the Jews on the strength of the slender results, vague platitudes, and unctuous statements put before them is one of the deepest mysteries connected with human nature which it is possible for any man to conceive. It is positively appalling to see money daily going into the pockets of "missionaries" to the Jewish people, whose missionary labors are of the vague, uncertain, unascertainable character described in the reports of these so-called Jewish Conversion Societies. In reading these reports you cannot avoid wondering what sort of people read them, write them, and take pleasure in them. The whole question ought to be looked into forthwith, and if the public cannot find something better for their money than they find in these reports, they ought, if they are discerning people, to "stop the supplies" at once. I am not a Jew, but the Jews, I know, labor under peculiar disadvantages. Shut out, by force of circumstances, from many occupations in life—agriculture, for instance (you never saw a Jew in England a day laborer in the fields)—they are compelled to herd in cities, and there to pursue callings which the Gentile associates with craft and cheating. The fact is, however, that the Jews help each other, and help many a Christian at many a crisis, and out of the crisis the Jew, of course, lives. He runs a risk, and must protect himself. I question whether the average morals of Christianity which you exhibit to him are such as to inspire him with any profound or overwhelming sense of the inferiority of his own faith. If you consider the manner in which a Jew brings up his child and compare it with the loose system of parental training adopted by the majority of Christian parents, you will wonder at the presumption of those who spend their wealth to teach the Jew how he ought to live. But these remarks on Jewish Conversion Societies in general may be dismissed. Before me lies the balance-sheet for the year ending April, 1868, of the British Society for the Propagation of the Gospel among the Jews, issued from 96, Great Russell-street, Bloomsbury. I have not yet compared the receipts in detail with the sums ac-

knowledgeed in the balance-sheet, but I intend to do so. Taking the balance-sheet, however, as it is given, I find that during the year 1867-8 the receipts from associations and collections were £6525 10s. 2½d.; subscriptions and donations, £749 10s. 10d.; legacies, £20; interest on reserve fund, £4 19s. 8d. (the reserve fund must be very small); and receipts from the sale of the *Jewish Herald*, £46 10s. 4d.;—thus making a total of £7346 11s. 0½d. Now, let us consider the items of the expenditure. I shall, for the time being, omit the salaries, expenses, &c., of the "missionaries"—that is to say, of the men who are supposed to go among the Jews and do the ostensible work of this society. I shall take simply the home office expenses, and here they are:—Office salaries, secretary, accountant, messenger, &c., £696 3s. 4d.; rent and taxes, £148 10s. 8d.; anniversary expenses, £21 2s. 0d.; printing the report, *Jewish Herald*, tracts, appeals, circulars, cards, &c., for collecting, £330 13s. 7d.; stationery, £15 2s. 5½d.; postage and parcels, £92 19s. 2d.; advertisements, £18 10s. 9d.; sundries, coals, gas, alterations, cleaning, &c., £126 11s. 2½d.; forming deputations, visiting associations, expenses of travelling, &c., £620 13s. 6d.; thus we have a total of £2073 6s. 8d. solely on home or office expenses, before sending out a single "missionary" to the benighted Jew; so that the office expenses alone are 28½ per cent. of the income raised. This is "sweating" a guinea with a vengeance. Out of every sovereign subscribed more than 6s. goes for office expenses. But now let us turn to the "missionaries," who are supposed to do the real work of converting the "seed of Israel." I see that the salaries, journeys, removals, loss on exchange, &c. (whatever this may mean), are set down at £5691 14s. 5d. This sum is our "missionaries" expenses for one year. And what have our missionaries done? On page 9 of the report for 1868, which contains this remarkable balance-sheet, I read these words:—

"It is true that no accurate estimate can be formed as to the number of individuals who have been spiritually enlightened through the instru-

mentality of your 'missionaries.'"

This is a charming confession after a total outlay of £7765 1s. 1d. in one year. If this society does not require some little public attention I do not know what does. I cannot reconcile this state of matters with the unctuous statement on page 12 of the report, that "at home the showers of blessings have not been withheld." Can it really be the case that the "showers of blessings" of this extraordinary society are like the drought we have lately and so long experienced? On page 14 of the report I read these words:—"A kind-hearted Christian brother in Ireland presented a large bale of new garments which helped to clothe many a poor sufferer for the truth's sake." Is this society, then, bribing the Jew by the gift of garments?

Why, Sir, in Ireland the same thing

has been tried. Soup and meal were given to the poor Roman Catholics in their dire extremity. Like starving men, they took the soup and the meal, but remained Roman Catholics still. The day has gone by when you can convert a man from his conscientious convictions, imbibed with his mother's milk, by the gift of a basin of soup, a blanket, or a suit of clothes; and I honor him for his stubbornness. I call upon the treasurer of the British Society for the Propagation of the Gospel among the Jews to explain and defend the balance-sheet which I have noticed.

I am, Sir,

Your obedient Servant,

VIGILANS.

P.S.—Will the treasurer give the names and addresses of the Jews in London converted to Christianity during the past year?

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, SEPTEMBER 12, 1868.

CONVERTING THE JEWS.

THE letter of "Vigilans" which we copy from the *Times*, shows the folly of attempting to convert the Jews to what is popularly known as "Christianity." The Society for the Propagation of the Gospel among the Jews, must surely have been taking lessons from some eminent statesmen, who have become perfect in the art of "how not to do it." After an outlay of £7,765 1s. 1d. in one year, "no accurate estimate can be formed of the number of individuals who have been spiritually enlightened." In other words, the cash has been spent on salaries, rents, and sundries, and the object for which it was subscribed is not advanced a single step. The fact is, the people who, no doubt, with the best intentions, are giving their money yearly to this society, are striving to accomplish what is at present an impossibility. We doubt very much whether such a phenomenon as a really converted Jew can be proved to have any existence. Pecuniary motives influence some mercenary Jews to pretend conversion to Christianity, but even such cases are few and far between, and the society's annual report generally exhibits "no progress."

The case at Wandsworth Police Court on Thursday, August 26th, shows the desperate efforts which are made to obtain credit for making converts from Judaism. Two Jews were brought before the magistrate for making a dis-

turbance at the house of a missionary to the Jews, who had baptized them, and according to their account, had promised them £20 each, and to see that they were provided for, if they would embrace the Christian religion. The gentleman had failed to keep his promise, and hence the disturbance. The missionary admitted that he had promised to write to individuals who took an interest in converted Jews, to assist in raising a sum of money for them.

What a burlesque upon Christian conversion is the proselytism of these self-appointed missionaries. They run before they are sent, having no authority from that Supreme Being in whose name they act, and attempt to open the eyes of a people upon whom the Lord has brought spiritual blindness "until the fulness of the Gentiles shall come in." And failing in their unauthorized and foolish efforts, they bribe unprincipled renegades to say they can see.

What have ministers of the spurious Christianity of modern times to offer the sincere Jew in exchange for the law of Moses? A form as dead and powerless as the Mosaic ceremonial. A system professedly pure and divine which has no power to prevent crime, and which suffers the most disgusting vices to flourish and multiply under the shadow of its wings. A religion of morality that produces morals far inferior to those of the creed which it seeks to supplant. A faith which is shown in words, not deeds; that extols its professed founder to the highest in theory, and ignores his commandments in practice. The Jew is in the right as far as this popular, counterfeit Christianity is concerned. He will not reject the law which he has received from his forefathers, venerated by them for ages, and which was delivered from the heavens by Jehovah amid the thunders on Mount Sinai, for that which appears to him a modern creed, the offspring of men. He will not accept in lieu of what he has been taught to reverence, and which teaches him justice, honesty, and purity of mind and body, a religion that carries with it, nationally, wherever it goes, a spirit which manifests itself in the violation of all the virtues that his own religion inculcates. If Judaism is destitute of the spirit which accompanied its establishment, so is Christianity. If Judaism has degenerated into a "form of godliness without the power thereof," so has Christianity. And if the professed followers of Moses hear no answering voice to their set prayers and formal worship, neither do the professed followers of Jesus to their lip-service and vain repetitions.

Modern Christianity is equally dead with modern Judaism, and the time is not far distant when they will both be buried out of sight. A new dispensation is ushered in; the dispensation of the fulness of times. Its message and mercies are first to the Gentiles, and then to the Jews. When the fulness of the Gentiles is come in, "all Israel shall be saved," says the Apostle Paul, for out of Zion shall go forth the deliverer, and turn away ungodliness from Jacob. Zion is being built up, the times of the Gentiles are nearly accomplished, Judah is beginning to look earnestly towards the sacred land of Jerusalem, and to yearn for the glory and blessings of the ancient temple; and when the Lord draws from their eyes the veil of darkness which he caused to cover them, they will be able to see in Jesus of Nazareth the true Messiah.

When the Gospel of Christ is preached to them in power by the Elders of this Church, attended by all its gifts, blessings, and signs, when they learn that Elijah the Prophet has already come, when they are brought to understand that the everlasting Gospel is older than the law of Moses, that it can say, like its great Teacher, "before Abraham was I Am," and that the Mosaic law was a

mere supplementary code added to it because of transgression, they will humble themselves before Jehovah, and learn to approach him in the name of Jesus. Then will the Lord draw near to them as in times of old, "a fountain" will be opened "for sin and uncleanness" for the whole house of Israel, their unbelief will flee away forever, and the way will be prepared for the Lord, even Jesus the Messiah, to reign in Mount Zion and Jerusalem, and the glory of latter-day Israel will be the light of the whole earth. Until the set time comes, and until the Lord sends them, let would-be Jew-converters hold their peace, for their labors will be labors in vain.

TO BRANCH PRESIDENTS.

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"WHATEVER is worth doing, is worth doing well." This is a motto worthy to be adopted by all. We recommend it to the special attention of the brethren who have any business to attend to in connection with the Church, and particularly to Branch Presidents.

The Presidents of Conferences are required to furnish this office, periodically, with Financial and Statistical Reports. Now, in order to meet this requirement, they are compelled to rely to a considerable extent upon the information afforded them by the Presidents of Branches. If the Branch report is incomplete or incorrect, the Conference report will be in the same condition, unless the mistake should be discovered by the Conference President, and in that case his report is delayed, and he is likely to be censured.

Brethren who have any accounts to keep, should be prompt and careful in their business transactions, for carelessness and delay on their part, although what they have to do may seem of small import, may produce great inconvenience and annoyance. Business should be done on a business principle, and every officer in the Church should strive to perform all his duties efficiently—at the proper time, and according to the best of his ability. Conference Presidents have had to complain that they have been frequently delayed in making up their accounts and sending in their reports, in consequence of the inattention of the Branch Presidents. This has been the case especially in reference to Statistical Reports. Every Branch President should be acquainted with the whereabouts and standing of every member in his Branch, and should see that a proper record is kept of all the changes that occur from quarter to quarter. And he should be prepared, whenever required, to give his Conference President every necessary information in regard to the condition of his Branch, whether in regard to its members, finances, or spiritual condition. He should take a special interest in all its affairs, realizing that he is responsible to his brethren for all that is intrusted to his care. His accounts should be kept correctly, and as neatly as possible. They should be kept in ink. It is a slovenly way of keeping accounts to write them in pencil. Mistakes are almost sure to occur under such a method. Whatever is worth doing, is worth doing well. The brethren should remember that when they are attending to the duties of their calling, they are working for the Lord, and that they are on the Lord's business, if it is only in relation to a penny; and on that account, whether they are entrusted with affairs which appear either

important or insignificant, their work should be done with completeness and dispatch.

The Branch Presidents are a most important body of men, and when faithful in the discharge of their duties, are worthy of great commendation. While toiling from day to day for the support of their families and themselves, they are at their posts on Sundays, ready and willing to spend all the time they can for the benefit of the Saints and the spread of Gospel truth. Some have to travel many miles to their fields of labor, and are always on hand, willing to be spent in the service of the Lord. Their works are known in heaven, and they will in nowise lose their reward. It is for their personal good, as well as for the interests of the Church, that we stir them up a little, and direct their attention to the business affairs of their Branches, for if they desire to make their mark in the great work of the latter days, they must learn to do all things well and in due season. Continue in well doing, brethren, and improve. Harken to the counsel and direction of the Elders who are appointed to preside over you, and if you wish the Saints to follow you, be sure you follow your leaders in the Church.

ARRIVAL.—President F. D. Richards returned from his visit to the Continent, in good health, on Monday, 24th ult., having spent a very profitable and pleasant time among the Saints in various cantons of Switzerland.

APPOINTMENTS.

Elder Lewis M. Grant is appointed to labor in the Swiss and German Mission, under the direction of Elder Karl G. Maeser, President of that Mission.

Elder Josiah M. Ferrin is appointed to labor in the Manchester Conference, under the direction of Elder Henry C. Jacobs.

Elder Winslow Farr is appointed to labor in the Liverpool Conference, under the direction of Elder Marius Ensign.

Elder Joseph Glossop is appointed to labor in the Sheffield Conference, under the direction of Elder Frank H. Hyde.

Elder Osmond B. Shaw is appointed to labor in the Nottingham Conference, under the direction of Elder Lewis Shurtleff.

Elder Edmond Eldredge is appointed to labor in the Southampton Conference, under the direction of Elder Henry Woodmansee.

Elder Hyrum B. Clemons is appointed to labor in the Birmingham Conference, under the direction of Elder R. E. Egan.

Elder Moses F. Farnsworth is appointed to labor in the London Conference under the direction of Elder Platte Lyman.

Elder William Howard is appointed to labor in various parts of the Mission, as he may be directed from time to time by the President of the Mission.

FRANKLIN D. RICHARDS,

} *One of the Twelve Apostles, and President of the Church of Jesus Christ of Latter-day Saints in the British Isles and adjacent countries.*

CORRESPONDENCE

AMERICA.

Salt Lake City, August 4, 1868.
President Franklin D. Richards.

Dear Brother,—Since my last, yours of May 23rd, June 6th, 13th, 20th, and 24th, and July 15th, have come duly to hand, and the contents have been noted, also passenger lists of the *Constitution*, *Minnesota*, *Emerald Isle*, and *John Bright*.

To further the interests of this season's operations, brother H. S. Eldredge went to Laramie city, and at last advices had started back five of the trains, with some 1,500 or 1,600 emigrants, and a quantity of freight. The passenger trains travel by the Sweetwater route, on account of better grass, water, &c. The other five trains will start back as fast as passengers and freight arrive to load them with. We have not as yet been advised of the arrival of the *Constitution* and *Emerald Isle*, but am each day anxiously expecting to hear, as they are several days overdue.

Work on my railroad contract is progressing rapidly; several jobs are already completed, and nearly all the light work would have been done ere this, had the work been staked out in time. The Western Company are wishing me to contract to grade 200 miles for them, which I expect to begin as soon as the stakes are driven. These contracts give us many advantages, besides furnishing money for labor to those whom the grasshoppers have left but little to do, and who could not well otherwise supply themselves with food until another harvest.

Referring you to our papers for further details of news, I hasten to inform you that brother Albert Carrington has been selected to proceed to Liverpool to release you, and brother Jesse N. Smith to relieve brother C. Widerborg at Copenhagen, of which I will advise him by the same mail, as also I wish you to do upon receipt of this, that he may have two chances of timely receiving the word. Brs. Carrington and Smith expect to start on or about the 15th inst., and will probably reach your city in some 20 or 21

days from that date, from which point br. Smith will at once proceed to Copenhagen. I wish you upon receipt of this, to at once begin to have all books and affairs of your office put in proper order and shape for turning over to your successor in good condition, and as soon as you can accomplish that you are at liberty to place some one in temporary charge and start for home, if you choose, though br. Carrington would of course much prefer to have you, if consistent, meet him on his arrival and introduce him to the men and briefly instruct him in the new duties with which he will have to do.

By corresponding with br. Widerborg you can arrange, if you wish to travel together.

Trusting that the few items a press of business has permitted me to pen will prove interesting and satisfactory and that you will be blest with a speedy, safe and prosperous return to our midst and the loved ones at home.

I remain your brother in the Gospel,
BRIGHAM YOUNG.

—
New York, Aug. 3, 1868.

President F. D. Richards.

Dear Brother,—I have delayed writing till the present, hoping to be able to give you some information relative to the *Constitution* and *Emerald Isle*, but as I shall leave here to-morrow evening, I will no longer defer.

We arrived at the quarantine on the evening of the 27th ult., and landed at Castle Garden on the 28th at noon. We had a very pleasant voyage, just such an one as ensured health and comfort to the passengers. Had the weather been clear and fine, the people would have been uncomfortable, but every day after leaving Queenstown we had rain and strong winds, which rendered the atmosphere cool and pleasant. A large number of the Saints were sea-sick, but that would do them good; other than sea-sickness there was enjoyed universal good health. No births, marriages, or deaths. Plenty of food and drink, and all who were not sea-sick had nothing else to do besides enjoying

themselves, only to assist the sea-sick ones, and dispose of their bread and dinner. Meetings were held on board as often as circumstances would permit, and all assembled in their respective wards for prayer, night and morning. The captain, on the first Sunday out, had the episcopal service in the cabin, but on the second Sunday declined. We had conversed with him some on the *authority* necessary to administer in the things of God; and whether he concluded he had no authority from God to officiate in his name or not, as the reason of his failure to hold that service, I do not know. I believe him to be a very honest man in religious matters. Previous to landing we presented to him the following testimonial:—

S.S. COLORADO,

Off Sandy Hook, July 27, 1868.

Gentlemen,—Thankful to Almighty God for his blessings and protection extended to us and the company of Latter-day Saints on board, and not forgetting those from whom many of these blessings are immediately received, we tender to you, and each of you, on behalf of ourselves and the Saints under our care, our sincere thanks for the spirit of kindness manifested in all your administrations towards ourselves and them; for the promptness with which their necessities have been met and their wants supplied, and for the constant efforts to promote their general welfare.

Wishing you peace and prosperity,

We are, Gentlemen, respectfully,

WM. B. PRESTON.

AURELIUS MINER.

MOSES THATCHER.

To the Captain and Officers of the S.S. "Colorado."

All things worked nicely in passing the luggage at the Custom-house. The Saints were detained only about one hour, and then all went to the Hudson River Railroad Station, where they remained all night, settling for the remainder of their passage; and on the following day, about five o'clock p.m., all being comfortably seated in the carriages, the bell rang, whistle blew, and away they went towards Albany, feeling that they were satisfied with the water, and thankful that they were on their way to Zion. No information as yet from the "Constitution" or

"Emerald Isle;"—neither can it be reasonably expected; for, during all the time we were at sea, we had strong westerly winds which were of no advantage to us, and could not possibly be to sailing vessels. It has taken all sailing vessels about 45 days to reach here that left soon after the "John Bright," which vessel had very fair winds;—but we are looking for the vessels every day. The weather is very warm here, but not so severe as a short time since, when, in one day, 46 persons and 100 horses died from sun-stroke.

I have had the pleasure of meeting with many friends since I arrived in this city, some from Salt Lake, and some from all parts of the United States. On Friday I was pleased to meet our mutual friend, Hon. W. H. Hooper, at the St. Nicholas. He looked as though his labors had been great, which has, indeed, been the case. He informed me that, on final action of the contested election case, the vote in his favor is unanimous. Thus, again, have the enemies of God's people met with degraded defeat. He also informed me that he had secured the extension of the pre-emption laws to Utah; the establishment of a surveyor office and land office; and Bro. L. S. Hill's appointment of the office of receiver. This looks as though justice was at length going to be meted out to long ill-treated Utah. All we ask is our rights under the government, and though the granting of these may be long delayed, we bide our time. Brother Hooper left on Friday evening for Chicago, *en route* for home. Safe trip to him and plenty of rest, for he needs it.

Brother Preston went on with the *Colorado* company, as their President. Brother Thatcher remains here, and will remain for a week yet. I shall leave at 8 o'clock to-morrow evening for Cleveland, *via* the Allan Town and Pittsburgh Railroad, make a short visit at my father's, and then continue my journey home as fast as steam and mail coach can take me.

All the brethren here, Brothers Clawson, Staines, &c., join me in kind love to you, and all the brethren with you. Yours in the Gospel,

A. MINER.

THE MORMONS.

LARGE ARRIVALS AT NEW YORK—THEIR FAMILIES AND HABITS.

The steamer *Minnesota*, which arrived July 12th, brought 1,100 passengers, among whom were 531 Mormons. The latter landed July 13th, at half-past twelve o'clock, and presented a very motley group of young and old, male and female. They are chiefly from the manufacturing districts of England and Wales. One is an Italian with a wife and eight children, six of whom are females, and the oldest is not sixteen years of age. It would scarcely be fair to criticise the appearance of the men, after coming from on board a steamer, but as a general thing they did not look as if they would add much bone and sinew to the faithful in Utah. A great many were very old men and women, but quite a number of pretty girls—several of whom had no male protectors—were among them.

Our reporter got into conversation with a very intelligent man from Manchester, who had only his wife and one daughter with him. He stated that another daughter had been married some time ago in England, but as work began to get slack, it was agreed between her husband and herself that one of them should go to Utah. The husband was unwilling to go first, because he was afraid to leave his wife unprovided for behind him. She accordingly came out here, and went to work in different families, so that she saved quite a sum of money, and sent it home, the husband added his savings and followed, and in less than two years had so well succeeded as to have purchased a house worth £80 sterling (\$350 in gold), and sixteen acres of land, and is now in a condition to care for the remainder of the family until they procure work, which will not be long.

Our reporter remarked that probably he would have a second wife before they got there. "I have no fear of that," replied the Manchester man. "True, we believe a plurality of wives to be holy and useful; but I have two daughters there, and believe they

do not care to add to the family in that way. Men who are in the world, who are without the Spirit of God, look upon polygamy with a kind of horror; but the true Christian—which I contend the Mormon is—looks upon it, not only as true religion, but as a protection to the weak sex, which they stand in need of, as they are certainly more numerous. But I say that I should not feel uneasy in the slightest degree if this girl (his daughter) were to marry her sister's husband, or any other man who has a wife, when we get to Utah."

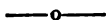
The Captain of the steamer represents the men as quiet, kind, and of excellent habits. He said he had no trouble at all with either men or women on the voyage, and, as a general thing, their conduct was very good.

The proportion of unmarried men is greater than that of unmarried women. There are also a number of women with children whose husbands are still in England. They intend to do as well as they can until their husbands are able to join them, and they intend to help them to do so as soon as they can. The young men are mostly able-bodied and willing to work. All the able-bodied men are engaged to work on the Pacific Railroad, under Brigham Young's contract.

After being registered at Castle Garden, they will be returned to the steamer, and be taken to where they can meet the Central Michigan line of railroad, by which they have all contracted to Salt Lake City.

The ship *John Bright* is below, with seven hundred more Mormons on board, and will probably be up this evening. Those who have already landed appear to be very anxious about her safe arrival. From 3,000 to 5,000 more are expected this season. The sailing vessels *Emerald Isle* and *Constitution* have been out some time, and may soon be expected, and the steamer *Colorado* will start from Liverpool July 14th, with a large number on board.—*New York Express*.

SUMMARY OF NEWS.



In Switzerland 60,000 persons are employed in the manufacture of watches. They produce 1,200,000 watches annually.

The most terrible drought ever known in the midland counties in the memory of man has been followed by such impetuous falls of rain, that in the short space of 14 days the deficiency caused by the almost total absence of rain, from the 29th of May to the 5th of August, has been already more than made up.

A storm which swept round this part of the coast on Saturday afternoon and night, the wind blowing from W.N.W., was attended with an unusual number of casualties to shipping, and with a deplorable loss of life. Several Liverpool ships have been totally wrecked. In one instance 23 of the crew perished. Another case was even more lamentable, a vessel, the name of which is unknown, foundering with the whole of the crew. On board another ship, the *Queen of Beauty*, three men were killed. Fragments of the wrecks are strewn along the neighbouring coast, and it is feared that the list of casualties will be greatly increased when the reports from other ports are made up.

One of the most frightful railway accidents ever recorded occurred on Thursday Aug. 20, on the Chester and Holyhead line, near to Abergele. The Irish mail train leaving Chester at 1 55 p.m. ran with fearful velocity into some waggon which had become detached and were descending an incline. The collision was followed with sad consequences. A portion of the mail train was smashed to pieces, a quantity of paraffin stored in the waggon exploded, ran under and set fire to the carriages, and 33 of the passengers were burnt to death.

A violent earthquake occurred in Hungary on Friday night.

A boiler exploded on Thursday evening Aug. 20 at the Mersey Steel and Iron Works, Toxteth-park, killing one man on the spot. Nine other men, severely injured by the explosion, were removed to the Southern Hospital, where 5 of them have since died.

The insurrection is still unsuppressed in Crete. Occasional skirmishes take place in the mountainous parts of the island.

A great fire has taken place at the chief hemp and flax depot at St. Petersburg. Upwards of 100,000 bales of flax and 60,000 bales of hemp have been destroyed. The loss is estimated at 314,000,000 roubles.

Of the 390 hereditary peers who now sit in the House of Lords, only three titles date from the 13th century, four from the 14th, seven from the 15th, twelve from the 16th, 35 from the 17th, 95 from the 18th, and 224 from the 19th. On an average two peerages become extinct every year.

CONVENIENT.—The *Virginia Trespass* of the 11th instant says "The Central Pacific Company, in order to keep with the times, and to keep the track laid up to the grading, has had constructed six camp-cars, which are quite a curiosity. Four of these cars are fixed up for sleeping apartments—two for Chinamen and two for whites—each with bunks for one hundred and sixty men. The cars are about fifteen feet high, and five tiers of bunks extend along each side, with port holes for ventilation. One car has a store room, stove, cooking utensils, tables, etc.; whilst the sixth is used for the quarters of the officers, thoroughly furnished throughout with desks, chairs, tables, etc. The whole will accommodate seven hundred men comfortably. The track on the desert is now being laid at the rate of three miles per day, and this moveable camp is gotten up for the purpose of saving time in the passage to and from the work in hand to camp. To either side of each car are attached two long, stout wooden braces, to be thrown out as a protection against storms while the camp is stationary at points on the desert. The cars are much broader and nearly twice as high as ordinary freight or box cars, and would not withstand the heavy winds of the desert without braces. The whole train can be pushed along level grade by hand, and will be kept up with the track-layers, so that when a day's work is done, the men will be at home without walking twenty steps. We believe these cars were constructed at Crystal Peak.

D I E D.

Jews.—Of consumption, on the 2nd of August, at Crescent Boathouse, Shrewsbury, Elder Thomas Jones, aged 37 years, in full faith of the Gospel.—“Deseret News” please copy.

P O E T R Y.

DAVID IN HIS POSTERITY.

“I am the root and the offspring of David.”—**REVELATIONS.** “He shall see of his seed and be satisfied.”—**ISAIAH.**

“The harp the monarch minstrel swept,
Hath turned to dust, hath passed away;
The spirit which inspired hath kept
His words of flame without decay,
Full fresh as when they first had birth
Beneath yon cedar palace, where
In regal state King David’s mirth
Or sorrow found a voice so rare.
The holy city heard that tongue,
As suns set on its burnished spires,
And many a thrilling psalm was sung
Around the sacrificial fires.

Departed is that glory now,
No royal lineage fills that throne,
No temple bids rich incense show,
That priesthood which the Gods could own,
Fallen—from what a favored height.
Palace and temple now no more,
Priesthood returned to heaven’s glad light
From earth’s foul sin, and hell’s mad war.
Yet through the centuries, David’s voice
Hath been to many an ardent soul
The word divine, the treasure choice,
And will be still as ages roll.

Salt Lake Telegraph.

The poet, prophet, king, “the man
After my heart” (’twas Heaven’s own voice
Made such a type for Israel’s clan),
And through his loins bids earth rejoice.
In Israel of these days of ours,
Shall many a “David’s harp” be found,
Inspired with rich prophetic powers,
Devoid of all uncertain sound.
These through the ages shall be heard
In every land, o’er every sea,
Where’er a human pulse hath stirred
With thought of heaven on earth to be.

No traitorous hand shall point again
To ruins (as ’tis done to-day)
Of temples, cities, priestly reign,
Which in the ages passed away.
The Kingdom stands for ever, now
’Gainst it no power will o’er prevail,
Till earth, redeemed, with truth shall glow,
Till David’s God shall rend the veil.
Oh, what a psalm will then resound
(As types and shadows pass away)
From sainted myriads crowding round
Earth’s temples in man’s Sabbath day.

E.

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"SEEK YE THE LORD, ALL YE MEER OF THE EARTH, WHICH HAVE WROUGHT HIS JUDGMENT"
SEEK RIGHTEOUSNESS, SEEK MEERNESS: IT MAY BE YE SHALL BE HID IN THE DAY OF THE
LORD'S ANGER."—Zephaniah ii, 3.

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AMERICANISM IN CHINA.

The European world seems to be little aware of the progress of American intercourse with China. The supplementary treaty which Mr. Burlingame, as Minister Plenipotentiary from the Celestial Empire to all the Powers, has recently signed in Washington, is beginning to open the eyes of the British press and public to the vast commercial consequences about to result from free trade and free emigration betwixt the United States and China. The golden State of California is next door neighbor to the Chinese empire, and a line of fine steamships, of 5,000 tons each, has recently been started to meet the new demands of the traffic and passenger trade. The *Standard*, having got an inkling of the new treaty, is among the first on this side of the Atlantic to sound the note of alarm in the ears of British commerce. It says:—"The Chinese Emperor concedes to United States citizens a right of residence and navigation within his dominions, reserving, as a matter of course, his Im-

perial prerogative; but, at the same time, he guarantees from attack in the event of war all American persons and property on Chinese soil or on Chinese seas, lakes, or rivers, while permitting American citizens to make war, if construed as defensive, from that land or that water. There is a novelty in this provision almost unique. But the Chinese Government is not less astute, as it seems, than that of the United States. Our friends on the other side of the Atlantic are acquiring estates in China. The Chinese powers stipulate that they shall, nevertheless, exercise jurisdiction. An even more remarkable clause is that in which the Americans consent to a full discretion, on the part of the Imperial Cabinet, with reference to other communities and states. But they have, by a policy of concurrence with Chinese claims, established a much better position than is enjoyed by Great Britain. For example, there is not a single Chinese consul at a British port; whereas the Emperor of China

stipulates that he shall appoint consuls, native or foreign, at every port of the United States. This is an extraordinary advance. Its significance is all the more striking if we reflect that the natural pathway between the Chinese empire and the world of Western civilization is across the Pacific Ocean. There can be no overland route for commerce to China. And we are seeing year by year a constant approach of America to those huge empires of the East which, although, as we have said, they must always be distant from us, we ought, nevertheless, to make our markets. It is by our industry, by our peculiar genius of manufacture, that their wants can most naturally and easily be supplied."

Again:—"The Americans no longer possess a monopoly of cotton, even as regards the raw material, while, so far as their manufacture is concerned, the mills of Lowell, highly as they are lauded, can sustain no sort of comparison with those of our exulting and exuberant Midland. Three hundred millions of the human race in China put on, every morning of their lives, a blue cotton shirt and a blue cotton pair of drawers. It is we who ought to sell them these commodities. We can make them better than anybody else, and we can sell them cheaper. We have expended more millions sterling than it might be safe to calculate for the advantage of a Chinese trade; and yet the United States Government, which has hardly ever fired a shot in Chinese waters, establishes itself upon Chinese ground with every imaginable privilege of commerce in its ports, of conscience in its schools, of freedom of worship for the living, of pious and sacred sepulture for the dead. And this without in the remotest degree conferring or claiming rights of naturalization. We hold it to be the model of a treaty."

A few days ago, Mr. J. Ross Browne, the newly-appointed American Minister to China, left San Francisco for his post. Besides the ordinary *personnel* of the Legation, the Minister was accompanied by a practical scientific staff of engineers, geologists, archaeologists, &c., &c. This looks well, and means business. There are no such "missionaries" for opening the eyes of benighted nations as steam-engines and electric telegraphs. Ross Browne, who for several years was "Our Own" Washington correspondent for the *New York Evening Mirror*, is what they call in America a "live man." Beginning life as a cabin boy in a Nantucket "whaler," he wrote the best book on Whale Fishery ever published. Subsequently he became a rover of the world, throwing off charming "notes and sketches" from the least known countries of both hemispheres. In his late survey and report of the Pacific States, he has learned and taught us much of the growing relations between California and China; and President Johnson, with excellent judgment, selected Mr. Browne to succeed Mr. Burlingame at the Celestial Court of the "Brother of the Moon." We anticipate for the United States the richest results from the new treaty and the new Minister. Henceforth the trade of the East is to come through the golden gates of the West—from Hong-kong to San Francisco, in the new line of mammoth steamers, thence to New York by one continuous rail, and ultimately to Europe across the Atlantic Ocean. And Mexico, in the virgin days of Cortes, never contained richer treasures, nor larger amounts of gold in her mines and churches than are "stored" today in the vaults and cellars of the Chinese merchants, the accumulation of thousands and thousands of years.—*Cosmopolitan*.

CATTLE PLAGUE IN THE UNITED STATES.

The American public are having a very disagreeable sensation just now, in the presence of a cattle disease, which, though not the rinderpest that has afflicted Europe, seems to be equally fatal in its effects. This scourge is

the Spanish or Texan fever, and it has been imported into the Northern States with herds from Texas. It first appeared in Indiana and Illinois a few weeks ago, and still rages in those States. During May and June some 15,000 cattle were brought from Texas to Champaign County, Illinois, and driven by easy stages over the prairies, pasturing as they went. In less than five days the native stock grazing on the prairies where the Texas herds had grazed were all sick or dead, while those grazing where the Texan cattle had not appeared remained healthy. In the first two weeks of the disease 235 cattle died, after which the mortality increased, one farmer losing 55 out of 70 cows in a few days. No animal attacked seems to have recovered. The excitement in some of the diseased localities was so great that the farmers formed vigilance committees to prevent the introduction of any more Texan cattle. Many of the animals found their way to Chicago, where they communicated the disease to the stock in the droveyards, and some of these infected cows were slaughtered and sold in the markets. The disease spread to the adjoining State of Indiana, where thousands of cattle are still dying from it. About 10 or 12 days since it was brought from the West on the railroads with Illinois cattle, and has appeared in New York, Pennsylvania, and Maryland. A drove of 200 cattle was forwarded by rail from Illinois to Pittsburgh a few days ago, and before reaching Pittsburgh 39 died, while 67 perished in the Pittsburgh droveyards. Out of a smaller drove ten perished. Of another lot three cows only were left alive in one car on reaching Pittsburgh. Many of the diseased animals, in whom the symptoms had not been developed, were transported over the Pennsylvania Railroad and sent to New York, where the disease made its customary appearance in the citleyards. While the disease was raging here it also prevailed at Albany and Buffalo, in the northern part of New York State, and some farmers lost heavily. In New York city, as soon as the health authorities were made aware of the existence of the fever, a rigorous inspection of the cattle in the droveyards was begun, and all animals not in healthy

condition were slaughtered. The Governor of New York has ordered an inspection of all Western cattle entering that State, and the Governor of New Jersey has issued a proclamation absolutely prohibiting the importation into New Jersey of cattle from the Western States and from Texas until further notice.

Of course there is quite a panic among all but the vegetarian portion of the public, and the sales of beef in the markets of the principal cities, and especially of New York and Chicago, have fallen off at least one half. Dr. Harris, of the New York Board of Health, has increased the panic by attributing an increased mortality from diarrhoeal diseases during the last two weeks to the consumption of diseased meat which, he says, must have found its way into the markets. Nor is the panic much lessened by the fact that, owing to the precautions taken, no more infected animals have been brought over the railroads for three or four days past, and no more are likely to come. People argue that the disease is already here, and it may spread in spite of precautionary measures, which cannot perhaps embrace all localities thus early.

Upon the appearance of the disease at Chicago the Porkpackers Association of that city appointed a committee to investigate the malady. This committee was headed by Professor John Gamgee, formerly of the Albert Veterinary College in London, and he has made a report on the disease. The symptoms are in all instances the same. First, the milk begins to fail; the animal droops its heads and ears; the head, when opportunity offers, is pressed against any hard or cold substance. On the second day there is trembling of the flanks, and short, hard breathing; the pulse is accelerated; the animal's legs bend, and are unsteady under its weight; there is a great weakness, with a disposition to lie down and immediately arise. On the third day the disease usually terminates fatally; few cattle live until the fourth day after the attack. Thus far only cows appear to have been attacked. Upon all that have died are found immense numbers of ticks and lice, such as infest the Texan cattle. It is noticed

that an invariable symptom is suppression of the urinary discharges; when such discharges have occurred, the urine has been very black; examination after death have shown the bladder to be greatly distended, and filled with dark coloured water and coagulated blood. No remedy for the disease has been found. Professor Gamgee says the disease is similar to what is called the "darn" in Aberdeenshire, and that it has been described as occurring in various parts of Europe. The malady follows the track of Texan cattle, and is not found beyond. He says that sucking calves continue to suckle their mothers without contracting the disease, which is not of the class of true plagues of epizootics, but has a local origin. If the cattle of the north were removed to Texas, they would die just as they are now dying in Illinois. There is something unusually virulent, however, discharged by Texan herds during the summer months. The malady has been classed in Europe among the forms of carbuncular fevers, which originate on ill-drained retentive soils in warm localities. He does not think there is any danger from drinking the milk of the diseased cows, and says he should have no scruple in eating their flesh.

Such is the opinion of Professor Gamgee, and while it deserves respect as the result of scientific observation, there is no doubt that it is not altogether correct. Cases of sickness and even death among farmers from inoculation with the virus of the affected animals are reported in the Western papers, and serious illness has resulted from using the milk of a cow in which the disease subsequently appeared. Agriculturists whose observation extend to a larger number of cases also notice additional symptoms of the malady among the cattle, such as severe constipation, though occasionally there is much scouring; and they also incline to the belief that the disease may be propagated indefinitely and become

epidemic. This belief is supported by the fact that the Western cattle infected by the Texan herds have in turn communicated the disease to cattle in the Eastern States. Professor Gamgee, at the instance of the Commissioner of Agriculture, is about to extend his observations, and will shortly make a further report.—*Times*, August, 27th.

The cattle disease seems to be subsiding in eastern localities, but it has broken out virulently at Cincinnati, where 60 or 70 cattle have died of it within a few days. The plague still rages on the grazing lands in Illinois, but is abating rapidly. Some of the Illinois farmers have sued the importers of Texan cattle for damages, and one of them has already recovered \$5,000 from a Texan importer. A *post mortem* examination of a diseased cow at Cincinnati, made three hours after death, showed that decomposition had advanced as rapidly as is usual in three or four days. The membranes of the brain were congested, and dark patches of extravasated blood were found in the lining membranes of the heart. The liver, spleen, and gall bladder were enlarged, and the structure of the first very much softened. The first and second stomachs were almost empty, the lining membranes being greatly softened; the third and fourth stomachs contained dry and half digested food. The greatest change was in the kidneys, which presented all the signs of high inflammation, and the bladder was greatly distended. The rectum and lower bowels were healthy, but in the coats of the small intestines were numerous black lumps, the size of small peas, the character of which could not be determined at the time. This animal had the tick parasites upon the skin, but these are not found in all cases. The disease, it is reported, is spreading from Cincinnati to other portions of the State.—*Times*, September 10th.

The Newark *Courier* reports a new cattle disease in Union county, N.J., which terminates fatally in a short time. The disease is mainly confined to herds, and is pronounced by some to be the brain fever. A large number of cattle are sick, and a number of deaths have occurred.

EXTRACTS FROM INCIDENTS OF A JOURNEY THROUGH EGYPT AND THE HOLY LAND.

Almost directly between us and the opposite shore lay the island of Rhoda, one of loveliest spots of middle Egypt. On this island is erected the Nileometer, which dates back to the times of Herodotus, and the daily indications of which, at a certain season, send joy or sorrow through the length and breadth of the land. With the greatest anxiety the keepers of the Nileometer watch the rising of the waters, the progress of which is daily communicated to the capital, and proclaimed by criers throughout the city, and from thence over the country. When the water reaches a certain height they know that the lower lands must be covered; another gauge, and the higher lands are covered, rendering famine next to impossible; then follows the "drop night," when the whole country is watered, the pledge of an abundant harvest. This beautiful island has not only been rendered essentially precious in the eyes of the Egyptians, but from an infinitely higher cause has become for ever memorable in the annals of time. Tradition has it, and the Scripture narrative concurs, that here stood the summer palace of the Egyptian Kings, and that from among the bulrushes, which still luxuriate on its margin, the infant Moses was drawn by the daughter of Pharaoh. How sublime the events with which this place is associated! Among the imperishable ruins of Old Cairo may be traced the remains of some of the granaries erected by Joseph for storing corn during the seven years of plenty. In the neighbourhood other relics of antiquity bear the marks of Hebrew bondage. On that little island Moses was found, trained as the adopted son of Pharaoh, and recognised as the Crown-Prince of Egypt. There he made the high resolve, "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;" there, at his fiat, after he had become the ambassador of the King of Heaven, these waters on which we are borne were turned into

blood, and these ruins of the royal residence indicate the spot, where, in all probability, he met the haughty monarch for the last time and pronounced his doom.

We made the western shore of the Nile, near to the village of el-Ghizeh, where a scene similar to that at embarkation had to be gone through. The boat was run as hard on to the sloping beach as the water would float her, but even then a good leap was necessary to reach the dry land. The Arabs care nothing for a ducking, as they are excellent swimmers and have little on them to wet save their skins. As for the donkeys, they take with stolid patience whatever treatment comes, so, with one exception, which made a clean vault over the gunwale, they were tumbled out as they had been tumbled in. Remounted, we threaded our way through another extensive rag-tag fair, and soon gained the open country. But whether in town or country everything in Egypt seems to be possessed of animal life. Wilkingson includes among other requisites for a journey to the Pyramids a fly-switch, and it is absolutely necessary. El-Ghizeh is famed for the *artificial* hatching of eggs, and I can bear testimony to the fact that it is entitled to equal celebrity for the *natural* production of almost every sort of insects and vermin. The myriads of flies and other animals on the wings were almost beyond belief. We were literally covered with them; and on clearing this abode of filth we came to a halt for the purpose of switching each another. The roads to the pyramids is extremely tortuous, and should never be undertaken by a stranger without a trustworthy guide. There is in fact no road save along narrow banks separating stagnant pools of Nile water, and through ditches lined with clay as tough as bird-lime, from which your donkey is scarcely able to drag its feet. Nor is the road always the worst of it. Although travelling here has been generally considered safe, it is not always so. Cut off from such protection as

Cairo affords by the broad waters of the Nile the traveller is placed entirely in the hands of the prowling Arab who, as Barlett says, after pouncing on his prey may easily regain the shelter of the wilderness. The peasant villages in this district were of the most wretched description—clusters of mud hovels more like pig-stys than human dwellings, and strongly fortified with the same material. The country, however, was rich, though greatly neglected by the want of cultivation. Beautiful squares of barley and other grains were in full ear, hedged in by the *cactus*, one of our favourite greenhouse plants, and the strength of the soil was evident from the abundance of magnificent palms. As you distance the Nile to the westward the country becomes more regular but less fertile, and on reaching the limits of the enriching element you plunge at once into arid sand. For several miles the scene was enlivened by signs of cultivation, palms, acacias, and shrubs peculiar to the East, but suddenly we entered what appeared to be a new world. Passing a clump of palms, the almost unlimited expanse of the Libyan desert opened on our view and presented a terribly blinding glare in the morning sun. A short gallop brought us to the western edge of the rich green vale which constitutes Egypt, and our next step was planted in an ocean of red sand bounded only by the horizon.

The Pyramids had been partially in sight the most of the way, but now they stood before us in solitary grandeur on the margin of that desert where they have stood for more than 4,000 years, and where in all probability they will stand till the world's knell is rung and the cry heard that time itself "shall be no more." The first full view even of the great pyramid was thoroughly disappointing. I had read and heard so much of the enormous bulk of these wonderful structures, and they now appeared so positively insignificant that I pronounced them scarcely worth our morning ride, and this feeling was increased by the singular fact that as we rode on they seemed to diminish and recede into the desert. I expressed my disappointment to Hassan, but he assured me that they were "very large and a

long way off." Another hour of the scorching sun and dazzling sand, which threatened to tear my eyes from their sockets, convinced me without further arguments that he was correct. My impressions at that moment were nothing different from those which have been experienced by all who have visited the pyramids. The cloudless heavens and remarkable purity of the atmosphere have a powerful effect in diminishing objects and lessening distance to the eye, and as the pyramids are surrounded by a desert of level sand their relative magnitude can be measured only against the sky. Nor was this feeling removed till I had reached the rocky base on which the mighty Cheops stands.

South of Cairo and west of the Nile stretches for many miles what has been designated the field of Egyptians pyramids. The principal groups are those of Dashoor, Abusair, Sakkara, and Ghizeh. The latter, which lie nearly due west of the capital, are the greatest, the most perfect, and consequently the most ordinarily visited by travellers. The origin and design of these immense buildings, and the means by which they were erected, have been a fruitful source of controversy and conjecture among historians and men of science for thousands of years. Much of the history of Egypt has been gathered from extant writings and traditions, and since the discovery of the key to her almost imperishable hieroglyphics, still more has been extracted from these mysterious records. It was therefore reasonable to expect that some record of these buildings, which are not only the greatest in Egypt, but unequalled in the world, would have been discovered. But no. The fabulous accounts of the ancients, and the speculations of modern theorists are equally at sea on the point, and, excepting always the recent remarkable discovery to which I am to refer, it remains for the savans of the present, or some future age, to solve the problem.

The great pyramid claims our special attention. It is believed to have been during the reign of Cheops, who flourished at a very early period in the history of Egypt. It stands on the eastern boundary of the Libyan desert,

and although apparently grow out of the sand, its foundation is of solid rock. The top of a rocky mountain was cut off to make way for another of man's creation, and the remains of it form a terrace 150 feet above the level of the plain. The pyramid is a continuation of this lofty pedestal, and raises its proud summit 481 feet perpendicular nearer to the heavens. The sides of the building, at the base, measure about 760 feet each, and the area contains a space of more than thirteen acres. The stones of which it is composed are of various sizes, but many of them are 30 feet long, 15 feet wide, and 4 feet 6 inches deep. The building is gradually contracted from its four sides to the top, which at present is a platform of about 24 feet square, and its general exterior appearance at a short distance is that of enormous irregular stairs. Originally it was coated with fine polished marble, fitted into these steps as the may be called, and presented a smooth surface from foundation to summit. But after the decay of the national glory, and the destruction of Memphis, it was stripped of its beauty, and made to contribute the ornamental buildings of the modern capital and palaces of the country. On the north side, several tiers from the bottom, there is a natural entrance, four feet square, beautifully finished with hewn stones, leading to the interior which has been found to contain numerous vaults, chambers, and galleries. They are, of course, dark as pitch, and the passages and stair between them being steep and slippery, render their exploration both difficult and dangerous. Mr. St. John and other travellers narrate having fired their pistols in the interior, and that the effect was tremendous. The sound, which seemed louder than that of a cannon, rolled on multiplying and magnifying, as if by a thousand echoes, through the yet unexplored chamber of the mighty Cheops.

According to Herodotus, Cheops, the founder of the great pyramid, was a wicked Prince, whose crimes and tyranny rendered his name odious to posterity. He closed the temples, forbade public worship, reduced his subjects to slaves, and condemned even the ministers of religion to manual

labour. He resolved to signalise his reign by monstrous works of architecture, whatever the cost might be to flesh and blood, or the national resources. Three hundred and sixty thousand men were employed on the pyramid, relieved by relays of a hundred thousand at intervals of three months. Some of them were employed in quarrying the stones out of the Arabian hills, others in dragging them on sledges or rollers probably not less than 150 miles, and transporting them across the Nile, where they were received by fresh bands of workmen and dragged to the Libyan mountains. How much time was consumed in cutting down and levelling the mountain on which the pyramid stands does not appear. We can only imagine that it occupied a number of years from the fact, that it was composed of solid rock. According to an ancient authority, it was excavated so as to form a subterraneous island, to which water was conducted from the Nile, with chambers intended by Cheops for his tomb. The base of the pyramid has been found, by actual surveys and measurements, to be 150 feet above the level of the Nile. The raising of the ponderous blocks, which may be denominated the foundation-stones of the building, was a task for which, probably, the ancient Egyptians only were equal. To assist in this, they constructed the famous causeway, a large portion of which is still in existence. "Of the time passed in this arduous undertaking," says Herodotus, "ten years were taken up with the construction of the causeway for the transport of the stones—a work scarcely less wonderful in my opinion than the pyramid itself." This causeway was 3,000 feet long, and 32 feet in width, and so far from being a temporary scaffolding to the main work, it was made of polished stones elaborately sculptured with the figures of animals. The building of the pyramid itself occupied twenty years. From an engraving on the original exterior, it was ascertained that the *onions* and *garlic* supplied to the workmen cost 1,600 talents, or £200,000 sterling. I leave it to the curious to calculate from that data the entire cost of the building.

The means by which the pyramids

were built is unknown. Harodotus states, that the stones were raised tier after tier by wooden machines, but as to the construction of these machines, the power they exerted, or by which they were put in motion, he throws no light whatever. And the question is rendered all the more puzzling by Diodorus, who asserts that machinery had not then been invented.

Nor is the object of those by whom they were designed and executed less enshrouded in mystery. The earliest accounts extant are far from satisfactory, and our most eminent writers on the subject have shown their good sense by modestly acknowledging, that neither history, tradition, nor modern investigation, has yet amounted to more than bare conjecture. Homer, Herodotus, Diodorus, &c, were the light of the ages in which they lived, they were deeply read in the history of the world and, as their writings show, were equally stored with the floating elements of tradition. They lived thousands of years nearer to the founding of the great pyramid than we do, they could read its hieroglyphic inscriptions in the native tongue, and yet, viewing the mighty mountain from the sandy plains of Libya, looking from its giddy summit on the dazzling scenery with which it is surrounded, or penetrating by torch-light its midnight interior, the could only rub their eyes, and gaze with wonder and admiration at the works of the giant intellects and powerful arms which, in ages then remote, had ruled the world. The idea generally entertained by the ancients was, that the pyramids were silly displays of pride and power by the early Egyptian kings, intended to perpetuate their memories, and to contain their dust when dead. Sir Gardiner Wilkinson, one of the most reliable authorities in Egyptian history, coincides in this view, and adds, that they might also have been "intended for astronomical purposes." These, however, are now declared to be antiquated notions, the results of ignorance; and it has been reserved for the *lights* of the present day to discover the real use of the oldest, the greatest, and the most wonderful works of man.

The theory propounded by the late Mr Taylor, expounded by Professor

Piazzi Smyth, and endorsed by the Rev. Dr. M'Leod, has so completely upset everything previously written on the subject, that I gladly quote from the latter for the benefit of my readers. "The great pyramids," says Dr. M'Leod, "was not built for a tomb, nor for astronomical purposes, nor for idolatrous worship. A theory started by the late Mr John Taylor, and expounded at length by the Astronomer-Royal for Scotland, Professor C. Piazzi Smyth, seems highly probable, if the data on which it is founded are correct. The theory is, that it was a great national or world standard of weights and measures of every kind, founded on an exact knowledge of the axis of rotation of the globe; that in this big cairn are measures of length marked off, the unit of which is one inch, or $\frac{1}{50000000}$ of the earth's axis of rotation; that the prophery coffer in the centre is a standard grain measure or chaldron, holding to a fraction four of our English quarters, or 70,982 English cubic inches; and that there are also subdivisions of the year into months, weeks, and days, 'checked off,' in the grand gallery leading to the coffer, with sundry other details." "We are inclined to believe that Mr. Taylor and the Professor are on the right track of discovery." *

It now comes to this, that the great pyramid, which covers an area of thirteen acres and employed 360,000 men for 20 years in building; which originally was 500 feet high and elevated other 150 feet above the surrounding plain; which is computed to contain seven millions of tons of stones and eighty-five millions cubical feet of solid masonry, a quantity sufficient to form a wall ten feet high and half a yard broad that would go three times round all England, or once round France, and for a pedestal to which, a rocky mountain had to be cut down; that this building, the dimensions of which exceed, the compass of the human mind and overwhelm the senses of the beholder, was reared for the purpose of preserving an old almanack, a three-foot rule, and a bushel measure! What

* Eastward, by Dr. M'Leod, in "Good Words" for February, 1865.

a pity this remarkable discovery did not include—a gill-stoup! | your wisdom and power after insulting
 Shades of the Pharaohs! shall I | your memories by listening to a theory
 dare to approach these monuments of | so puerile and absurd?

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, SEPTEMBER 19, 1868.

VALEDICTORY.

SINCE our last issue, Elder Albert Carrington has arrived, and entered on the labors which devolve upon him by virtue of his appointment to preside over the Church in the British Isles and adjacent countries. In this appointment we recognize the wisdom and fitness of the holy Spirit, by directing to this field of labor a person of such experience and ability as he possesses. Having been many years a familiar associate of the Presidency and Twelve Apostles, and being possessed of greater advantages than most of us by reason of scholastic attainments, which, added to a life of faithful and exemplary conduct, entitle him to the love and confidence of all Saints who may be blessed with his acquaintance or his labors.

During the past two years and more we have labored with great joy in the various Missions comprising this field of labor, and we are thankful to know that the help of the holy Spirit has been granted us, to which, and to the united co-operation of our brethren in the Priesthood, are we indebted for whatever good we may have accomplished.

The addition of three thousand four hundred and forty-seven to the Church by baptism, and the emigration of more than three thousand Saints from these shores during the past twelve months, is a cause of great joy to all the righteous in heaven or in earth; and we are assured by the brethren just arrived, that the emigration of last year is likely to be succeeded by largely extended operation the next and succeeding years. Therefore Saints be encouraged, for your salvation is manifestly nearer than where you believed. Continue to sustain the Elders in their efforts to spread the Gospel, that others may obtain like precious faith as yours, and that in all our labors the kingdom of God may be continually increased, looking to the time when its dominion shall extend blessing and salvation to all mankind.

Brethren of the holy Priesthood, remember always that your success depends upon your *purity* and *faithfulness*. Therefore sanctify yourselves continually to the work of the ministry, that you may receive abundantly of the word of the Lord—the revelations of his holy will—and dispense the same to all who will receive at your hands. Forget not the sacred vows which you have made to God and your brethren, but let their faithful performance be the first object of your lives. Let no one deceive himself by thinking that he is empowered with special privileges, or charged with peculiar duties, either

special or divine, from those of his brethren, for thereby some have returned with shame and sorrow to their families and friends in Zion. Your duties are, one and all, to preach the Gospel and gather Israel, as you shall be directed by your President; therefore let no object, whether person or thing, get between you and the work to which you are called, but pursue your vocation with singleness of heart, and God will give you freely of the holy Spirit, which will make you proficient in your work, and you will bring forth fruits of praise and rejoicings.

Having transferred the business of the Mission to our successor, we now set our face and steps Zionward, where the will of God is beginning to be done on earth as it is done in heaven, hoping soon to shake hands with Apostles and Prophets, and with them labor further for your deliverance. May the favor of heaven rest upon all who labor for Zion in all lands.

All communications on business to this office, should be addressed—ALBERT CARRINGTON, 42, Islington, Liverpool, instead of

FRANKLIN D. RICHARDS.

DEPARTURES.—Elder F. D. Richards, accompanied by Elder Carl Widerborg, lady and son, left Liverpool for New York, per steamship *China*, on Saturday the 12th inst., *en route* to Utah.

On the 8th inst., Elders C. W. Penrose, Edgar Dalrymple, Joseph H. Lee, and George F. Gibbs, embarked on the steamship *Manhattan*, hence for New York. Elder Dalrymple to visit and labor among his friends in the State of New York, the others *en route* for Utah. Elder Lee returns earlier than he intended, on account of ill health.

ARRIVALS.—Elder Albert Carrington, Jesse N. Smith, and George Teasdale, arrived in Liverpool per steamship *City of Antwerp*, on Wednesday the 9th inst., in excellent health and spirits, after a passage of little less than 18 days travelling time from Utah, and about 11 days from New York, altogether a most delightful, speedy, and prosperous journey both by land and sea.

Elder James W. Fisher arrived in Liverpool per steamship *Erin*, on the 20th ult.

Elder John Albiston arrived in Liverpool per steamship *Etna*, on the 7th inst.

APPOINTMENTS.

Elder George Teasdale is appointed to labor in the **MILLENNIAL STAR** office, as he shall be directed by the President of the Mission.

Elder Henry F. Smith is appointed to labor in the Warwickshire Conference, under the Presidency of Elder Edward Butterfield.

Elder James W. Fisher is appointed to labor in the Kent Conference, under the Presidency of Elder James Needham.

Elder John Albiston is appointed to labor in the Nottingham Conference, under the Presidency of Elder Lewis W. Shurtliff.

FRANKLIN D. RICHARDS,

} One of the Twelve Apostles, and President of the Church of Jesus Christ of Latter-day Saints in the British Isles and adjacent countries.

CORRESPONDENCE

ENGLAND.

Queenstown, Sunday, 9.30., am.,
Sept. 13, 1868.

Dear brother Carrington, — While stopping a short time for the mails, I write to let you know that up to this time all has been very comfortable and pleasant since we left Liverpool. The monotony of ship life affords little of interest to communicate. The part of the ship in which we are situated, is not so densely populated as sometimes, and we find ourselves altogether very agreeably situated, rather in the "free and easy" way, which is the more grateful as a relaxation from a season of rather close application.

While you and the Saints generally may be enjoying their happy meetings, and be refreshed by the inspirations of the holy Spirit to-day, brother and sister Widerborg and myself can meditate, converse, and pray, feeling exceedingly grateful for the many and great blessings that now attend us, and all Saints throughout the earth.

While I feel relieved of the more immediate responsibilities of the Mission, you doubtless are feeling the weight and importance of them coming upon you. The Priesthood in the Mission will cling to you for instruction and counsel, and you will feel intense gratification and pleasure in imparting to them the words of life, while the whole Mission will be invigorated by the fresh supplies you have brought from Zion.

Should this reach the eyes of the Saints, I entreat them, ministers and people, to extend to you the same cheerful and hearty co-operation that they have given to me, and there will be a joyful ingathering of souls, and an increased emigration another year, that will send courage and cheer to all the faithful.

God bless you, brother Carrington, in your widely extended sphere of usefulness, and enable you to do the good which you have in your heart to do to the human family.

I also remember brother Teasdale. May he be greatly blessed in his sphere of labor and assistance to you.

A proper application to the duties of his position, will greatly increase his usefulness in all his future life.

Please give me a kind remembrance to all at "42."

Brother and sister Widerborg desire a kind remembrance to you and all at the office.

In the love of the Gospel, I am your brother and fellow-servant,

F. D. RICHARDS.

Liverpool, Sept. 8, 1868.

President F. D. Richards.

Dear Brother, — With gratitude to God for his mercies to me while on my mission, I am about to start for our peaceful home in the mountains.

"The spirit of emigration" draws my mind westward, and fills it with anticipations of the joys to come; the steamer is ready to convey me across the deep sea to the glorious land of Joseph; but I cannot feel satisfied to depart without bidding farewell to my many friends, and giving a brief report of my three and-a-half years' mission through the medium of the STAR.

I need not speak of the journey from the city of the Saints, for that has been often described by abler pens, nor of the kind greeting which hailed me and my companions on the 11th of August, 1865, when we landed in Liverpool, for such a greeting is experienced by every missionary from Zion.

My first appointment, after arriving, was to labor in the Manchester District, under the direction of Elder A. Hatch. My labors were principally in the Wigan District of the Liverpool Conference, preaching to Saints and strangers in halls, private houses and in the open air, administering to the sick, baptizing believers, and attending to the general duties of a Travelling Elder, until Nov. 1st, when I was appointed to preside over the Essex Conference. This was an old field of labor where, previous to going to Zion, I had travelled many years, having had the honor of introducing the Gospel for the first time into

several places in the county of Essex, and before any Conference was organized there.

I renewed my labors and continued them in the Essex Conference with great pleasure, until the 1st of July, 1866, when I was appointed to preside over the London Conference. This, also, was old ground to me. I embraced the Gospel in that Conference, travelled in it, and in 1858 presided over it. I shall always remember with pleasure my labors and associations in those two Conferences, where I have been instrumental in bringing many to the knowledge of the truth, and in pushing many to Zion.

On the 10th of May, 1867, I left London for Liverpool, to labor in the **MILLENNIAL STAR** Office, where I have continued to the present time, endeavoring to discharge the duties required of me to the best of my ability. In every place where I have been appointed to labor, I have had the satisfaction of seeing, in part at least, the fruits of my labors. This has given me great encouragement, and filled my soul with joy and praise.

I have had the privilege, during my labors in the office, of visiting the various Conferences from time to time, and forming acquaintance with many of the Elders and Saints whose friendship I value, and whom I shall never forget. During the past six weeks, I have visited the Glasgow, Edinburgh, Manchester, Sheffield, Nottingham, Sunderland, and London Conferences, and held general meetings with the Saints. I found them full of hope and faith, although some of them had been sadly disappointed in not being gathered to Zion during the present year. The Elders laboring among them are alive and prompt, earnest and devoted, and their labors in this spirit cannot fail to prove a blessing to the people.

The favor conferred on me of the frequent society and counsel of an Apostle of the last dispensation, I believe I duly appreciate, and hope I shall ever profit by. I am thankful to God for the privilege I have enjoyed in coming upon this mission, for I feel that I have spent the past three and-a-half years more profitably than

any similar period of my life. And now I am permitted to return home, my heart throbs with thankfulness, and hope I am deeply grateful to my Father in heaven for the health, peace, and inspiration I have enjoyed, for His blessings which have attended my humble efforts to do good by voice and pen, and for the experience I have gained; and I hope soon to meet with Prophets and Apostles in Zion, and with "the loved ones at home," and to abide in the affection and esteem of my brethren and sisters, whose love and confidence are to me above all value.

I bid farewell for a season to all my friends throughout the British Mission, and pray that I may meet them in Zion. May we all have the joy of finishing worthily our mission on this earth, and returning spotless to the presence of our eternal Father.

Praying that you may be preserved to continue your ministry for the salvation of mankind, and be able to accomplish all the good which is the subject of your desires, and thanking you for your friendship and counsel to me, I remain, dear brother Richards, yours faithfully in Christ,

CHARLES W. PENROSE.

Glasgow, Aug. 21, 1868.

Elder C. W. Penrose.

Dear Brother,—Agreeable to promise, now that I have visited most of the Branches of this, the Glasgow, Conference, I sit down to write you a few lines.

I have enjoyed myself very well indeed in my visits with Elder Pace among the Saints. I find them to be a good people, ever ready to comply with the counsel and advice of their President, and earnest in their endeavor to promote the cause of truth.

We have commenced out-door preaching in most of the Branches, a thing that has been done in this vicinity for several years past, and I firmly believe that much good will result therefrom. We will, at least, be doing our duty in warning our fellow-men of the great events of the future, and leave our testimony with them, that they may be left without an excuse, and I feel assured that we will bring many of the honest in heart into the fold.

The local Priesthood are united with us in this, and seem perfectly willing to go forth and proclaim the precious message of the Gospel to the people of the world in this vicinity.

Our meetings are pretty well attended, although here, like many other places, there are some who do not take interest enough in the work to attend to the various duties devolving upon every Saint of God. With such we strive to use our influence in a way that we may bring them along. The time will come when many of them will see the folly of being negligent and slothful in the affairs of the kingdom. All who seriously reflect on the subject, can see that we are living in a day when it is of the utmost importance for all who profess to be Saints, to live near to their God, for Satan has great power at the present time in leading the weak astray. Therefore it becomes us all to be up and doing, and strive to carry out, in our every day actions, the counsel of the servants of God.

I shall not forget the valuable instructions you gave me when I was in Liverpool, and will strive to follow your counsel and advice. Fearing that I shall be trespassing on your time, I will bring my letter to a close.

With kind regards to President Richards, yourself, and all in the office, in which brother Pace joins, I remain your brother in the Gospel,
JOEL GROVER.

Steamship *Manhattan*,
Off Queenstown, Sept. 9, 1868.

President F. D. Richards.

Dear Brother,—Having been released from my labors in the ministry through my unfortunate ill health, I feel it my duty to give you a brief account of my labors. I arrived in Liverpool on the 19th day of August, 1867. I was appointed to labor in the Bedfordshire Conference, under the Presidency of Elder John E. Pace, where I labored with much pleasure, and, as far as I have learned, satisfactory to those who were placed over me. In June, 1868, I was released from the Bedfordshire Conference, and appointed to labor in the Nottingham Conference, under the direction of Elder L. W. Shurtleff, until

my release. In the fall of 1867, I sickened with the measles, and have never enjoyed good health since.

Accept my thanks for the instructions and fatherly counsel you favored me with. May God bless the Saints in the Bedfordshire and Nottingham Conferences, for their many acts of kindness to me, and good-bye to all my friends untill we meet again in Zion.

May the Lord bless you brother Richards, and all the brethren in the office, is the prayer of your brother in Christ,

JOSEPH H. LEE.

Steamship *Manhattan*,
Off Queenstown, Sept. 9, 1868.
President F. D. Richards.

Dear Brother,—Having been released from my labors in the European Mission, with permission to labor amongst my friends in New York, I could not leave satisfied without expressing my grateful thanks for your fatherly counsel and care.

I was appointed on a mission to Europe at the General Conference in Salt Lake City, April 6, 1866. Started with several missionaries on the 30th, and arrived in Liverpool the 5th of July. I labored for a short season in the Southampton District, under the direction of Elder A. N. Hill. I was appointed to the Channel Islands, where I labored until July last, when I was removed to the Sheffield Conference, under the direction of Elder F. H. Hyde.

In all my labors I have been greatly blessed, the Spirit of the Lord has been with me, and I have been sustained in sickness and in health. I shall ever remember with gratitude the kindness of the Saints in Jersey during my illness, and the kindness I received from brother and sister Mallet. I thank God our heavenly Father for the blessing he conferred upon me when I was raised by the power of his Priesthood. I am grateful for the experience of this mission, and hope to profit by it through life. To God be all the glory of the little good I may have done.

May God bless you and all Israel, is the prayer of your brother in the Gospel,
E. DALRYMPLE.

MINUTES OF THE MONMOUTHSHIRE CONFERENCE,
HELD AT THE BELVUE CLUB-ROOM, BRIERY HILL, REBW VALE, AUG. 30, 1868.

Present on the Stand—Elder Elias Morris, President of the Welsh District; Presidents of Conferences, Elders Nephi Pratt, John S. Lewis, William C. Thomas, Robert Dye, and Levi W. Richards.

10.30 a.m.

Opened by singing by the choir.

Prayer by Elder Robert Dye.

The Branch Presidents reported their respective Branches, said they were generally satisfactory; some had been disappointed through false reports concerning the emigration.

Elder Levi W. Richards reported the Conference in good condition. The Saints were generally trying to "do right." Owing to the unusual drought, it had affected the labor market, and the Saints had suffered. Urged the Saints to be faithful, and disseminate the Church publications. Bore a faithful testimony to "Mormonism," as it was called, being the work of God.

Elder Elias Morris, in a few introductory remarks, encouraged the Saints not to be disheartened at the distressing times, for the Lord would open up their way; He was moving upon his servants in Zion to gather the poor Saints from all nations. Study to economize, and be faithful in all duties.

Dismissed by singing and prayer.

2 p.m.

Singing. Prayer by Elder Nephi Pratt. Singing.

Elder Robert Dye addressed the congregation at some length, relating his experience in the Church. He had been a member twenty-two years. He had been warned not to go to hear the Latter-day Saints preach, as they were the false prophets of the last days, but hearing them preach, became convinced of the truth of their mission, and embraced the Gospel. He had travelled like the Apostles of old, without purse or scrip, and God had sustained him that he had lacked nothing. The kingdom of God is now on the earth.

Elder W. C. Thomas said he had been born in Llanelly, Carmarthenshire, where he received the Gospel; related his early experience in the Church in Wales, previous to gathering to Zion, and the blessing the Gospel had been in releasing from bondage many a faithful Saint. He illustrated the drivings, persecutions, and journeyings of the Saints to their establishment in the valleys of the mountains, and their prosperity there.

Elder J. S. Lewis sang "Saints come home."

Elder Elias Morris instructed the Saints to support the Mission by preaching the Gospel and testifying to what they knew concerning the work of God; to keep out of debt as much as possible, and live their religion, that they might be prepared to gather if they should have the opportunity.

Dismissed by singing, and prayer by Elder J. S. Lewis.

6.15 p.m.

Singing, and prayer by Elder W. C. Thomas.

Elder Nephi Pratt preached an excellent discourse on the first principles.

Elder John S. Lewis said he was born in Monmouthshire, obeyed the Gospel, and emigrated to Utah; had lived in the employ of President Young for six years, and knew him to be the best man now living, and spoke on the ancient apostasy.

Elder Elias Morris reasoned upon the restoration of the Gospel, and the apostasy that had occurred since the Lord had revealed the Gospel to Joseph Smith. Men lusting for power and influence, had endeavored to lead others from the truth by a pretended inspiration, and their folly had always been manifested. He exhorted the Saints to live a righteous life before the Lord, that they might always be in possession of the Spirit of the Lord, and able to "try the spirits," and always determine truth from error; but that if they suffered themselves to be led into folly, or transgress the laws of God and not repent, they would

become dark and dwindle in unbelief, rendering themselves liable to be "carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." The meeting was dismissed by singing, and prayer by Elder Dye.

SUMMARY OF NEWS.

According to advices received here from Central America, published in the New York papers, a fearful earthquake has totally destroyed the cities and towns of Arica, Arequipa, Islay, Iquique, Pasco, Juan, Cavelica, Ibarra, and numerous other towns of Peru and Ecuador, on the 13th and 16th of August. The loss of life in Peru is estimated at 2000; in Ecuador at 20,000. The greater number of the inhabitants of the Peruvian seaport town of Arica and of Arequipa, the chief town of the Peruvian littoral province of Arequipa, escaped with their lives. The loss of property is estimate at \$300,000,000. Great damage was also done to shipping near the coast and the Chincht Islands. The British consul at Iquique, Mr. Billingham, and his family have perished.

GRASSHOPPERS AT SALT LAKE CITY.—A private letter, dated Salt Lake City, July 24, says—"I saw something yesterday which you may live a hundred years and not see, namely, a migration of grasshoppers. The sun was shining brightly at the time, and it looked just like an immense snowstorm in the air. The saints attribute their departure to the prayers, which have been offered for their delivery from them. You will hardly believe it when I tell you that the great Salt Lake is completely surrounded with them. In flying across the lake, billions and billions have dropped in the water, been drowned, and washed ashore; so that there is now a solid mass of dead jumpers at least 3 feet deep, and from 9 feet to 12 feet wide, all round the lake. I suppose such a sight was never seen before; indeed, you will find few who care to see it now, for the stench arising from them is so intolerable that few care to venture very near."

The following are said to be the numbers of volumes in the public libraries of the undermentioned countries:—Great Britain, 1,772,000; France 6,233,000; Italy, 4,150,000 (these are chiefly old books, relating to religious and ecclesiastical subjects): Russia, 852,000; Austria, 2,488,000; Prussia, 2,040,800; Bavaria, 1,268,5000; Belgium, 540,000.

AN IRISH BULL.—A case of alleged assault, in which complainant, prisoner, and witnesses were Irish, was heard by the Newcastle magistrates the other day. It was asserted on behalf of the prosecution that the prisoner kicked complainant but this was denied by a witness on the other side, who thus reasoned:—"Yer honours, the praisoner could not kick the prosecutor, for he's got only one hand"—a Hibernian conclusion that convulsed the bench and all the persons in court.

A private telegram from the Brazils, *via* Lisbon, states that the refugees on the Chaco surrendered on the 15th of August, with twelve cannons and seven flags. The allied squadron commanded the river, and the entire army was marching on the Tebiquary, which was being bombarded by the Brazilian iron-clads. The fortifications of Humaita were being razed.

It is estimated that there are from 2000 to 3000 words in the English language of unsettled orthography.

The Queen's civil list as settled on her Majesty's accession to the throne, is £385,000; and the "civil list pensions" bring the amount up to £406,800.

Letters now reach San Francisco from Southampton in twenty-six days by the German mail-steamers to New York, and by the Pacific Railway to California.

A poor man who had been ill, on being asked by a gentleman whether he had taken a remedy, replied, "No, I ain't taken any remedy, but I have taken lots of physic."

"Mr. Jones," said Mrs. J., with an air of triumph, "don't you think marriage is a means of grace?"—"Well, yes," growled Jones, "I suppose anything is a means of grace that breaks down pride and leads to repentance."

PHILOSOPHY IN THE PLAY-GROUND.—One of the most calmly philosophical speeches I ever heard, I heard the other day from the mouth of an urchin. The scene was a play-field attached to a most respectable academical establishment. Boys were busy cricketing, and engaged in other sports. Espying one solitary little fellow stretched out on the grass in listless abandonment of all control over his limbs, "Find the weather too warm for exertion?" I remarked. "No," he said; "but when I bore myself doing nothing, playtime seems so much longer." I have not yet recovered from the stupendous depth of this answer.—ONCE A WEEK.

ADDRESSES.

J. S. Richards, Cross Keys Field, Mill Street, Stoney Stratford, Bucks.

H. B. Limons, 24, Tenby Street, Birmingham.

H. J. McCullough, care of Ann Strange, North Croft Lane, Newbury, Berks.

DIED.

WAGER.—In Sheerness, Kent, July 26th, Amelia Wager, aged 49 years, 6 months, and 18 days, of rheumatic fever. She died in full faith of the Gospel.—[Com.—"Deseret News" please copy.]

STAPLES.—In Birmingham, August 22nd, Richard Staples, of paralysis.—"Deseret News" please copy.

SPROAT.—At Dalston, near Carlisle, Cumberland, England, Sep. 9th, Elder John Sproat, aged 71 years. He had been a member of the Church for 20 years.

POETRY.

—O— "OUR MOTHER."

Our mother's lost her youthfulness,
Her locks are turning grey,
And wrinkles take the place of smiles;
She's fading every day.
We gaze at her in sorrow now,
For though we've ne'er been told,
We can but feel the sadd'ning truth,
Our mother's growing old.

Our mother's lost her youthfulness,
Her smiles are just as kind,
Her tones to us are soft as erst,
Where should we dearer find?
But, as we note the trembling tongue,
And mark the stooping form,
A sad voice whispers to our hearts,
Ye cannot keep her long.

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FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 20, BISHOP'S GROVE, ISLINGTON,
AND BY ALL BOOK SELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"SEEK YE THE LORD, ALL YE MEER OF THE EARTH, WHICH HAVE WROUGHT HIS JUDGMENT;
SEEK RIGHTEOUSNESS, SEEK MEERNESS: IT MAY BE YE SHALL BE HID IN THE DAY OF THE
LORD'S ANGER."—Zephaniah ii, 3.

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Price One Penny.

PRESIDENT YOUNG'S TRIP NORTH.

(Deseret News.)

KAYSVILLE, Aug. 17, 1868.

The visit of President Young and company to Logan, Cache county, and the intermediate settlements, for which arrangements had been made, afforded the writer an opportunity of getting away from business in the city that he was not reluctant to avail himself of. There was a day, which we well remember, when there was no necessity to leave Salt Lake City to get into the country. It was as much a country place as any we can now visit within the limits of the Territory; but that time has passed. No longer are the habitations of its citizens scattered widely apart, with intervals, in some instances, of acres between them; but the demands of its increased population require the occupation of at least every lot by a building. Agriculture was formerly the principal pursuit of its inhabitants. Every man, however skillful in other branches of business, cultivated the ground. It was a necessity which all accepted. But times have changed in this respect. Mechan-

ics, merchants, manufacturers, printers and editors now follow their various occupations closely and undividedly, and to such persons a trip into the country is a pleasure which they can appreciate.

THE DEPARTURE

Was arranged to be at 8 a.m. We (editorially) were to travel in company with Elders Wilford Woodruff and David Day, and expected to start when the rest did. But there was a hitch about getting our team. Brother Day was disappointed in his arrangements. We succeeded in getting off about a quarter of an hour after the rest, and having, as we supposed, a good team, we thought we would soon overtake the company; but we were doomed to be disappointed. We had scarcely reached the suburbs of the city, when we broke one of the iron stays and the wooden cross bar of the tongue. The accident happened in a stream, and as we could neither go ahead nor back without danger, we, being the youngest, had to wade in and patch

up. We tried to console ourselves with the reflection that it was all for the best—that it was lucky that we had got no further, &c., and drove slowly back to town. By the prompt aid of a blacksmith and a carriage maker, we soon repaired damages, and started again a few minutes before noon.

DAVIS COUNTY.

Farms look better than we expected to see them after so heavy a grass-hopper visitation. Much damage has undoubtedly been done to grain by their ravages. But there is grain left. They have not destroyed all, though in the early spring it required faith to believe that any would be saved, these insects were so numerous. Much of the harvested grain was stacked, that which was in the fields looked well. Corn and sugar cane give promise of yielding good crops through this and, as we are informed, Weber county. We noticed many substantial stone houses were being erected. There is an air of thrift and plenty about Davis county, that assures the traveller that the farmers of that favored section are well-to-do. It would be difficult to find a richer spot of ground in the Territory, even the weeds along the sides of the road attain a rank luxuriance that is not seen elsewhere. As we neared

FARMINGTON

We saw the dust of the carriages as the company sped on its way to Kaysville. We were too late for meeting, which we learned was a very excellent one, the speakers being Elders A. M. Musser, Geo. A. Smith, President Young, and Elder Joseph F. Smith. The meeting-house was crowded with people. Farmington has its

MONSTER STORY

As well as Bear Lake Valley, an account of which Elder Joseph F. Smith, who saw the creature, kindly furnished the *News*. There is nothing fishy about this story, though the subject of it looks like a fish. To think of a creature four inches and three quarters in length, and an inch and three quarters broad, living for years in a man's stomach, is something frightful to contemplate. No wonder that brother Telemachus Rogers, from whose stomach it was ejected, had poor

health, with such a monster wiggling around and nibbling inside of him. At half-past one p.m. on the 15th, he was in the cañon on his way home from the railroad, where he had been working, when he commenced vomiting blood, which continued at intervals until he reached home in the evening. Doctor Woodward came to see him, and tried to administer medicine to him, but he could not swallow it. There was something in his throat which had been flopping about in his stomach, producing the most painful sensations, from the time he commenced bleeding. He tried to eat, but could not; he finally succeeded in swallowing some buttermilk; this caused him to vomit, and this creature fell on to the ground. The theory is, that when he commenced bleeding, the ligament which attached it to the stomach was severed. Even when preserved in spirits it looked disgusting, at least one of the company being made sick at the sight of it. On the back of the creature's head there appeared to be a new head forming.

KAYSVILLE

Was reached by us a little after 3 p.m. We were too late to witness the reception; but we are told it was more than usually fine. The young people of both sexes, with banners bearing appropriate and tasteful mottoes, were out in force, and almost the entire adult population, with the brass band, were on each side of the road leading to the Bishop's to receive the company. The meeting convened at 4 p.m. The large and commodious meeting-house was filled, and two hours were well occupied by President Young and Elders Wilford Woodruff, Geo. A. Smith, and Geo. Q. Cannon. Much valuable instruction was given upon popular topics. Brothers Woodruff and Day, and ourself, were hospitably entertained by brother John R. Barnes, who, with his family, exerted themselves to make our stay agreeable. The brass band spent the evening in serenading the President and the various members of the company. The band is a credit to the place. It has been only recently organized, yet the members have sent east and purchased a new set of instruments, which they expect to receive by the teams sent

down from the ward to bring up the emigration. A fine Sunday school is well attended here; the effects upon the children are very excellent.

Ogden, Aug. 18, 1868.

On rising this morning, the view from the house where we stopped was most glorious. The whole valley was enveloped in the shadow of the huge mountains, which towered to the sky, eastward of Kaysville, whilst Salt Lake, which was spread out to the westward, glimmered in the sunlight like a sea of gold. A peaceful, heavenly calm pervaded all nature, and beast and bird seemed to partake of the feeling. There are many places in the world, to which tourists who have travelled hundreds of miles flock by thousands, that do not possess the attractiveness of scenery that almost any of our settlements enjoy. When the railroad shall be completed, and visitors of taste and leisure shall come here, they will discover scenes of beauty that will equal, if not surpass, many that American pilgrims cross the ocean to gaze upon in foreign lands.

Seven o'clock this morning was the appointed hour for starting, and knowing President Young's punctuality, the company was stirring early. Our horses that we drove from the city did not suit us. We were sorry, but we had no confidence in their endurance. Brothers Woodruff and Day made inquiry for a suitable team, and through the kindness of Bishop C. Layton, we obtained a span of mules which we were assured would keep up. The escort divided, a portion preceded us and the remainder brought up the rear. Travelling on the sand ridge between Kaysville and Ogden was better, we thought, than usual; probably it was our lively team that made the road seem less heavy. Just as we crossed the sand ridge we saw a company of cavalry riding rapidly towards us, with the stars and stripes waving at their head. It was the Ogden escort, under the command of Major Gilbert Wright. We found

THE WEBER RIVER

Much lower than it had been, though its banks still bore the evidences of its recent height and fury. We were able to ford it, several horsemen kind-

ly posting themselves at various points to guide us through. Parts of the fine bridge which had once spanned the stream, and which had been carried down the river this spring, lay scattered around. The lattice work of the bridge had held together, after it was carried away, a fact which speaks highly of the skill of the designer, and the strength with which the builder had put it together. It could not be brought back in its entirety, so it was cut into sections, and it is the intention to use it in building a new bridge across the stream. The pile-driver, which President Young imported from California, is being used for putting in piles on which to build the new bridge. Some idea of the expense of bridging our mountain streams may be gathered from the fact that this bridge, when completed, will be 300 feet long and 16 feet wide. It will be placed on piles 36 feet long, the points shod with iron and driven from 25 to 28 feet into the ground. The bridge is being built by a company of citizens, President Lorin Farr having the charge of its construction.

OGDEN

Occupies one of the prettiest locations in the country. Its surroundings are beautiful, and its people are manifesting a disposition to improve. The fields on either side of the road as we entered the city, looked very fine. The grain that had been harvested gave promise of a good yield; the corn, cane, and other standing crops also looked promising. We noticed some new dwellings of a very tasteful character, which had been erected since our last visit.

THE SUNDAY SCHOOL CHILDREN

Numbering, as I was informed, upwards of 500, were on one side of the road, in their holiday attire, and with their banners. Among the mottoes were—"Hail, President Young, Ogden's Children bid thee welcome;" "The First District School greet thee, the Lord's Anointed;" "Purity, the Nation's Glory;" "Daughters of Zion—Our Mother's Glory." While the company was passing through the long line of people who had assembled to give it welcome, the brass band, under the leadership of Captain William Pugh, discoursed most excellent

music. So much has been said in praise of this band, that if we said anything it would be but a repetition of previous encomiums. The hospitable gate of Bishop C. W. West was thrown open to receive the carriages of the company, and he himself stood ready to give us smiling welcome, and his boys and men to unhitch and help take care of the teams. President Farr was there to greet the company, and to invite a portion of them to put up with him. We had barely time to wash before the time appointed (10 a.m.) had arrived for

MEETING.

The spacious Tabernacle, as is usual on such occasions, was crowded. The choir of Ogden is noted, even among the many good choirs that we have in the various settlements, for its excellence. The singing to-day has sustained its high character. After singing, and prayer by Elder Wilford Woodruff, Elder Joseph F. Smith spoke for forty-five minutes. His discourse was eminently practical. He dwelt upon the proper method of cultivating the ground. Farmers should raise wheat and other grains, instead of raising so many weeds. Some people whom he had seen, in visiting the settlements, had almost given up their fields to the weeds, fairly acknowledging that they could not conquer them. One settlement which he had visited, had abandoned their fields to cockle. Yet they went on sowing cockle mixed with their wheat in the new fields, and though their land was of the best in the Territory, through their carelessness and bad management, if they did not change their policy, there was a prospect that they would be driven from their fields by the weeds. Such carelessness is reprehensible in the highest degree. We should cleanse our gardens, orchards, fields, and roads from weeds; raise good horses, good cattle and sheep, and pay Tithing punctually. He cited his own experience in boyhood, while his mother lived. Though a widow, she was always punctual in paying her Tithing, and when told on one occasion that it was not necessary that she, a widow with a large family dependent upon her, should pay her Tithing, she replied that she was blessed in so doing,

and it was through faithfully attending to it that she was enabled to sustain herself and family without having to depend upon the Tithing office for aid. Saints who pay their Tithing will be blessed in so doing. Their fields, their stock, and all they have, will be fruitful and increase upon their hands.

He was followed by Elder Wilford Woodruff, who spoke thirty-five minutes. He bore testimony to Elder Smith's remarks, and dwelt also upon the importance of paying Tithing. It is much easier to pay the Tithing of corn when it is in the shock, and of other grain when it is measured from the threshing machine, and everything else in the same way, than to put off its payment to some future time. He quoted from Isaiah to show that the Prophets had seen this work, and had spoken plainly of the Saints coming to this country. But they did not see all that had to be done; if they did, they had not written it. The spirit of revelation was needed now to teach the people their duties, for without that, the work of God could not be carried on. He dwelt on the visit of the grasshoppers. It was wonderful that we had any grain or anything else left. There had been, he thought, as many as fifteen bushels of "hoppers" to the acre in the fields in Salt Lake county, and yet we had tolerable crops. It is wonderful, and God's hand is very visible in this. This is a warning to us. Presidents Young and Kimball have preached to us to save our grain; but their counsels were not listened to as they should have been. The grasshoppers are now backing up their words. Will we profit by their teachings?

The meeting was dismissed with prayer by Elder A. M. Musser.

THE AFTERNOON MEETING

Was opened in the usual manner at 2 o'clock, and Elder Geo. A. Smith spoke. His discourse occupied seventy one minutes in its delivery. He referred to the treatment this people had received from the Government of the United States, showing that the Lord had softened their hearts towards us from time to time, so that now some of the same privileges and rights that were usually granted to

other Territories are extended to this. Many who were bitter towards the Latter-day Saints had ceased their hostilities, considering it useless, no doubt, to show hatred to a people who were so soon to be consumed by the blaze of civilization that was to burst upon them through the completion of the railroad! He referred to the subject of home manufacture and tilling the soil, urging that the Bishops should have authority (and should be sustained by the people,) to dictate in their wards the sowing of seeds, the planting of sugar cane, broom corn, &c., so as to procure the purest quality of seeds of all kinds, and prevent their hybridization and deterioration. Elder Smith referred to the fact that President Young had led out in every improvement in the Territory. He imported the first woollen factory, cotton factory, paper mill, carding machine, and the first printing press, that were ever brought into the country. Those who had come from foreign countries were also reminded that they had often been advised to take out their naturalization papers, so that they would be qualified to perform the duties of citizens, as well as to be entitled to the benefits of the homestead and pre-emption acts when they should be extended to the Territory of Utah, and he supposed they had done so.

He was followed by Elder George Q. Cannon in remarks which occupied forty-nine minutes in their delivery. After singing, and prayer by Elder Lorenzo Snow, (who with Bishop Alfred Cordon, of Willard City, reached here from Box Elder county this morning,) the meeting adjourned until 10 a. m. to-morrow.

Ogden, Aug. 19, 1868.

The weather is sensibly cooler than it has been, especially at night. Through the night and early this morning the wind has blown with a decidedly autumnal sound. Ogden and the neighborhood are out for a holiday. The flags are flying from every pole in the town, and the music of the band enlivens and diffuses a feeling of pleasure among the people. Long before the hour of meeting this morning, the roads were alive with carriages and wagons bringing the people from the

surrounding settlements and farms. Work, no matter how pressing, is abandoned for meeting, and those who attend will go back refreshed and invigorated in mind and body to resume their labors. These meetings are beneficial in more ways than one. Cares are thrown off, and the mind is called from the thoughts which engross it, to the contemplation of subjects which elevate and purify. The body is rested and the mind is fed. After such meetings labor is performed with greater ease and more intelligently by the people. We really need more holidays and seasons of relaxation than we are in the habit of having. The people of this Territory are a hard working race. Their labors are incessant, and no thinking man can pass through our settlements without being struck with the immense amount of labor that has been performed in the short space of time that we have been here. The common expression is one of wonder, that a people so poor as we were when we reached here, and having such a price to pay for the freight of everything that has been imported, should have built such cities and made such improvements as are seen on every hand. After the railroad gets through, and we are placed in cheap and easy communication with all the marts of the world, it will be rather difficult to make some people understand how serious have been the obstacles with which we have had to contend in settling this Territory. But, at the present time, the railroad has had no marked effect upon us, and a good idea can be gained by observing, reflecting men, of the labors we have performed.

OGDEN WOOLLEN MILL

Is owned by Messrs. Randall, Pugsley, & Co., and has been recently erected. To give President Young and his company an opportunity of seeing the machinery work, brother Randall got his hands together this morning and started the mill. To any person who takes pleasure in progress, the sight was an interesting one. The building is a substantial stone structure of 90 feet long and 35 feet wide. It has two stories and an attic. The first floor 12 feet 2 inches in the clear; the second, 11 feet 3 inches, and the attic

8 feet. The walls are 30 inches thick, and all the wood work is of the most solid character; not the slightest tremor was perceptible in the building when the machinery was at work. There are about 1,200 panes of glass in the factory. There are 360 spindles at work; two broad power looms for the manufacture of blankets, and one ready to be put to work; and four narrow looms for the weaving of cloth of ordinary width. The building, with the machinery, cost about \$51,000. The company have a good stock of wool on hand; but they are still prepared to exchange cloth for more. In old established countries a factory of this capacity would be thought a trifling affair; but in our eyes it is important. The factories show us what

can be done. The clank of the machinery here and in other places where these factories are established, is a music sweet to every lover of our mountain Territory. There is independence in the sound. With such factories in successful operation all over the Territory, we could supply ourselves with the necessary articles of clothing, and obviate the necessity of importing such fabrics. They will increase in number, and the quality of the cloth will, ere long, be at least equal to anything manufactured elsewhere. Our people have been careless about their sheep; but, with woollen factories increasing among us, wool will be in demand, and good clips will be sold at remunerative prices.

[TO BE CONTINUED.]

PHILOSOPHICAL FRUIT-EATING.

If the growers of fruits in England want stirring up, I am quite sure the eaters of it are in the same need. The way fruit is eaten in this country is too awful to think about, except solely that our thinking may lead to reform. And, mind you, if people do not eat fruit in a sensible manner, they cannot grow it in a sensible manner, for the simple reason that, not understanding its value, they cannot take proper interest in it at all.

I repeat, with your permission, that my countrymen know not how to eat fruit; but I mean my adult countrymen, for my juvenile compatriots know all about it; and the way the boys and girls eat fruit is, as a rule, sensible and to be applauded. It is now striking eleven in the forenoon, and I call my son Tom, eight years of age, blessed with health, strength, and appetite. In respect of the last qualification he stands A 1; if any one doubts what I say, let such a one keep him for a week—and I don't mind if his boots are repaired or renewed at the same time. I give that boy an apple, and he eats it. I call that a sensible proceeding, and I praise him for his appreciation.

But just observe what a remarkable proceeding that is on the part of a boy to eat an apple at eleven a.m. At one a.m., precisely, he will go to dinner, at the same time as I take my luncheon. Let us compare his very simple way with the established custom of society. We begin the day somehow with tea and coffee, bacon, eggs, &c. We live without any more food till noon or some time thereabouts, and then we take wine, beer, spirits, cold meat, a hot chop, a devilled chicken, &c. Somewhere about five, six, or seven p.m. we sit down to dinner. First soup, then fish, then poultry, joints and smaller things; then pastry, with perhaps iced pudding, and then we pounce upon the fruit and the port and sherry. Having eaten a great variety of foods, having for a time satiated the stomach and palled the palate, we begin to eat fruits, and some folks have the coolness to pronounce upon the flavors and qualities of fruits at such a time. Monstrous absurdity! It is just impossible for any one who has eaten even a moderate meal of cooked meats, with their usual accompaniments, to discover the real flavour of any fruit at all. It is,

I repeat, beyond possibility, and those who aver otherwise either labour under a delusion or wilfully misrepresent the fact. Look at bright and changing colours for an hour under a strong light, and then endeavour to decide differences between delicate tints. You cannot do it. The nerves of the eyes are too fatigued. Labour hard with your hands, and in work that will fatigue the fingers, and then try to discover the date on a sixpence by feeling in the dark. You cannot do it. Eat a full meal, taking spicy sauces, rich gravies, forcemeat, two or three sorts of wines, and then pretend to appreciate the delicate flavours of fine fruits. The supposition that any one can do it is too ridiculous to be worth discussing. But this is not the only point. Fruits so eaten are injurious to health. I say nothing of the poisonous nature of the ports and sherries that are to be found on almost every table. They consist of colouring, sweetening, and brandying, with or without a modicum of fermented grape-juice. Oh, my countrymen, be thankful that you have such iron constitutions that all this poisoning does not kill you outright! That dyspepsia, gout, apoplexy, congestion of the heart and brain, torpid livers, and *delirium tremens* should be known amongst us is most proper; for we toss our beautiful fruits into stomachs filled with viands that demand the utmost powers of digestion, and stay the powers of digestion by adding those poisonous styptics and brandied mixtures that are miscalled "wines" in our festive vocabulary. Fruit is food—I was going to say angels' food, but I will not indulge in extravagances of language. It is the most refined form of food—it is sunshine consolidated into lovely forms and colours, and exquisitest flavours of which the palate is susceptible. To abuse this most exalted of

our Creator's bounties is a sin and a shame, and the established practice of fruit-eating is one of the absurdities of modern civilization.

"*Fruit is food*," I repeat, and therefore should be eaten to satisfy hunger. To eat fruit as food is, I contend, to eat it philosophically; to eat it as a kill-time amusement, when the physical frame no longer needs nourishing, is to waste the fruit, and injure the digestive powers, and damage the whole frame, and with it the mind—for such indulgence tends to effeminacy.

Now, I shall tell you one of my pleasures. I grow fruits of all kinds in quantity, and I fancy there are few who can equal our products in quality, taking one thing with another. It is part of my business to grow the finest fruits that the earth produces, and I pocket considerable sums of money for fruit that I know will be abused. The growing is one of my pleasures, and the man who can make pleasure of his business ought to be constantly thankful. Another of my pleasures is to eat fruit in what I consider a rational way, *as food*, not as a luxury or a treat, but as a necessary and ordinary article of diet. In the summer time I go in the forenoon to a peach-wall, and touch a few peaches. To pull peaches is absurd, because if they want pulling they are not fit to eat. I touch them and eat them, and take nothing with them, either solid or liquid. I want no wine or spirit to spoil the glorious flavour of a fine peach on a clean palate, while a healthy stomach is waiting to receive it. You may call this a sensuous way of treating the subject. Well, *you may*; that is all I have to say. God gave me the stomach, the palate, and the fruit; I suppose I cannot far wrong their happy union.—

Hibberd's Gardener's Magazine.

The evil done by the first utterer of a slander is small compared with that which is spread through a community from the repetition of the false tale by idle babblers.

As we stand by the sea-shore and watch the huge tides come in, we retreat, thinking we shall be overwhelmed; soon, however, they recede. So with the waves of trouble in this world; they threaten us, but a firm resistance makes them break at our feet.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

SATURDAY, SEPTEMBER 26, 1868.

GREETING.

BELoved BRETHREN :—The First Presidency of the Church of Jesus Christ of Latter-day Saints, viewing the onerous nature of the important labors and duties devolving upon the President of the Church in the British Isles and adjacent countries, deemed it fitting to relieve my predecessor, Elder Franklin D. Richards, who has so diligently, faithfully, and efficiently performed those labors and duties during some two years past, and to appoint your humble servant and fellow-laborer in the great cause of Truth to succeed him in the responsible position from which he is now released.

Though personally a stranger to you all, save a few of the Elders in this Mission from Utah, and the few whom I have met since my arrival, yet I feel measurably acquainted with you all through the influence of that Spirit which has led us from darkness unto light; and I feel an earnest desire to labor with an undivided mind, and to the utmost of the ability with which I may be blest, to promote your temporal and spiritual welfare, the spread of the Gospel, and the gathering of the Israel of our God. For the accomplishment of this great work, I realize that in and of myself I am entirely incompetent—that worldly learning and acquirements, of whatever nature or extent, are inadequate—I feel, therefore, humbly to rely upon that Being from whom all our blessings flow, and upon the faith and prayers of my co-laborers in the ministry and of the Saints at large, for aid to enable me, through faithfulness, to accomplish the good I desire unto divine acceptance.

Having so recently arrived upon your shores, I cannot be expected to possess that intimate acquaintance with the condition and requirements of this Mission so necessary, as an adjunct, to qualify me to act with requisite discretion in the wise conduct of its extensive and diversified affairs, but I shall endeavor to use all diligence to obtain such acquaintance at the earliest practicable date. To facilitate my so doing, I have already appointed to meet with the brethren at their Semi-Annual Conference to be held in London, on the 4th of October, and with the brethren in Conference at Merthyr, Wales, on the 18th of the same month, and have written to President R. E. Egan to learn whether it will be convenient for them to have me meet with the brethren in the Birmingham Conference on the 11th. These appointments will be followed by others, as rapidly as other important duties will permit, until I shall have visited the Conferences in the British Isles, after which I anticipate making like visits to the brethren upon the Continent, so soon as circumstances permit, and as much in detail and also as extensively as circumstances may warrant or require. I the more cheerfully and confidently take this course, because of its accordance with the wise counsels given me by our beloved President Brigham

Young previous to my departure from home, the wisdom of which I already begin to appreciate in this my mission, as I ever have, to the best of my ability, the invariably wise and fatherly teachings and counsel he so freely imparts to all. I am the more readily enabled to pursue this course, because of the efficiency and trustworthiness of the Clerks in the office—brothers A. W. Carlson and Joseph Quinnoy—because of the excellent management of the printing department by Mr. Davies, and because President Richards appointed brother George Teasdale to assist on the *STAR*, a duty upon which, though new to him, he at once entered with much zeal and energy.

To further a spirited and united co-operation for the accomplishment of the important duties devolved upon us individually and collectively, I respectfully solicit my fellow-laborers in the Ministry—especially the Presiding Elders—to frankly and freely communicate to me, from time to time, their views in relation to the state of the work in their respective fields of labor, that I may the more understandingly advise with them upon the plans best adapted to promote the interests and welfare of all. Such frank interchange of views and counsel will materially conduce to the enlivening and enlightening of the minutest ramifications of this extensive Mission by the influence and teachings of the holy Spirit, without which our labors cannot produce those good results we so earnestly desire.

Ever praying that our efforts may be united and faithful in promoting the happiness, salvation and exaltation of the human family, both here and hereafter, and to the honor and acceptance of our Father in heaven and of His Saints and all good men,

I remain,

Your brother in the Gospel,

ALBERT CARRINGTON.

EXTRA LUGGAGE.—We have published in this number of the *STAR* an interesting letter from Elder W. B. Preston, and we wish to draw particular attention to his advice concerning "extra luggage." The Saints have been affectionately instructed to dispense with all heavy boxes and everything that will not pay for the freight from New York to Salt Lake City. We are sorry to say in some instances but little notice seems to have been taken of the wise counsels of the brethren who have sought to instruct the Saints on this matter, for, from brother Preston's letter, it seems that over ten thousand pounds of extra luggage was in the *Colorado* company alone. Now, in all kindness, we want it particularly understood that no extra luggage will be forwarded this coming season by the P. E. Fund companies; therefore we advise that all clothing, &c., that is absolutely necessary to be taken, should be packed in good OIL CLOTH SACKS, and the name of the owner painted on the outside in plain legible letters. One hundred pounds of luggage was allowed by the railroad companies to each adult the past season, and will, doubtless, be allowed the next, and that is all that will be forwarded, unless the owners of luggage can pay for it themselves. Our mission is to send, as far as possible, the honest faithful Saints who have labored for the welfare of Zion in this country, but whose circumstances have unavoidably prevented them gathering, and to assist those who have striven heart and soul against adverse circumstances. It is, as far as we can judge, the Lord's poor that we are more immediately

concerned about, and more particularly required to assist, not old and useless baggage, but loving souls who have espoused the cause of truth, and who have been faithful to their covenants. Let the Presidents of Conferences get well acquainted with the Saints in their various fields of labor, so that the faithful, loving, honest Saint may not be neglected. More of this anon.

CORRESPONDENCE

AMERICA.

Benton, August 11, 1868.

President F. D. Richards.

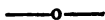
Dear Bro.:—With the busy bustle and jostle of travelling so continuously for so great a distance, I find it almost impossible to fulfill my promise to write to you from some point on the road. I arrived here last Friday, the 7th, with the company in safety without any casualty or accident of any interest, except that Captain Mallet's youngest boy died of congestion of the lungs before we arrived at Omaha. On our arrival at that city he was buried in the cemetery. This is the only death I have to record since leaving Liverpool. All the rest of the company are in good health and travelling condition. I should relate that there was one birth in the railway cars between Omaha and Benton. "Mother and child are doing well." We were nine days and a half travelling from New York to Benton, 750 miles west of Omaha. We rested twenty four hours at that city. It was the longest railroad ride that any of us had ever taken at one sitting, and all appreciated it, especially over the plains, and only regretted that we could not have continued our ride for about forty eight hours longer into Salt Lake City; although we were very weary of such travelling, we could stand such trials with good grace. It was rather different to being hauled along by oxen at the rate of from sixteen to twenty miles per day, or walking beside the teams. With the present prospects the Saints will be able to ride to the Weber next season, or may be to Salt Lake City. The companies before us fitted out at Laramie city, about one hundred and twenty five miles east from Benton. The railroad is now over fifty miles west of this place and nearly all the grading done to Green River. Brothers H. S. Eldredge and A. C.

Pyper are here pushing the emigration west. The teams have been lying here over a month, and the boys are very weary of it. Captain Simeon Nolan, and H. D. Thatcher, assistant Captain, my brother in law, are here; we expect to leave with them and about one half of the company I brought here, the remainder will start west in a day or two in Captain McArthur's train. Benton is now the terminus where all goods and passengers are landed for the west. It is about two miles west of where the railroad crosses the North Platte the second time. It is a dry dusty place, full of that peculiar class of people that have no particular reverence for law or order, and who do not feel very excited at a man being shot. It is a town mostly built of tents and shanties. We are camped about a mile and a half from this city (!), and never go there unless imperative duty demands. Five pounds sterling per adult covered the railroad fare to the terminus; eight dollars per hundred for extra luggage, of which there were over ten thousand pounds in the Colorado company. From here to the city it will cost about the same price; you can easily perceive what it costs to haul old boxes, &c., hence the wisdom of the Saints having no more luggage than they can pay for, and not burden the President of the P. E. Fund to have to pay out money for it, nor necessitate the Saints to throw away their goods at New York. Teams and wagons are high at this point. Wagons two hundred dollars; cattle one hundred and fifty; mules range high, according to quality.

With kind remembrance to all in the office, and all the priesthood and Saints. I remain your friend and brother

W. B. PRESTON.

THREATENED CONFLICT BETWEEN THE WHITES AND BLACKS IN THE SOUTH.



In 1860 the country was warned that rebellion would follow the election of a Republican President. In 1868 rebellion is promised in case of a Republican defeat. The election of Seymour and Blair is to be the signal of another war. The rebels of the South have made it unmistakably clear that they intend that a Democratic victory shall pay them for what they lost at Vicksburg, and Gettysburg, and Richmond. The lost cause of the South is found again, and lives in the Democratic party. The rebellion declares that Grant did not subdue it, and that it is ready to fight again. Let us hear it speak.

Frank Blair promises revolution if he is elected. Robert Toombs declares that "the Reconstruction Acts are null and void, and shall not stand. The grinning skeletons that have been set up in our midst as legislators shall be ousted by Frank Blair, whom our party has expressly appointed for that purpose." Said Howell Cobb, "In war we drew the sword, and bade them defiance; in peace we gather up the manhood of the South, and, raising the banner of constitutional equality, and gathering around it the good men of the North, as well as the South, we hurl into their teeth the same defiance, and bid them come on to the struggle. We are ready for it, if you are." Albert Pike calls upon the young men of the South to swear that the Susquehanna and Ohio shall be like rivers of fire, which no Northern Hun shall attempt to cross and live. "Secession is not dead," says Governor Wise; "it is more alive to-day than ever. I support Blair because he promises revolution." J. M. Ramsey of Georgia declares that the true men of the South are ready to rally once more under the rebel flag, "and try the issue at the cartridge-box," and promises that there are men in the North who will lead their battalions. "If we are successful in the approaching contest," says the *Mobile Tribune*, "we shall gain all that we lost in the

'lost cause.'" "The country is by far too large to remain very long under one Government," says the *Memphis Appeal*, "and the day will come when the South will be independent." "By the election of Seymour and Blair," says Governor Vance, of North Carolina, "all that the Confederacy fought for will be won." The *Mobile Tribune* declares that "the great Democratic party will rise in its might, and the dagger of Brutus may aid in accomplishing our redemption from Radical rule, ruin, and usurpation." "There are many Democrats at the North who believe," asserts the *Mobile Register*, "that the counter-revolution will not be complete without more blood-letting;" and the *Richmond Enquirer* adds,—"The white men of the Southern States have seen the day when they could use the bullet, and, if God in his anger permit the necessity to arise, they will use it again." "With the skull and cross-bones of the 'lost cause' before us," cries the *Meridian* (Miss.) *Mercury*, "we will swear that this is a white man's Government. We must make the negro understand we are the men we were when we held him in abject bondage." "General Blair at the head of the militia will be a match for General Grant at the head of the regular army," boasts General Ewing. The Georgia Democratic Convention declared, "There might once have been a necessity for the rebels of Georgia to submit to the military authorities, but there is none now. The Democratic chivalry of the North are marching to our rescue."

This is enough. We might fill columns with such shrieks and yells of rebellion, the echoes of 1861, but every day swells the evidence that the Southern leaders repudiate the surrender of Lee, and repay with plans of a new war the generosity which saved them from the gallows. Whether it be right or wrong that treason deserves death, it is certain that the people of the North did not permit

that question to be raised ; in their magnanimity they put it aside, and required of traitors no indemnity for the past, imposed no punishment for their crimes, but demanded only security for the future. It was peace for which we longed, and are we now to learn that we were wrong in seeking to establish peace in the spirit of mercy, rather than in that which demands an eye for an eye, and a tooth for a tooth? We must believe so if we can believe Frank Blair, Wade Hampton, Howell Cobb, the leaders of the Democratic party North and South, and the unanimous voice of the rebel press. In 1860 and 1861 these identical threats were made by the

same men, but the patriotic masses could not credit their sincerity, till the attack upon Sumter proved that the South was in deadly earnest. It is the duty of the American people to profit by that terrible experience. We are warned by the Democratic party itself that its triumph means war ; that it intends that Blair and Seymour shall establish the principles of the Confederacy. That warning it would be criminal folly to despise. It is Grant who represents in this contest the great cause which he represented in the war, and only by his election can peace and order be preserved and permanently established.—*New York Tribune.*

ONE PROOF PERFECTLY SATISFACTORY THAT THE MOSAIC RELIGION IS HEAVEN BORN.

(*Jewish Chronicle.*)

My eye travels among the many religions of the most remote antiquity, and one of them I find distinguished from all others, in this—that it presents its very essence, its heart, its life, its sublime compendium, in this language, “Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.”—Deut. vi. 5. Other religions may rule by fear, but this religion rules by love. Other religions may present gods majestic and terrific, but this religion reveals the God whose very essence glows with holy love, and who is worshipped most acceptably by the glow of love. This is the heaven-born religion; the others are born of the earth. No man can require any better proof that the Mosaic religion is a fire that has come down from heaven, than this single fact, that it reveals the God of perfect moral excellence, the God worthy of all love, and that it lights up all man's soul with the fire of love.

The gods of the heathen had nothing in their characters to light up one spark of holy love in man's soul. The gods which the Canaanites worshipped had characters most horrible in the moral aspect. The flesh of little child-

ren was delivered to them over the burning coals and through the smoke. The Iliad of Homer will probably be admired as long as the world lasts for the majesty and beauty of its pictures of the gods and goddesses. Yet while these may please the fancy, there is not one of them that can bring any purifying influence to the heart. The Iliad is filled with gods, majestic and inspiring terror, but there is not one that deserves in the least degree to be loved. You may give the burning flesh of your child to such gods out of fear, but you cannot give them the sublimer sacrifice of a loving and trusting heart, for the simple reason that there is nothing in them worthy of love. Hear the words of Seneca: “No other effect,” says he, “could possibly be produced, but that all shame on account of sin, must be taken away from men if they believe in such gods.” And Augustine has delivered a saying on the same subject of very unequivocal meaning, namely, that Plato himself, who saw well the depravity of the Grecian gods, better deserves to be called a god than those ministers of sin.” The most vulgar and horrible licentiousness was a stain of character

common to the Grecian gods. There was Jupiter, the supreme god of the Pagans, infamous for his vices. He married his own sister, dethroned his father, and threw him into Tartarus. Mercury was a son of Jupiter, and "at Rome, on the 15th day of May, the month so named from his mother, a festival was celebrated in his honour, by merchants, traders, &c., in which they sacrificed a sow, sprinkled themselves, and the goods they intended for sale, with water from his fountain, and prayed that he would both blot out all the frauds and perjuries they had already committed, and enable them to impose again on the buyers." Bacchus was another son of Jupiter, and the prince of drunkards. Under the influence of such a religion it never could once occur to the mind that there was any obligation to love the gods. The fear of such gods might be required, but the love of them, *never*!

The God of Moses not only has the attributes of eternity, omnipotence, omniscience, incomprehensibility and majesty, but he has also the attributes of holiness, mercy love, and truth. He cannot look upon iniquity except with hatred. All moral excellence is perfect in him; and although he has given to men freedom of will to choose between right and wrong, between life and death, yet he has laid before them all motives of infinite weight, to lead them to the choice of all that is right and the abhorrence of all that is wrong. He has no pleasure in the death of him that chooses death. He is infinitely worthy to have all our affections, all our delights clustering around his holy name. The place which he designs

his name to fill is not in the imagination, but in the man's heart. Thus heathen religions threw flashes of terror and beauty into the imagination, and at the same time left all the heart dark, empty and desolate; but the true religion claimed the heart as God's altar, and holy love as the flame on this altar. The religion that bathes the heart in holy love, is unquestionably the true religion.

Here the objection may be made that Moses spreads too much smoke and cloud over the face of God's love, that he speaks too frequently of God as being angry, and that the picture of God's anger as burning to the lowest hell and consuming the earth and her increase, and setting on fire the foundations of the mountains, is no help to our love, but gives us trembling rather than loving hearts; it is, nevertheless, a silly objection. Young has well said "A God all mercy, is a God unjust." And Young has well shown how the God, whom infidels paint and praise, is deformed and imperfect; or as the moon a faint crescent, rather than the moon exhibiting her whole self.

Not thus our infidel the Eternal drew;
A God all o'er consummate—absolute;
Full orb'd, in his whole round of rays com-
plete;
They set at odds Heav'n's jarring attri-
butes,
And with one excellence another wounds;
Maim Heav'n's perfection; break its equal
beams;
Bid mercy triumph over God himself,
Undeified by their opprobrious praise;
A God all mercy is a God unjust."

ISRAELITE.

WOMEN WHO WORK.

The census gives the numbers of women who work for their subsistence, as follow:—Wives, 838,856; widows, 487,575; spinsters, 2,110,318; total, 3,436,749. In the first place, then, it appears that marriage, as a means of subsistence (to say nothing of the indecorum of looking forward to it in this light) is exceedingly pre-

carious in two ways. The proportion of wives to widows and spinsters in 1861 was just about three to two, while of these wives themselves nearly one in four was occupied in other than domestic duties, either as her husband's coadjutor, as in farmhouses and shops, or, of necessity, as his substitute in cases of his desertion, or help-

lessness, or vice. In the second place, the number of widows and spinsters supporting themselves, which in 1851 was two millions, had increased in 1861 to more than two millions and a half. The rapidity of the increase of this class is painfully significant. Two and a half millions of Englishwomen without husbands, and working for their own subsistence! This is not an accident; it is a new order of things. Of the three and a half millions of women—wives, widows, and spinsters—engaged in other than domestic occupations, it is probable that scarcely a thousand make, without capital, and by their own exertions, one hundred pounds a year. The best paid are housekeepers in large establishments, a few finishing governesses, and professed cooks. 43,964 women are returned as out-door agricultural laborers—a fact worthy of remembrance, when it is said that women are too weak to serve in haberdashers' shops. Women, refused admission to such shops on the pretext that they are not strong enough to lift bales of goods, have been afterwards traced to the occupations of dock porters and coalheavers. In practice the employments of women are not determined by their lightness,

but by their low pay. One newspaper still scoffs at the desire of women to be self-supporting; but starvation is a sufficient answer to sneers. As a favorable symptom of the last few years, I may add that 1822 women are returned as employed by the Post-office; 213 women are returned as telegraph clerks. It is instructive to note the way in which the salary of these women telegraph clerks has fallen. When the telegraph companies were first formed, the pay of a female clerk was 8s. a week, to be increased by 1s. yearly until it reached 14s. a week. So great, however, has been the competition of women for these situations, that the pay has been reduced to 5s. a week, a sum on which a woman can scarcely live unassisted. In France the women telegraph clerks have met with a worse fate. The Government took the management of the telegraphs, and dismissed the women, because they had no votes to bestow on the Government candidate. The exclusion of women from the suffrage has been called a harmless injustice; but there is no injustice which is not liable to become an injury.—“*Education and Employment of Women*,” by Josephine E. Butler.

SUMMARY OF NEWS.

FRANCE.—Metz, Sep. 18.—A terrible explosion took place here to-day at a cartridge manufactory. Sixteen women and several men were killed, and 80 women and 30 men severely wounded.

MOROCCO.—Gibraltar, Sep. 13.—Advices received here from Tangier state that cholera had nearly disappeared. The news from the coast was also satisfactory, no fresh cases having occurred at Mazagan, and at Saffi it had entirely disappeared.

ITALY.—Florence, Sep. 17.—The tribunal at Rieti has fined Cardinal de Reisach, Bishop of Sabina (a province of the Romagna), in *contumaciam*, 500 francs, for having assumed ecclesiastical titles and officiated without the sanction of the Italian Government.

THE EARTHQUAKE IN SOUTH AMERICA.—The Mexican correspondent of the *Morning Post* writes—“At four o'clock on the morning of the 14th August there was an earthquake felt here—the oscillations being from north to south; and, subsequently, the volcano Istachiault sent from its mouth clouds of smoke, followed by streams of scalding water, which flowed down the sides of the mountain in torrents, overtaking and sweeping away three men. The eruption lasted two days.”

THE EARTHQUAKE IN PERU.—Private telegrams, received from New York via Atlantic cable, confirm in a measure the previous telegrams as to the awful sacrifice of human life and property at Arica, Arequipa, and other seaport towns of Peru and Ecuador, by a succession of earthquakes. One telegram is from Mackay, Lloyd's agent at New York, and was received by Mr. Stephenson, secretary of Lloyd's:—New York, Sept. 14.—Dreadful earthquake on the coast of Peru; great loss of life and property at Arica. The ships Chanarcilla, Rosarivera, and Edwards wrecked at Chinchas. The ships Resolute, Eastern Empire, Royal Oak, Southern Ocean, Oceanica, and Leopold II. disabled at Juin. The ships Delhie and Henrietta were wrecked at Mejellones. The ship Condor also lost." Another telegram, received from New York, by Messrs. Schuster, Son, and Co., merchants, Cannon-street, City, gives the following:—"Arica destroyed by earthquake. Enormous loss of property. The ship Chanarcilla lost with all wools(?) on board. The town of Tacna and all friends are safe." The Pacific Steam Navigation Company have received a telegram, via New York, stating that the company's vessels and property on the west coast of South America were all safe.—*Pall Mall Gazette*.

AMERICAN MAILS.—Southampton Sept. 15.—The North German Lloyd screw steamship Deutschland, Captain H. Wessels, arrived this morning, with mails of the 3rd inst., from New York, 110 passengers, \$104 967 in specie for England, and 1,000 tons of cargo for Bremen. Light easterly winds, with heavy swell, and generally fine weather, were experienced on the passage. On the 12th, at 6 p.m., in lat. 49° 41' N., long. 23° 43' W., the Deutschland spoke the English bark Egmont. The North German Lloyd screw steamship Union, Captain H. J. von Sauten, sailed hence this afternoon for New York, with English, French, and German mails, 158 cabin passengers, jewelry from Havre value 125,000*fr.*, and a full cargo of general merchandize. The new steamer Rhein, belonging to the same company, left Greenock for Bremen on Sunday last, and will sail from Southampton on the 6th proximo, on her first voyage to New York.

A SAFETY COFFIN.—A German gentleman, living in the State of New Jersey, may claim the credit of the most extraordinary invention ever brought before the notice of the public. The American papers give a long account of it, and it is necessary to say that the account appears to be well substantiated. The inventor seems to be well known, and his invention was tried in the presence of 600 spectators. His name is Vester. Filled with the idea that many persons are buried alive, Mr. Vester has constructed what he calls a safety coffin. It is larger than an ordinary coffin, and under the head is "a receptacle for refreshments and restoratives." The top part of the lid is movable, and a box about 2ft square is carried from this lid to about a foot above ground, where it would appear like a chimney. The top of the tube or pipe is covered with a lid opened by a spring inside, and just below it is a bell connected with a cord. If the cord is pulled the bell rings, and the spring throws back the cover of the chimney. Cleets are nailed to the side of the box; and if the person in the coffin chooses he can mount on a sort of ladder to the top and get out to the open air. "Or otherwise," says the description of this wonderful contrivance, "the individual can rest at ease, munch his lunch, drink the wine, and ring the bell for the sexton to come and assist him out." Mr Vester tested his invention by permitting himself to be buried alive. A grave 6ft. deep, was dug, and the inventor got into the coffin. The band played a dirge, wreaths of flowers were laid upon the coffin, and in a quarter of an hour Mr Vester was "effectually buried." He was to have remained in the grave two hours, but the crowd became impatient, and after the lapse of an hour and a quarter the signal for his reappearance was given by one of his assistants. "A minute after Mr. Vester, unaided, stepped out of his living grave, with no more perceptible exhaustion than would have been caused by walking two or three blocks under the hot sun." The crowd at once rushed to embrace and congratulate him. Was there ever such a story told except in some wild legend?—*Pall-Mall-Gazette*.

The public debt of the United States amounted on the 1st inst. to 2,633,500,000 dollars, and the cash in the Treasury to 110,000,000 dollars.

ADDRESS.

J. F. Gibbs, 48, Duke Street, Cheltenham.

MARRIED.

In Salt Lake City, August 22nd, by President D. H. Wells, Mr. Jonathan Steggell and Miss Mary Ann Smith, of Liverpool, England.

DIED.

THOMAS.—At Ferndale, near Pontypridd, on the 28th of August, Lorenzo, son of William and Mary Thomas, aged 4 years and 14 days.

POETRY.

—o—
UNDER THE CLIFFS.

'Neath the white cliffs straying,
By the white foam-tide,
Whilst the white wings playing,
Of King Ocean's bride,

Break upon the shingle,
Break upon the sand,
In a golden dreaming,
Of a golden land;

I, a silent worker,
Walk, and work, and dream,
Nature for my mentor,
Nature for my theme.

See the silver moon rays
Suddenly thrown back,
Each its silver shimmer,
From the beaten rack;

"Family Herald."

From the path of Ocean,
Where the brown sails go,
Go and come for ever,
Flow and ebb and flow.

Thus we near too ever
Are to rock and strand,
Thus it is life's weakness
Flows 'twixt sea and land.

Learn we then the wisdom
That the seasons give
To our sharp soul-hunger—
Live, and work, and live.

Live, yet not live only
For the things of Time;
Live for the eternal,
Live for the sublime.

ASTLEY H. BALDWIN.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"SEEK YE THE LORD, ALL YE MEER OF THE EARTH, WHICH HAVE WROUGHT HIS JUDGMENT;
SEEK RIGHTEOUSNESS, SEEK MEERKNES: IT MAY BE YE SHALL BE HID IN THE DAY OF THE
LORD'S ANGER."—Zephaniah ii, 3.

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PRESIDENT YOUNG'S TRIP NORTH.

[CONCLUDED FROM PAGE 614.]

THE MEETING

Was as numerously attended as yesterday, and was opened in the usual form by singing and prayer. I am indebted to Elder William W. Burton for the following notes of the discourses. They are necessarily brief on account of space.

Elder A. M. Musser said that we had come together for the purpose of hearing something that would be for our satisfaction and comfort. If the President and his brethren did not feel that they could do the people good, they certainly would not travel amongst them as much as they do. We were so organized that we forgot many instructions that were of vital importance to us. He advised that we should never appropriate anything to our own use that did not belong to us, a chain, a shawl, an ox yoke, or anything else that might be found in the street; but that [we should really have pleasure in restoring lost property. He referred to the subject of cleanliness; also to building houses that are well

ventilated, that health might be preserved. He said that our leaders were very anxious that we should pay our Tithing, fast donations, and see that the poor among us were well provided for. The Saints should not let the devastations of the grasshoppers hinder them from paying their Tithing. The best time to pay Tithing of grain was at thrashing day. And the best time for the sisters to pay tithing of butter, was to pay it as soon as they churned. Every man in the kingdom of God should seek to do his share of public labor. It was too often the case that a few had to bear the burden of the whole.

President Young then followed. He said: I will talk a little with regard to our faith and submission to the requirements of heaven, and give my own views concerning the same. We expect to come to the perfection pointed out by brother Musser, that our actions will be one in building up the kingdom of God on the earth. We should live so that the spirit of reve-

lation will abide within us, that we can know the will of God just as a child may know the will of its parents. We might think that this is a difficult task. So it is ; but the great difficulty that has to be surmounted by us, is to bring ourselves to a condition of perfect submission. The flesh is so contaminated with evil, that it is hard for us to submit entirely to the will of God. We are not called, as Latter-day Saints, to submit to the rule of a wicked king ; but to the rule of right to love and serve God with all our hearts. We believe we are the best people on the earth, and we know that if the Lord has any friends on earth, they are the Latter-day Saints, and that we have received the only true plan of salvation. We know also that we should leave off the practice of every sin, and redeem the Zion of God. The Saints have had many gifts. Some the gift of healing, some the gift of faith and of prophecy, and some the gift of wisdom ; but this latter seems to be the most scarce of all. When a family or a people will take a course to bring trouble upon themselves, we say they have no wisdom. If a child should handle a knife or razor, it would not know enough to avoid cutting itself ; or if it finds poison, it would know no better than to drink it. Many of this people are just like children, and would not have wisdom enough to preserve themselves. The gift of wisdom should be sought after by the people, so as to order their lives in such a manner that they can build up the kingdom of God.

There is a want of forethought manifested by the people. They are ready to adopt the teaching of Jesus when he told his disciples to take no thought for the morrow. But Jesus was addressing them, and not the people at large. They had to go out and preach the Gospel without purse and scrip. But suppose the whole world had received the Gospel, would they not have to plow and plant and reap and provide for themselves ? The disciples were provided for when they went out in the ministry. No doubt they were like the Apostles chosen by Joseph, very poor. At one time Peter came to the Savior, and told him that he was required to pay tribute, and he

had nothing to pay it with. The Savior told him to go and catch a fish, and he found the money he needed in its mouth.

When the Twelve Apostles were chosen in this dispensation, they were told not to labor with their hands, but to preach the Gospel to the nations of the earth. Some of them before a year had elapsed were engaged in trade ; they became merchants, and they apostatized. Through the observance of the Word of Wisdom the Saints have been able to save money to send for the poor. They should continue to observe these principles, and to accumulate all they can, so as to be better able to build up the kingdom of Zion and be independent people, independent of every creature beneath the celestial world. We should make our own articles of clothing. Immense sums of money have been carried away from this Territory. It was plain to be seen in early days that we were being impoverished ; but we were destitute of tanneries to make leather, factories to make cloth, and other conveniences. Now, however, we are in a position to manufacture many needed articles here, and there is no longer a necessity for us to send our means abroad to procure them. Ladies, make your own hats and trim them with straw trimmings, and do not spend your means in buying those which are imported. Make hats for the men also for summer wear, and for winter you can make serviceable caps out of cloth or fur, though fur is too warm, it heats the head. I do not, he said, wish to find fault with the people. No people since the days of the Nephites had made the progress in the same length of time that we have made. And it is even doubtful whether they, or even Enoch and his city, had done any better in the same time.

After singing by the choir, and prayer by Elder John Taylor, who joined the company this morning, the meeting adjourned until 2 p.m.

THE AFTERNOON MEETING

Was opened by singing, and prayer by Elder Joseph F. Smith. After which

Elder W. Woodruff spoke of the Bible, Book of Mormon, and Doctrine

and Covenants, and their insufficiency to guide the people without the aid of direct revelation from heaven, and showed that it was impossible to build up Zion without it. If we could go to heaven, we should see that they are of one heart and mind, and if there is any farming or gardening, or any labor to be done there, that God the Father would direct it. In the same way God's servant, President Young, should direct our labors here. If we are ever saved, we must become one, and listen to the counsels of the servants of God, and unite together to carry out the principles that have been revealed unto us. The sisters have a great influence in society, and a great influence over their children, and they have received much instruction to-day relative to making our own hats and everything else that we need. We should all unite as the heart of one man, and sustain the President in carrying out these measures. Much instruction had been given to the brethren to improve their stock. We should try to raise our own silk, and strive to make improvement generally. Neither bad language, nor any of the evils that are to be seen in the cities of the world, should be heard or seen in our cities. It is necessary that we should be instructed in these temporal matters. If one man knows how to raise wheat without smut, he should teach others to do so. If we had obeyed counsel in laying up grain, and had seven years' breadstuffs on hand, we would have been in a much better condition than we are to-day.

Elder John Taylor spoke of the time when there was no Priesthood upon the earth; when no man could be found holding the keys of salvation. We profess to have faith in God, but we have not near as much as we should have. We are a little like the old lady who, in talking to her minister, said "that she believed that if they only had the right kind of faith, they might place the dishes on the table and they would be filled with everything necessary." They agreed to try their faith; but after waiting a while, and the dishes not being filled, she declared that she *knew* all the time that it was useless. He spoke of our carelessness, notwithstanding

the salvation and happiness of ourselves, our progenitors, and our posterity depended upon us. We are like babes, and if everything does not go right, we condemn this, that, and the other. We are thoughtless, and do not reverence God and his servants as we should. We as Apostles, Bishops, and servants of God, should live our religion, and walk in the light of the countenance of God. Many of the Saints must still have their sweet-leaf tobacco, tea, coffee, &c. We are under bondage to the fashions and customs of the age. It is time to stop saying that we will try and leave off these things, and leave off. After Elder Taylor had finished

PRESIDENT YOUNG

Delivered a discourse which occupied thirty minutes in its delivery. It was replete with excellent instruction, and was a fitting termination to the two days' meetings.

Brigham City, Aug. 21st.

Yesterday was a great day in Box Elder county. Willard and this place were in their gayest dress, all business was suspended, and old and young devoted themselves to the enjoyment of the day. A portion of the company was sent on to Willard to fill the appointment there which had been made for meeting at 10 a.m. President Young remained in Ogden to attend to some business. Elders Wilford Woodruff, Geo. A. Smith, Joseph F. Smith, A. M. Musser, and David Day, attended the meeting at Willard. Elder Geo. A. Smith, Joseph F. Smith, and Wilford Woodruff addressed the people on various topics, and according to what we hear, had, as usual, a good meeting. The President was met by an escort and a brass band, the first on horseback, the latter in a wagon. When we reached Willard the meeting had adjourned, and the people with the children were out in front of Bishop Cordon's to welcome the President. The children were not counted, but the Bishop said he had counted 128 little girls, and he judged that there were, at least, 250 altogether. A public dinner had been prepared for a much larger company than ours numbered; the tables were spread in the school house, and ample justice was done to

viands. After dinner President Young went to the bowery to hear a case that had been brought to his notice, and while there we had an opportunity of seeing the handsome display of home-made articles with which it was festooned. They were very creditable, and spoke highly for the skill and taste of the ladies. The people of this settlement are justly proud of their skill in the dyeing and manufacturing of woollen goods. We have never been here when we have not had cause to admire their manufactures. The scenery from Willard City up to

BRIGHAM CITY

Is very fine. We had only travelled about two miles in that direction when we met the escort from that place. There were two companies of uniformed calvary, under the command of Captain Carlos Loveland, and a company of Lancers, boys, in gay uniform, under the command of Captain Wight. A four horse wagon, with postilions dressed in the uniform of the Lancers, carried 18 young ladies dressed in white with blue sashes, and a banner bearing a suitable inscription. Another four-horse wagon carried 18 little girls, and another the brass band. There were a number of carriages also belonging to citizens, among whom were President Lorenzo Snow and some friends. The citizens were drawn up in line as we entered the city, and the company passed slowly along, responding to their salutations and welcome. President Lorenzo Snow has established a reputation for Brigham City, in making fine displays upon occasions like the present, that is recognized throughout the Territory. In the reception to-day he was as happy and tasteful as usual in its arrangement. Indeed, it seems that the display of each year is better than the last. We drove directly to the bowery, and the people came pouring in, and were soon prepared for

MEETING.

President Ezra T. Benson, Bishops Peter and William Maughan, and a number of other prominent citizens, had come over from Cache Valley, and were present on the stand. Elder Fishburn, who, as the leader of the Smithfield choir of Cache county, has, with his choir, given the Saints much

pleasure with his singing at our General Conference in Salt Lake City, deserves commendation for the successful training he has given the choir of Brigham City. He has been residing here for a year or two, and the good results of his labors are plainly apparent. Miss Eliza Snow, a daughter of President Lorenzo Snow, played the organ with marked ability, and the music, with the singing of the choir, added greatly to the pleasure of our meeting here. The singing was exceedingly musical and sweet. President Young, Elders Geo. A. Smith and Geo. Q. Cannon addressed the meeting. The night was spent by President Young and the greater part of the company under the hospitable roof of President Lorenzo Snow. The evening was one that will long be remembered by those who were present. The music, singing, and conversation were delightful. Brother Snow is setting the people of Brigham City an excellent example in making improvements. Besides making some additions to the rear of his residence, he has extended the front by adding a wing to each side of the main building, the front of which he also intends to change to correspond with the improved style of the additions. When finished, it will be an elegant residence.

Friday, Aug. 21, 1868.

A company of cavalry escorted the company this morning about half the distance to Wellsville, when they were relieved to return by our meeting a company of cavalry from the latter place, under the command of Captain Marion Lewis. As we descended the hill towards Wellsville, we met the brass band in a wagon, and upon entering the town, found the citizens and children drawn up with flags to receive the company. Wherever we have been, the people have made ample preparations to entertain a much larger company than the President has with him on the present occasion. Bishop W. Maughan had difficulty to furnish his people as many guests as they wanted, and have those he wished to entertain himself. The meeting was opened at 1 p.m., in the usual manner, and

ELDER JOSEPH F. SMITH

Spoke on the privileges and blessings that the Saints enjoy at the present time in this land. The Saints would not have come here if they had had their choice. The hardships and difficulties they thought they would have to contend with repelled them. Yet when they did come they started in faith, putting their trust in God. The Lord saw that we could not be made a mighty people unless we should be separated from our enemies. He had suffered the wicked to use violence towards us that we might be driven from their midst and be brought to this land, where we can dwell in peace without fear of molestation. Now that we are here, we should not be content to go on in the old style of doing business. For instance, instead of having our females use the spinning wheel all their days, it would be much better to utilize our beautiful streams for the turning of machinery, and spin 360 threads, or even more, at one time, instead of only one thread; also to raise flax and hemp, and manufacture them into linen and ropes. He complimented the people on the improvement he perceived in their gardens; weeds were not so plentiful as they had been on one of his former visits. By introducing improved agricultural machinery, more work can be done and with less labor. Many of the people work too hard, yet they do not accomplish near so much as they might if they had the advantages which the improvements of the age afford. Houses should be built roomy and commodious. Small, inconvenient rooms in which to cook, eat, and sleep, are sufficient to ruin the health and temper of the females who have to live in them. Every man should take pains to introduce sewing-machines, washing-machines, wringers, &c., into his family, and save labor, that his family may have time to study and improve their own minds and the minds of their children. A knowledge of surgery might be an advantage to mothers, and every one of them should seek for knowledge respecting the properties of herbs, and the best remedies to be used in case of sickness. Many children's lives are lost through the ignorance of parents.

ELDER WILFORD WOODRUFF

Thought that the world would have been better if there had never been a priest, a doctor, or a lawyer in it. The lawyers like litigation. They get two farmers to quarrel about a cow, and while one pulls at the head and the other at the tail, the lawyer goes to work and milks her. He related an instance that occurred in his own experience, in Connecticut, upwards of 60 years ago. The people were taken down with the spotted fever, and the doctors prohibited water as most dangerous, and would not let the sick taste it. His grandfather, his father and mother, and one of his mother's sisters, were taken with this fever. They all died but his father, and they died, like all the rest who had this fever, pleading for water. His father was attended by one of the most celebrated doctors in Connecticut. The last time he called to see his father, he told the man who waited upon him that Woodruff would not live till morning; but on no account to give him water, for it would kill him. His father plead so earnestly for water, that his friend thought that if he had to die anyhow, he might as well give him a little to drink, so he commenced to give him it by teaspoon-fuls, and then with a tablespoon, and then a tumbler, and by morning his fever was broke and he was sane and well. This water saved his life. The doctor was surprised when he called next morning, and asked the attendant what he had given him. He replied, two pails of water! Doctors do not take this course now in fevers; but then they are ignorant upon other points. He dwelt for half an hour upon home and practical duties.

ELDER GEO. Q. CANNON

Spoke for thirty minutes

ELDER GEO. A. SMITH

Said that it had been recommended to Government by Judge Echols some years ago, that the "Mormons" should not have the benefit of the Land Laws. This Territory had been attached to Colorado for Land purposes, and the Land Office had been located in that Territory. But Congress had recently extended the Land Laws to Utah, and it had been formed into a Land District; a Surveyor General and other

officers had been appointed, and they would be here shortly to open a Land Office. The people should prepare to purchase their land by saving their money, and where there are men who have not declared their intentions, and obtained their naturalization papers, they should take immediate steps to become citizens, so as to get the full benefit of the Land Laws. Every foreigner who intends to reside in the country, can go before the Clerk of the District Court and declare his intentions to become a citizen, and after the lapse of two years he can go before the District Court and obtain his full papers.

PRESIDENT BRIGHAM YOUNG
Expressed his pleasure at meeting with the Saints. What a contrast between the present time and thirty-five or even twenty-five years ago! Then, perhaps, the Elders in travelling might meet with a Saint once in fifty miles, and be turned away from many houses and not be allowed to stop there. But now everywhere we go—and we cannot visit near all the settlements—we meet a brother and a friend. Peace and quietness prevail. In a village of the size of Wellsville in other countries, there would probably be many lawyers, grog-shops, gambling-houses, and other houses for evil purposes; but are there any places of this character here? No. If there is a lawyer, he is cultivating the ground. So with the justices of the peace and other civil officers; there are no cases for them to attend to. As for the Word of Wisdom, instead of trying to observe it, go to and observe it and do not try. Do it and then it is done. We require it of you.

We can make our own fashions, and wear our hats, shoes, and other clothing to suit ourselves—have broad or narrow rimmed hats, long or short-toed boots. Babylon will fall, and we must not depend upon her for the things we need, but learn to be self-sustaining. God has told us that the beauty of our adorning should be the work of our own hands.

Naturalization papers should be taken out by the brethren who have not obtained them. And to prevent future trouble, they should be taken out before a Court which cannot be

questioned. There is no doubt but that our Probate Courts, being Courts of Record, have the right to grant naturalization papers. But some have questioned their right, and so long as this matter may have to be decided by men who are inimical to us, it will be better to go and get papers from the District Court.

The brethren should be careful about raising good, pure grain, vegetables, fruit, &c., for seed. This is a matter that has been urged upon the School of the Prophets. The same plan also which has been adopted at Salt Lake City in taking care of sheep, should be followed in this county. They should be kept moving from place to place. We must raise more wool and of a better quality than we are producing at present. Doctors should be led by the spirit of revelation, so that when they look upon a patient they can tell what ails him, and prescribe accordingly. The sickness among children, to which allusion had been made, was only fatal where ignorance prevailed. There were many households in Salt Lake City with a large number of children in which not one died. Good nursing and judicious treatment can save the children from the grave. When disease first appears, proper steps should be taken to arrest it. Eat proper food, do no more work than you have strength to perform, and be careful about your sleeping, and you will not have sickness among you. We are glad to see you, and may the Lord bless you.

After dinner we started for Logan.

Logan, Aug. 22.

From Wellsville we were preceded by the company of cavalry from Logan, which met us at the mouth of Wellsville Cañon. We arrived at Logan at 5 p.m. yesterday, where we found the citizens, and teachers and children of the various Sunday schools, headed by the Logan brass band, drawn up in order of procession to receive us, under the direction of brother W. K. Robinson, Marshal of the day. The procession numbered, as near as we could judge, about 500 persons—most of them were children—each division carrying banners with appropriate

mottoes in the following order—twelve fathers in Israel, banner, "The Bible;" twelve young men, banner, "The Book of Mormon;" twelve boys, banner, "Doctrine and Covenants;" twelve mothers in Israel, banner, "Deseret News;" twelve young ladies, banner, "Daily Telegraph;" city and county officers, banner, "Utah Magazine;" Sunday schools, leading banner, "Juvenile Instructor."

At our entrance into the city we passed through a large and very tasteful arch of evergreens, the word WELCOME in large letters showing conspicuously over the centre of the arch, the whole being crowned by the National flag. As we drove by, the band saluted, and old and young manifested their respect. The procession then formed in the rear, and marched to the residence of President Ezra T. Benson, where the Sunday school children sang the following, composed for the occasion:—

We are thinking, gladly thinking,
Of that lovely morn in May,
When from heaven gently streaming,
Shone the bright celestial day.
Doubt and darkness fled forever
From the youthful Joseph's mind,
As with power from the Savior
He went forth to bless mankind.
We are thinking, gladly thinking, &c.

We are thinking, sadly thinking
Of that dark and gloomy day,
As the sun was slowly sinking,
How the murdered Prophet lay;
Like the Savior, he was murdered,
Just because he dared to say,
Men had lost the way to heaven,
And God had shewn to him the way.
We are thinking, sadly thinking, &c.

We are thinking, gladly thinking,
Of that glorious coming time,

When, with Jesus and with Joseph,
We shall dwell in that blessed clime,
Where the wicked never trouble,
And the Saints of God are blest;
Let us strive, then, to be faithful,
That we all may gain that rest.

So we're thinking, sweetly thinking,
Of the resurrection morn,
When, the righteous with him bring-
ing,
Jesus will to earth return.

President Young then addressed the children and their teachers for a few moments, expressing his pleasure at the interest manifested in the correct training and education of the young, and the manifest improvement made by the latter. He encouraged all to persevere in so praiseworthy a labor, and blessed all who were present in the name of the Lord Jesus Christ.

The Marshal then marched the procession down to the Hall, where it was dismissed.

The warm and hearty reception we have met with here has been exceedingly gratifying; as, notwithstanding our visit has found the people in the very midst of their harvest labors, yet all classes, sexes and ages, have seemed to vie in testifying their pleasure at our arrival, thus proving that the love of the truth predominates in their hearts, and holds all other interests subordinate thereto.

We have had two excellent and crowded meetings to-day. President Young and Elders Geo. A. Smith and Wilford Woodruff addressed the congregation in the morning; Elder J. F. Smith and President Young occupied the afternoon.

At the close of the meeting President Young organized a School of the Prophets.

[TO BE CONTINUED.]

RELIGION OF THE CHINESE EMBASSY.—The *American Presbyterian* has been speculating on a point of interest connected with the Chinese Embassy, which nobody else seems to have thought or cared about—the religion of these envoys. It is stated that they are neither Buddhists nor Tauists—sects with idolatrous beliefs, rites, and observances; but followers of the Confutæ doctrine, who have no objects of worship, and who think religion concerns man's duty to man more than his duty to the Deity. Their profession is that of the higher orders of China—the men of intelligence and education, whose minds, however, are set like the nether millstone against the teaching of missionaries. Those Confutæ men look on their Buddhists and the rest as an ignorant tribe of dogmatists, supernaturalists, and mummers. For these last, however, it must be said that they are far more favorable to missionaries, and more prone to be converted.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 3, 1868.

RE M I N D I N G .

It would be well did the human family ever wisely consider the true end and aim of the probation they are placed in upon this earth, and so order their ways continually as at all times, in all acts and under all circumstances, to honor and glorify the Great Author of their being. That our present state might really be a probation in which to determine what course each one would elect to pursue, evil was of necessity granted place upon the earth in contradistinction to good, was of necessity permitted to exercise its allurements and blandishments for enticing us into error and darkness and keeping us in bondage thereunto, and man has been left free to choose which he will follow, whether the truth unto life eternal, or error unto condemnation. We say free to choose and free to act under choice, for truth doth not compel or force, and error is not permitted to ; hence it is written : " And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God."

The Gospel plan of salvation, in its beauty, simplicity and efficacy, adapted to the condition and capacity of every intelligent being, from the humblest to the most exalted, from the most limited to the most comprehensive, evidences in all its bearings and operations the infinite wisdom in which it was devised, and will accomplish its purposes as certainly as truth will prevail over error. This plan, with its rich gifts and blessings, has again been revealed, and the Priesthood or authority to administer its ordinances and teach its laws has again been restored through the Prophet Joseph Smith in this our day, to the great joy and rejoicing of thousands upon thousands of the honest and upright who know of a surety, by the testimony of the Spirit of the ever-living God, bestowed upon them through faithfulness and obedience to its requirements, that it is indeed a savor of life unto life to all who continue obedient therein.

Amid the many conflicting views entertained and taught, oftentimes sincerely, through lack of knowledge, in regard to the Gospel and the authority to administer its ordinances, one may well inquire how he is to know which is true. In replying to so vital an inquiry the term Gospel will herein be used in its signification as applicable to this probation, in other words, as that portion of the will of Heaven revealed for our guidance in this time, obedience to which, and faithful endurance therein to the end, will enable us to become " heirs of God, and joint-heirs with Christ," even to inherit a celestial glory. The Gos-

pel, in its fullest sense, embraces all truth, all good, all knowledge that is of worth in the past, present, and future, therefore including as a very small portion that which is applicable to our present condition. But this comparatively small portion could not be what it is taught to be, a perfect plan for our celestial salvation, which is the only salvation under consideration in this article, unless there were some certain method pointed out therein by which we could know of a surety that it is the will of Heaven, revealed to promote our highest interests and welfare—to ever guide us aright in all our conduct and conversation.

How, then, are we to know, amid the various creeds now taught, which is really the Gospel, defined to be “the power of God unto salvation to every one that believeth”? The same record which thus defines the Gospel, a record professedly believed in by those called Christians, also informs us upon this point, in the teachings of our Savior, as follows: “If any man will *do* His will, he shall *know* of the doctrine, whether it be of God.” Neglecting to observe a precept so vitally essential brought to pass that “falling away” foretold by the Apostle Paul, and induced the teaching of the many conflicting so-called religious creeds and notions often and now so prevalent and popular.

But it may be further asked, is there no other way for attaining a knowledge of the truth of the glorious doctrines of the great plan of salvation? It is written: “Canst thou by searching find out God”? Also: “The natural man receiveth not of the things of the Spirit of God, for they are foolishness unto him; neither can he *know* them, because they are spiritually discerned,” and how can the Spirit be obtained and retained, except through obedience to the precepts of the Gospel? It seems obvious then, from the teachings revealed in the Gospel itself, that there is no other way for us to know of its truth, save through obedience to its principles.

Having adduced the teaching of our Savior as to the course to be taken to know the truth of the Gospel—the doctrines of salvation revealed to man—it may also be well to examine whether a person can know that he is walking in obedience thereto, and is thereby truly honoring the Lord our God. The Apostle John has testified: “And hereby we do know that we know Him, if we keep his commandments,” and knowing Him through obedience gives us of His Spirit which “searcheth all things, yea, the deep things of God,” enableth us to walk in the light, and to know that we are living in the enjoyment of His favor. The Savior said: “If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free;” and if free from the bondage of sin through continuing in His “word,” shall we not know that we are not walking in darkness?

The foregoing, brief though it be, is ample, we might readily suppose, to satisfy the candidly reflecting that a way is prepared by which mankind, through faith in the Lord and obedience to His commandments, can know, each one for himself, whether the Gospel as taught by the Elders of the Church of Jesus Christ of Latter-day Saints is the Gospel of the Son of God as taught by Himself and His ancient Apostles, and whether they are faithfully and truly walking in obedience to His commandments.

That comparatively so few in the different ages of the world, and again in this age, have embraced the fullness of the everlasting Gospel and honored its precepts, at first thought seems marvellous, since its precepts are so plain, its requirements so consistent to be complied with, and its design so wisely calcu-

lated to promote our happiness and exaltation—even to the joyfully restoring us to the presence of our Father and God. But this should neither in the least slacken our efforts nor discourage us in well-doing, but the rather stir us up to renewed diligence to the utmost in the performance of every duty pertaining to our salvation and the welfare of all who will receive good at our hands, that we may not also become entangled by the wiles of the adversary of souls, and make shipwreck of our faith.

“PRESIDENT YOUNG’S TRIP NORTH.”—We do not deem it necessary to offer any apology for giving so much space to this very interesting matter. It is replete with instruction, and gives a very happy description of the joyous receptions always and everywhere extended to our beloved President and those accompanying him in his travels among the Saints. From this the Saints abroad can understand the spirit of the instructions given in Zion. We would urge upon them to try to live in the spirit of Zion, that when they have the privilege of emigrating they may not be “*behind the times.*”

THE IMPORTANCE OF MILK FOOD.

Milk has been called the type of all food. “A land flowing with milk and honey” was a patriarchal metaphor of abundant nourishment. Milk is, essentially, the food of children up to their eighth or ninth year. It is the life-blood of the nation. It should, therefore, stand first in consideration.

The frail body of a child, the severity and frequency of the diseases to which it is subject, are causes which swell the list of mortality; but the amount of deaths and lifelong misery inflicted on the population of this country by scant and injudicious feeding, are startling even to those accustomed to consider these matters. Three periods of development, breathing, feeling, and thinking, are going on successively, together with the growth of the body of an infant. The adult requires food to replace waste, the infant has not only to supply waste, but to bring increase of size and stature. To produce this a greater amount and more frequent consumption of food is necessary. For its weight, an infant requires three times as much carbonaceous, and six times as much nitrogenous food as an adult. The organs, however, which are to assimilate this are weak, delicate, and only

suited to certain kinds of nourishment.

Where mothers refuse to perform a mother’s part, and children “languish in the house of a stranger,” or where accident, disease, or death deprive the infant of its natural food, mortality or deteriorated organizations follow; and this is seen in the homes of the wealthy as well as in those of the poor. Of children suckled by their mothers, only 18·36 per cent. die within a year after birth; whilst 29 per cent. of those put out to wet-nurse die within that time. Yet when mothers will not or cannot perform a mother’s part, the wet-nurse must be employed, too often at the cost of her own offspring, if she does her duty to her foster-child. Any attempt to bring up by hand is, for the most part, fatal, or lays the foundation of rapid declension and premature decay.

The farinaceous foods, as sago, tapioca, arrowroot, or gruel, are less easy of digestion than milk, and are not so suited to nourish a growing baby. Milk alone, during his first nine months of existence, in quantity from two to three pints, diluted, should be given daily to the infant that must needs be hand-fed. From that time until about twenty months, says Dr. Letheby,

farinaceous foods may be mixed with the milk in gradually increasing quantities; but still the staple food must be milk. Milk puddings made with a little egg, and, by degrees, bread-and-butter, should lead on to the third year. From the third to the fifth year well-boiled potato and a little meat gravy, and eventually meat itself, should be added to the infant's food. At the end of the ninth year the child may partake of the general food and meals of the family. But during all this time milk must be the staple. The bowl of bread and milk, daily, is as necessary for a child, up to nine or ten years old, as the breast of the mother is for the infant up to nine months. From infancy to ten years of age a child requires 6·78 grains daily, per pound weight of the body,

of nitrogenous food. In the highest scale of weekly dietaries drawn up by Dr. Edward Smith for unions and workhouses, bread and skimmed milk represent respectively 192 oz. and 70 oz. of nitrogen. The nursery should flow with milk and sugar. "A land flowing with milk and honey" is a metaphor approximating closely to a fact.

The importance then of milk food, both in its quality and quantity, is beyond all question. We give bread—too often as if we gave a stone—where the cup of milk would nourish. We are apt to regard milk somewhat as a luxury, without which the poor can do very well, or for whom skimmed milk is sufficient. We overlook the importance of this kind of food from its familiarity.—*Land and Water.*

JUSTICES' JUSTICE IN ESSEX.

Justices' justice has been presented to us in so many forms of wild and evil aspect, that the moral sense is becoming well-nigh dead to their gross and unnatural deformity. Publicity for once seems to fail of its usual benign efficacy. Speaking the truth is said to shame a certain disreputable personage, but giving to the deeds of our rustic and irresponsible justices their true name, appears signally to fail in raising in them the blush of conscious shame. What have our readers to say to a case reported in the columns of the *Essex Standard*? About a fortnight ago, a young girl, named Victoria Harmer, was charged with damaging a lavender-tree, the property of a cab-owner named Fowler, living in Colchester. The justices before whom the charge was heard—it would be a pity to omit their names—were the Mayor (Major Bishop), Mr. J. A. Tabor, and Mr. J. Savill. It was shown that the prosecutor's garden was open to the public road, and the prisoner had snatched the sprig of lavender as she and a companion were passing along. Head-constable Downs had some misgivings that the case "might be looked upon as one of

a trivial nature," and to remove so deplorably erroneous an impression, he informed the sympathetic bench that the owners of gardens in that locality had been "very much annoyed," "by persons, either at night or early in the morning, entering them and plucking flowers." The prisoner, it will be seen by this, was not one of the chief offenders, for she did not enter the garden at all, and add the sin of trespass to her original transgression. She contented herself by inflicting so much damage on Mr. Fowler as is implied in abstracting from a lavender-bush a solitary sprig. But the Mayor was not to be led astray from the path of duty by any sentimental weakness. The girl was not his girl, and, as it was necessary to make a great public example, he ordered her to jail for twenty-one days, with hard labor. We say advisedly that a more wanton prostitution of power, a more heinous abuse of justice, has never been perpetrated in this country in our times. It is utterly opposed to the merciful spirit of our law, that a young girl should be punished with imprisonment for so slight an offence. The real criminals in this

infamous transaction are the Mayor of Colchester and his two silently-acquiescing colleagues. In a few days Victoria Harmer will again be free to walk the streets of Colchester, but the hideous mark of "gaol bird" will be branded on her brow. The consciousness of unmerited punishment will hardly sustain one of her humble station; for that she is one of the innumerable multitude of "nobodies" is plain. Had she been "somebody," the obsequious cab-owner would in all probability have met her, not thirsting for vengeance, but with "bated breath and whispering humbleness." Need we wonder that the poor girl, on being told her doom, should turn on her persecutor and say, "I hope God will punish you"? There are some things that grow blacker in the telling, and still blacker the more the mind ponders over them. Surely this is one of them. The uncontrollable stupidity of justices' justice has its

root, so it appears to us, in one pernicious error. It has a superstitious regard for the so-called rights of property, while it is stark blind to the inalienable rights of the individual. A case which bears on this point occurred recently at Lancaster. A lad was sent to Lancaster Castle for fourteen days for gathering mushrooms in a field, and doing damage to the extent of one penny. The same bench of county justices sitting at Lancaster fined a farmer one shilling for savagely ill-treating a boy whom he had caught in his field on a like errand. This brutal tiller of the soil had attacked his victim with a thick stick, and left him half dead in a lane. Even the chairman of the county magistrates was obliged to say that the assault was unjustifiable, but a shilling fine set the scales of justice once more straight. So thought the county justices; but what is the verdict of public opinion? —*Manchester Examiner*.

THE GREAT EARTHQUAKES IN SOUTH AMERICA.

—o—

Panama, Sept. 1 (*via* St. Nazaire).

The *Panama Star* of to-day says—"The news in our columns to-day is the most appalling and painful we have ever laid before our readers. Thousands upon thousands of lives have been called instantly into eternity; whole cities, towns, and villages have been swept away from the face of the earth, and ships with their crews have been whirled from their anchorages by the receding sea, and swallowed up. Such a picture of general destruction and desolation, extending for hundreds of miles along the coast, and reaching up to the topmost heights of the Andes, can scarcely be imagined. The reader stands aghast with horror in attempting to contemplate and to comprehend the magnitude of the devastation which has occurred. It is impossible to say if the desolation is at an end. There are many points in the interior and further south of which nothing has yet reached us from the Colombian frontier."

Intelligence from Callao to August

22nd, says the calamity has been widespread and awful in its severity. The loss of life and property is great, and the ruin, misery, and destitution appalling. Cities, towns, and villages, once well known in the interior of Peru, and many important towns on the coast, are now no more. We have no intelligence further south than Cobiza; there the shock was much the same as here. The sea receded 50 yards, returning to its original level.

At Iquique the town was completely swept away, and only a mass of ruins remains. The loss of life is very great, but the exact number is unknown.

The ports of Mejillones, Pisagua, Irica, and Ilochala shared the fate of Iquique. Arequipa is levelled to the ground, not one house being left standing. The magnificent cathedral is only partly standing. Moquequa, near Arequipa, is likewise overthrown. Tacna escaped with the loss of 60 houses.

Reports reach here of whole towns and districts being swallowed up, but

no reliable information has been received to that effect. Doubtless great chasms formed, and many new streams of water in the hills.

It is stated that a town near Islay, containing 500 inhabitants, was swept away, and only 20 lives saved.

At Chala the sea receded, and a wave rose 50 feet and returned, spreading into the town a distance of about 1000 feet three successive times. Everything within range was swept away. This was followed by twelve shocks of earthquake, lasting from three seconds to two minutes, but few lives were lost.

At Mollendo houses and property of every description were swept away.

At Ilo not a vestige of a habitation of any kind was left, either at the port or in town. The estimated losses are \$100,000.

In the mining province of Juancavection all the cities have been destroyed. Cerro de Pasco is in ruins. The loss of life in the mining regions is reported to be very great.

The loss of property by the earthquake is estimated at \$300,000,000.

In Ecuador, the towns of Ibarra, San Pablo, Atuntagui, and Imouted are in ruins. Where Cotacachi stood is now a lake. In Ibarra, Ottovala, and Cotacachi the entire populations perished.

Intelligence from Arequipa says that the city is entirely destroyed, and that no building standing is inhabitable. The earth had commenced undulating movements, and houses crumbled down. The loss of life is less than was supposed, but all persons in the prisons and hospitals perished. Nineteen minor shocks succeeded during the night. The earth opened in the plains around, and water appeared in various places. The dead are not yet buried.

In Quito the effects were less severe, but all the buildings have been greatly damaged. Several churches, convents, and cathedrals were thrown down.

The towns adjoining Quito, Peruch, Puella, and Cachianguo, have almost entirely disappeared.

The number of deaths in Quito was small, but in the other towns 20,000 perished. The few left uninjured have been unable to assist those re-

maining alive or dying under the ruins, and have been obliged to fly from the stench of the dead bodies.

In most places the populace deserted their dwellings, living in the open air outside the cities.

In Esmeralda it is expected that immense damage has been done.

The shocks extended along the coast from Callao south to Cobija with great severity at both points; whilst nearly all the intermediate ports are in ruins. How far inland the shock was felt was not known, but it was believed that it carried destruction far up into the Cordilleras.

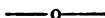
A great fire occurred at Callao on the 15th, and property was destroyed to the value of £1,000,000.

In a letter dated Arica, Mr. Nugent, agent of the Pacific Steamship Company, and British consul at that port, and written to the manager of the company at Panama, says—"Into other matters it is now useless to enter, as I write under the shadow of a great grief. Arica no longer exists; at about five o'clock in the afternoon of the 13th we were visited with a tremendous earthquake. I had barely time to get my wife and children into the street, when the whole of the walls of my house fell—fell is hardly the word, as they were blown out as if they were spit at me; at the same time the earth opened, probably two or three inches, and belched out dust, accompanied with a terrible stench as of powder; the air was darkened and I could not see my wife, who was within two feet of me with the children. If this had lasted any time we must have been suffocated, but in about a couple of minutes it cleared, and, collecting my household gods together, I then started for the hills. How we passed through falling houses, when we saw men struck down, some stone-dead, others maimed, is to me a mystery, but a merciful Providence was over us. We wended our sad way as well as we could towards the hills with the earth shaking, making us stagger as drunken people, when a great cry went up to Heaven, 'The sea has retired.' I hurried on, and I had barely got to the outskirts of the town, when I looked back and saw all

the vessels in the bay carried out irresistibly to sea, probably with a speed of ten miles an hour. In a few minutes the great outward current stopped; then arose a mighty wave, I should judge about 50 feet high, and came in with a fearful rush, carrying everything before it in its awful majesty; the whole of the shipping came back with it, sometimes turning in circles, but all speeding on to an inevitable doom. Meanwhile the wave had passed in, struck the mole into atoms, swallowed up my office as a giant's mouthful, and roaring on swallowed up the Custom-house, and rushing down the same street carried everything before it in its irresistible course. The remains of my dwelling-house disappeared faster than the change of scene in a Christmas pantomime; my launches had long since disappeared, and my ruin was thus completed. I stood, breathless, looking at the awful sight, but thanking God life had been preserved to me and my loved ones, but each second was a lifetime; looking seaward I saw the ships still hurrying on to their doom, and in a few minutes all was completed. Every

vessel was either ashore or bottom upwards. The Peruvian war steamer *America* lost about 85 hands. The United States steamer *Waterce* escaped with the loss of one life; with a small draught of water she was carried bodily on the top of the sea, and landed about a quarter of a mile inshore of the railway track. The *Fredonia*, United States store-ship, was bottom upwards. Every soul on board perished, excepting the captain, surgeon, and paymaster, who were on shore and were saved. The British barque *Chanarcillo*, of Liverpool, was lying high up on the beach, the remains of a hull; half of her crew perished. An American barque, laden with guano, was swallowed up, and has not left a vestige to tell her fate. The last of the ill-fated squadron, a Peruvian brig, was placed on the railway track, apparently without losing a rope or spar. On what has since happened it is needless to dwell. For nearly two days we lay on the hills without covering and without food, in a constant state of alarm, as the shocks of earthquake were incessant." — *Liverpool Mercury*.

SUMMARY OF NEWS.



An English pedestrian, named Haydock, has been astonishing the American people at Troy by walking 100 miles in 22 hours and 54 seconds.

The trade of Paris was never so dull since the troublesome times of 1848-9. The proceedings of the Tribunal of the Seine show a longer list of bankrupts than has been known within a given period for many years.

The quickest passage ever made by a sailing vessel between America and France was the recent one by the ship *Mercury*. It occupied but little more than twelve days. Sixteen days has been hitherto considered remarkably quick time.

Terrific fires have again broken out in the woods on the northern railway in Canada. On Saturday night the station at Lumidale caught fire, and in a short time the entire village, embracing twenty-five or thirty houses, was in ashes. The inhabitants were taken to New Lowell and well cared for. The railway track was destroyed for several miles. The woods are still burning and other villages are in imminent danger.

According to an official report, just issued, there are established as holidays for schoolboys in Russia—first, the 138 orthodox days of the Christmas, Easter, Whitsun, and Summer vacations; next, 52 Sundays, 39 church and 25 feast days, apart from 10 further "local free days." Thus, there are 265 days to be subtracted in the course of one year, which leaves exactly 110 days for instruction.

The *Boston Advertiser* says that the physician of the Chinese Embassy, Dr. Tso, is very much in favor of having some American ladies sent out to China to act as physicians among the women of that country. The women there employ none but female doctors as a general rule.

An alarming accident is reported from Hull. An old building, described as "Old Sugar House," Lime-street, fell at eleven o'clock yesterday morning, (Sep. 25th.) burying no less than forty persons beneath its ruins. A private telegram states that the building has for some time past been used by Messrs. Walkers and Smith, for the storage of linseed. A large quantity appears to have been packed in the upper stories. The weight was too much for the building to bear, and the beams giving way the house fell, carrying several of its neighbors with it. Forty people were buried in the *debris*. It is so far satisfactory to be able to add that three of the men who have been recovered are alive. Whether or not they are dangerously wounded we are not informed. By a later telegram we learn that the inspector's report states that in the top chamber there were three boys and two men, and that one man was killed. In the seventh floor there were a man and a boy, who both escaped. In the second floor there were five men, one of whom was killed. On the ground floor there were seven men, five of whom were killed. It is not yet certain whether any more persons were in the building.

PRAYING FOR RAIN.—The long continued and long-to-be-remembered drouthy summer of 1868 caused no little perplexity to many a country parson in Northumberland, as the following story, current in a district watered by the North Tyne; will testify. On one of the hottest days of the season the simple-minded spouse of an estimable clergyman hinted to her reverend husband that it was surely time for the usual prayers for rain to be put up. "Nonsense, my dear," was the quick retort, "do not you see our neighbour Jones has not got all his hay safely in; can't do it till the hay is safe; can't indeed." Another clergyman residing in the same district had actually arranged for reading the usual prayer for rain on a certain Sunday. He was in the act of putting on his surplice, preparatory to commencing the service, when one of his churchwardens, a well-to-do-farmer, earnestly requested the postponement of the prayer, on the ground that rain just then would be "ruination" to his hay. In this instance the request was complied with, and the farmer went on his way, rejoicing.—*Newcastle Chronicle*.

AN EXAMPLE WORTH FOLLOWING.—Our harvest-fields have yielded something more wholesome and pleasant than harsh and mean prosecutions for gleaming. In Dorsetshire, the name of Cake (a very good name, too, in the abstract) should be preserved as that of a man who literally obeys the commandment—to love his neighbour as himself. Mr. James Cake is the son of a farmer—"the young master," as his workpeople call him, with a mingling of endearment and deference that is a high certificate to his qualities as a man and as an employer of labour. Mr. James Cake, before harvest, proposed to all labourers on the farm that swearing should, by the general consent of the field, be made a fineable offence. For every oath uttered during the harvest every man and woman was to pay a shilling; and the sum resulting from these offences was to be employed in providing a "tea" for the women and children, and a "treat" of strong beer and bread and cheese for the men, after the crops were gathered. The workers all agreed to the proposal. Now, the object to which the fines were to be devoted was such a kindly and pleasant one, that with some people it might almost have been considered an excuse for swearing. But Mr. Cake's workpeople looked beyond tea and strong beer, to higher principles of conduct; and the consequence was, that at the end of harvest the other day there were only two shillings of fines, though twenty men had been at work. Think of that! Twenty men—not to speak of women—toiling and broiling for weeks in the August sun, and only two caths all the time of harvest! So well pleased were the Cakes with the clean-tonguedness of their harvesters, that a first-rate treat was provided for all,—men, women, and children,—at their employers' expense. *Family Herald*.

LEARN TO WAIT. Of all the lessons that humanity has to learn in life's school, the hardest is to learn to wait. Not to wait with the folded hands that claim life's prizes without previous effort, but having struggled, and crowded the slow years with trial, see no such result as effort seems to warrant—nay, perhaps, disaster instead. To stand firm at such crises of existence, to preserve one's self-poise and self-respect, not to loose hold or to relax effort, this is greatness, whether achieved by man or woman,—whether, the eye of the world notes it, or it is recorded in that book which the light of eternity alone shall make clear to the vision.

D I E D.

SHIPLEY.—At Radcliff Terrace, Northumberland, August 23, Robert Shipley, sen., aged 80 years and 5 months, lacking one day. He departed this life with calmness and resignation, in sure hope of a glorious resurrection.—[Com.—“*DESERT NEWS*” please copy.]

MALCOLM.—At Spanish Fork City, Aug. 16, 1868, David Malcolm, aged 49 years; formerly of Glasgow, Scotland.

CREER.—At Spanish Fork, Utah county, August 2, 1868, Barbred Orther Creer, wife of Willard Orson Creer. Deceased was born at Airdrie, Lanarkshire, Scotland, September 21, 1843. She emigrated to Utah with her father, Andrew Ferguson, in 1855. She was beloved and respected by all who knew her, and left a husband and two children to mourn her loss.—[Com.]

GALBRAITH.—At Smithsfield, Cache County, July 5, John Galbraith, aged 39. Deceased was a native of Belth, Ayrshire, Scotland. He obeyed the gospel in 1855, and emigrated to Utah in 1856.—[Com.]

P O E T R Y.

THE RESURRECTION DAY.

BY J. H. MARTINEAU.

When the day seems long and dreary :
 When dark clouds o'erspread the sky ;
 When the soul is worn and weary,
 Almost willing, then, to die.
 Oh, how sweet and bright the vision
 Of the near millennial ray,
 Changing Earth into Elysium :
 Hail the resurrection day !

When the eye is red with weeping,
 And we breathe the heartfelt sigh,
 At the thought of loved ones sleeping
 Far away, and yet so nigh ;
 Whispers sweetly then the spirit,
 “ Mourner, wipe thy tears away ;
 Earth thy loved ones will revisit
 In the resurrection day.”

Oh, how glad and sweet the meeting
 On that bright celestial morn !
 Friends long severed, fondly greeting—
 Friends with hearts forever warm ;
 Infants then, like cherubs shining,
 On their mothers' bosom lay,
 Round their necks their arms entwining—
 Joyful resurrection day !

Wives and husbands reunited,
 Never more asunder torn ;
 Never more their love be blighted ;
 Never more their children mourn.
 Wait we, then, in faith and meekness,
 While on earth we longer stay ;
 Soon of life we'll taste the sweetness
 In the resurrection day.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

**"SEEK YE THE LORD, ALL YE MEER OF THE EARTH, WHICH HAVE WROUGHT HIS JUDGMENT;
SEEK RIGHTEOUSNESS, SEEK MEERNESS: IT MAY BE YE SHALL BE HID IN THE DAY OF THE
LORD'S ANGER."**—Zephaniah ii, 3.

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Price One Penny.

PRESIDENT YOUNG'S TRIP NORTH.

[CONCLUDED FROM PAGE 631.]

Logan, August 23.

At 8 o'clock a.m., President Young and several of the company met with the Logan Sunday school. This was a most interesting meeting. Who, that entertains any desire for the future prosperity of Zion, can feel indifferent respecting our Sunday schools? They are working out an immense amount of good, and the fruits are not so apparent yet as they will be. One excellent result has followed their establishment in every settlement and ward that we have visited, namely, leading men and parents begin to perceive their worth, and are affording them the needed encouragement. There is probably no school in the Territory with which greater pains have been taken since its organization than with this of Logan. They sing sweetly and in harmony, and their replies to the questions which were asked of them were very correct. *Apropos* of children, the most striking feature that we see in visiting the settlements, and in the receptions

which they give to President Young and his company, is the great number of children on every hand. If the settlements were in close proximity one to another, it might be suspected that they were borrowed for the occasion; but in Logan, when the question was asked, if their neighbors had not loaned them some for the display, they assured us that Logan had not turned out near all its children. They had been kept at home for various causes, which they explained. One of these is the whooping cough, which is just now very prevalent here among the children. The Psalmist says that children are an heritage of the Lord, and that happy is the man who has his quiver full of them; they shall not be ashamed, but they shall speak with (or subdue, as one version has it) the enemies in the gate. Certainly, according to this, the residents of these valleys should neither be unhappy nor ashamed, and they should be able to speak with the enemies in the gate, for their quivers are generally full,

in the sense David uses the phrase.

President Young and Elders Geo. A. Smith and Geo. Q. Cannon addressed the children in encouraging and instructive remarks.

THE MEETINGS

To-day at 10 a.m. and 2 p.m. were very crowded. We estimated, by measuring the size of the bowery, and allowing 400 square inches for each person, that there were at least 4,500 persons in the congregation. The forenoon was occupied by Elders John Taylor and Geo. Q. Cannon. The afternoon by Elders Lorenzo Snow, Charles C. Rich (who reached here in good health yesterday morning from Bear Lake Valley), Geo. A. Smith, and President Young. The speakers all had excellent liberty, and the people were taught many principles which, if practiced by them, will increase their happiness and prepare them for a glorious future. Immediately after meeting the animals were hitched to the carriages, and the company started for Wellsville.

THE MONSTERS OF BEAR LAKE.

We have had conversation with brother Charles C. Rich and other brethren from Bear Lake Valley, respecting the monsters which have been seen in the Lake, an account of which, from the pen of brother Joseph C. Rich, was published in the *EVENING NEWS* a short time ago. They all firmly believe the account as published. They consider the testimony that has been given by so many individuals, who have seen these creatures in so many places and under a variety of circumstances, indisputable. They would believe these persons upon any other subject, and they cannot withhold their credence—incredible as the existence of such monsters may appear—from what they say they saw in the Lake. We should conclude that there are very few, if any, persons in Bear Lake Valley who doubt the statements which have been made. The Indians' traditions corroborate all that has been said of these creatures. It is well known that the Indians will not camp near the Lake, and they have never been known to bathe in its waters. They have persisted in stating that there were terrible monsters in the Lake, of which they were in fear, two

of their tribe having, within the memory of some of their number, been carried off by them. If one or two persons only had seen and described them, it might be set down, even if they were persons of good judgment and credibility, as an optical delusion; but they have been lately seen by numbers, and at different times and places, and their descriptions agree, and they also agree with the accounts of the Indians. Various plans have been suggested for the capture of one or more of them, but no attempt has as yet been made. We hope that some plan may be devised that will be successful. Until the question of their existence is settled, and something learned of their nature and habits, if such monsters are actually there, the Lake will not be a very common place of resort for fishermen. One of those who are said to have seen them last, timed their speed while passing from one well known point to another on the other side of the Lake, with his watch, and if the description can be relied upon, a boat would stand no chance of escaping if they were pursued or came in contact with it. Our readers who are familiar with the accounts we have published of these creatures, can form their own conclusions respecting them. The accounts are *fishy*, decidedly so; but we cannot dispute the persons who make them. Some of the persons who have seen them we know, and their truthfulness is unquestionable. We must believe they saw something remarkable, whether monsters or not we hope time will soon decide.

Salt Lake City, August 26.

The drive between Logan and Wellsville is always quickly accomplished by President Young and his company. The road is good, and the ten miles is generally travelled within an hour. We reached there a little before sundown on Sunday evening. We heard in Salt Lake City that Wellsville crops were almost entirely cut off again this year by grasshoppers; but upon inquiry, were pleased to learn that the citizens had saved half their crop. This place has suffered more than any other in the valley; but we noticed no feeling of discouragement. The people have sufficient to keep them until

another harvest, and they are thankful that their condition is no worse. We were hospitably entertained, the Bishop (William Maughan) and the entire settlement being evidently pleased to have the President and his company stay with them. We were lulled to sleep that night by the sweet singing of the choir. Preceded by the brass and string bands, they went to the houses where President Young and the different members of the company were stopping, and serenaded them. This is a practice which prevails in the settlements, and the effect is very charming. Since our visit last year to the northern settlements, the improvement of choirs and bands in singing and music is very perceptible. The pleasure of the evening we spent in Logan was much enhanced by the delightful singing of the choir of that place in their serenades. Their selections were very fine, and were sung with much taste and feeling.

BRIGHAM CITY.

Leaving Wellsville on Monday morning, we reached Brigham City a little before noon. A School of the Prophets met at 12 a.m., and was organized by President Young, who spoke in a most pointed and powerful manner. His remarks will long be remembered by those who heard them. After dinner we drove to Ogden City, which place we reached at dusk. The greater portion of the company stopped at Bishop West's. A meeting had been appointed to be held at 2 p.m. on Tuesday, the 25th, at Centerville, Davis County. The company left Ogden at about 8.30 a.m. on Tuesday morning, and reached Centerville in time to eat dinner with Bishop Wm. R. Smith before meeting. The display here was very creditable to the good taste and good feelings of the Bishop and the people. A fine arch with the word WELCOME, painted in large letters, spanned the main street, and the children, with their banners and attired for the occasion, were drawn up to receive the company.

THE MEETING

Was addressed by Elders Geo. Q.

Cannon, Geo. Dunford, Wilford Woodruff, Joseph F. Smith, A. M. Musser, and President Young, in brief and pointed remarks.

At 6 p.m. the company reached Salt Lake City.

It would be difficult to place too high an estimate upon the value of these visits of President Young to the various settlements. The people have local officers, whose counsels and instructions are sound and reliable; but a visit from the Presidency and Twelve is refreshing to the officers and people. They partake of the spirit which prevails at head-quarters, and can better keep pace with their brethren who reside there. Without these visits the people might become narrowed up in their feelings and sectional. Intercourse between the settlements, and between the officers of the Church who reside at this city and those who live elsewhere, has the tendency to prevent this. In the early days of our residence here, when President Young and his brethren visited the settlements, they had to go prepared to camp out. They took with them their own food, feed for their animals, bedding, &c., and they slept in their vehicles. But now all this has changed. The settlements are close together, and he and his companions can now travel from Salt Lake City to the extreme north and the extreme south, without being under the necessity of carrying any provisions or bedding, or camping out a single night. A still greater change awaits us ere long. It is not too much to expect that in a few years hence we will have a line of rails laid from one end of the Territory to the other, and if President Young wishes to attend a Conference at St. George, he can step into the cars on Saturday morning and be there by evening, and with a night's rest be ready for meeting next morning.

"Not in vain the distance beacons. Forward, forward, let us range,
Let the great world spin forever down the
ringing grooves of change."

The number of wrecks reported for the week ending Sept. 19th, was 58, making for the present year a total of 1460.

STATISTICS OF DRUNKENNESS.

A DAY IN THE POLICE COURT.

Civilization and barbarism in one picture—such is the scene in the Liverpool police court on any Monday throughout the year: civilization in the admirable machinery of the law, barbarism in the life and history of the wretched mortals arraigned before the stipendiary magistrate.

It is impossible not to admire the wonderful facility with which the prisoners are charged, sentenced, and remitted to their respective doom. The officials of the court seem expert in their several departments, by reason of the large and constant practice imposed upon them. If trade is prosperous, they are busy; if trade is drooping, they are still busy—through the heats of summer and the chill gloom of winter, always there are citizens at the bar, because at all seasons and under all circumstances Liverpool has its drunkards.

Here comes from the lower regions of the court some miserable specimen of humanity in the shape of a drunken man or woman, ushered promptly into view by the call of one of the officials. In a moment, some policeman or other, being duly sworn in accordance with the formula "The evidence you shall give touching this charge is the truth, the whole truth, and nothing but the truth, so help your God," delivers his evidence in some such manner as the following:—"The prisoner at the bar, your worship, was drunk and disorderly in the street last night at eleven o'clock. I requested him several times to go home, but he refused to go, and I had to take him in charge." The magistrate immediately proceeds to ask two things—First, Is anything known of the prisoner; second, What has the prisoner to say touching the charge. Deeply interesting it is to listen to the replies. The former question is promptly answered by the governor of the main bridewell, who is placed in his allotted seat, with his books open before him. We were astonished at the tell-tale power he possessed. No prisoner seemed to elude his scrutiny who had at any

time been in that court before. The prisoners themselves in some instances seemed taken quite aback as he announced their antecedents to the magistrates. For instance, he would say—"The prisoner was here four years ago charged with drunkenness;" and again, "The prisoner was here in '66—has been here altogether ten times;" and so on. This very minute and accurate acquaintance with the criminal class is highly creditable to our police administration.

The second question, addressed to the prisoner, received a different answer, according as the party was a "new" or an "old" hand. The latter generally gave the stereotyped reply, "I am very sorry," having evidently found by experience that an admission of their guilt, and a seeming penitence, had some weight with the magistrate. But if the party had not been previously there, we observed frequently a stout denial of the charge, some protesting that they had not tasted as much as a single drop. In such cases the bridewell keeper was usually appealed to, who instantly declared that the would-be innocent had been very drunk indeed; and in such instances it was quite evident that the testimony of the poor prisoner was at a greater discount than that of the official.

In the course of an hour, dozens of such cases are disposed of by the combined action of magistrate, clerk, crier, bridewell-keeper, and policemen; and their celerity is an obvious necessity, while in a single day upwards of 100 drunken men and nearly 100 drunken women have to be adjudged, as was the case on Monday, August 17th.

What a humiliating spectacle in this, the most Christian land of all the earth, in the 19th century of the Christian era! England has cause to remember a day now known as "Black Friday." Liverpool has every week a "Black Monday." The stoppage of banks and the collapse of credit are indeed the signal of gloom and wretchedness enough; but the beastliness, the violence, the blasphemy, the social

degradation, the temporal misery and moral ruin exhibited in our town on each returning Monday, reveal that a darker cloud than any financial crisis can bring has settled upon society.

Drunkenness is not only itself a crime against the law of earth and heaven, but it is also the parent of other crimes, small and large, and of every shape and hue. Take for example the following, amidst many others:—On Monday, Aug. 17th, a respectable woman, whilst drunk, striking a poor cripple; a drunken woman smashing the furniture and breaking 24 panes of glass in a house, and *trying to destroy a little child lying in bed by pouring hot water over it*; a young man, while drunk, striking a woman who was pregnant; two drunken men striking down the wife of an eating-house keeper of whom they had purchased provision, but for which they refused to pay; a man, while drunk, throwing himself into an earthenware shop, and smashing a quantity of the ware; a woman, while drunk, hiring a car, and, after being driven about, refusing to pay the fare; a drunken soldier implicated in the theft of a watch and putting it in pawn; a man, while drunk, destroying a policeman's eye by driving a poker through the brim of his hat.

Drunkenness is not only the source of crime, but of *misfortune* to the drunkard himself. For example, on Monday Aug. 17th, a drunken sailor who had signed articles to sail, and received an advance note, lost his ship, which had proceeded on her voyage, taking all his clothes with her, while the sailor himself was sentenced to eight weeks' imprisonment; a drunken mother, only a week confined, enduring agony in being separated from her child, and crying out in the court for her "baby;" two men stabbed by some one in the midst of a *melee* where a number of persons were drinking; a drunken woman separated from "four little weak children," seemingly with no one to provide for them, and she herself weeping at the thought of it; a drunken woman leaving her two little children in the street on Saturday night, who were taken in consequence to the workhouse, she herself supplicating that her youngest child

of five months might be brought to her in the bridewell; others were arraigned as vagrants sleeping in the brickfields, in danger of suffocation, or begging for a morsel of bread or a copper; children and adults with "no home" in all this world, arising either from the improvidence of themselves or that of others. Such were some of the cases in our police court in this year of grace 1868.

Heathendom in any part of the world could not furnish a greater mass of depravity, excepting where heathenism itself is groaning beneath the tyranny of strong drink, as is, alas, too much the case.

How many are the lessons one can learn by a single visit to the police court! It is a most efficient school, and none need return from it uneducated as to the facts of human nature and the facts of human temptation. Will the reader please to follow us while we record some of the impressions left on the mind?

1. *The Police Court is but very slightly a Remedy for Drunkenness.*—The drunkards are usually punished (except in the case of a first offence), either by fine or imprisonment. The object of this punishment is not vindictive, but to deter from a repetition of the crime. But the facts of the case are very discouraging to those who look for the reclamation of the drunken, for it is evident that the penal remedy is very unsuccessful. If the drunken never re-appeared in court, or came back but once or twice more in their lifetime, there would then be an evident triumph for the law. But it was painful to note how often the prisoners had been there before on the same charge. We shall give a few of the higher numbers:—Three persons had been up before ten times; four persons had been 16 times; two persons had been 28 times; one person 33 times; another 45 times; another 48 times; and one woman not less than 63 times. "Old familiar faces" were these to the officials. "Five shillings and costs" has failed to frighten them from the place; and again and again they turn up, the same individuals, but each time lower sunken in their shameless degradation. Would it not be better to largely increase the

penalties? Suppose that the lowest punishment were a month's hard labor, would there not possibly be fewer drunkards? The penalty against drunkenness in the two courts of earth and heaven—how disproportionate: in the one case, five shillings and costs—in the other, exclusion from everlasting glory; for it is written, "No drunkard shall inherit the kingdom of heaven."

2. *The Growing Degeneracy of Women.* Nearly 100 women were charged with drunkenness and its concomitant crimes. Hundreds more were up and down the town, passing from gin palace to gin palace. Some of those unhappy women whom we saw were apparently among the dregs of society—others were marked by every appearance of respectability. It is said that the ancient Romans would condemn to death a woman who had taken wine. With such a law in England it is highly probable that a multitude of women would be saved who are now permitted to drink themselves to death. It is certain that Liverpool is becoming a most dangerous place for the gentle sex. Public-house drinking is now an established thing among the women of our town, and the evil seems extending every week.

3. *The Evils of the Sunday Liquor Traffic.*—Not fewer than 77 persons were noted down as drunk on Sunday, Aug. 16th, according to the evidence of the police. On that sacred day the law of the land permitted some 2500 public houses and beerhouses to ply their trade in this town. Every kind of drink could be had for money through eight hours of the day. There is no wonder that on that day scores of those we saw on Monday were drunk. Had all such places been closed, as they should have been, these unfortunate people might have been sober in the midst of their families, and in church or chapel worshipping Him who made them.

4. *The Increasing Juvenility of our Drunkards.*—We were struck with the fact of so many young men, and even boys, and of so many young women, who had been taken up for being drunk and riotous. This fact seemed to strike the magistrate, who very appropriately remonstrated with a boy-

drunkard who stood before him charged with being drunk and disorderly on Sunday. His defence was that some other boys had forced him to drink. Young women from cotton warehouses, and numerous others, were charged with fighting and assaulting the passers-by. It is much to be feared that our youthful drunkards are rapidly increasing. What a prospect for the future of Liverpool!

5. *The Demoralizing Influence of Public Houses.*—Public houses, in the eye of the law, are very harmless things—supposed simply to furnish "refreshment" to man and beast. We believe that not one person in the court could be pointed out who had not become drunk in some gin palace or beerhouse. Some of these persons went in because they happened to pass by, some because invited by others, some in order to drown their care, some in order to have "a spree." But what if no such place were opened on Saturday or Sunday. It is probable that not half a dozen people would have appeared on Monday before the magistrate. Never did the British Legislature commit a greater blunder than in the creation of the liquor traffic, which has become the grand fountain of our crime and lunacy and pauperism, and which burdens the land with taxation and fills it with sorrow.

Similar Mondays will return again, —but not forever will they continue to come. No; the case is too bad, the disease is too loathsome, the curse is too heavy, to be prolonged everlastingly. There shall yet dawn a Monday when in all this world a drunkard shall not be known. But ere that blissful day shall appear, a still darker night must come.

The intoxicating cup is still rising in popularity. The proprietors of a large establishment proclaim through the press, that more of a certain kind of alcoholic drink is now consumed in one month, than was the case a short time since during the whole year. We have entered upon what is essentially the age of luxury, and the greatest of luxuries seems to be the bottle. Yes—society will yet witness our poor country more smitten with the national curse than it is to-day. And yet how

simple is the remedy! Suppose the Christian church all through the land were to give up this one agent of evil. Suppose an English Parliament were to seal the doom of the liquor traffic; then England in her social regeneration might chant the lay of ancient times—"For, lo, the winter is past:

the flowers appear on the earth; the time of the singing of birds is come." Then would the police courts of our country be handed over, for the most part, to uses less dishonorable to man and more beneficial to the realm.

J. J.

—*Liverpool Mercury*.

A SCENE IN A WESLEYAN CHAPEL.

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On Sunday evening the usual service was held in the Wesleyan Chapel, at Crosby, Isle of Man, the preacher on the occasion being a young man from Douglas, who selected as his text the words "What think ye of Christ?" The preacher dwelt very largely upon the character, teaching, and atonement of Christ, and concluded half an hour's useful and what was considered to be orthodox discourse, by appealing to his hearers what they thought of Christ as their personal Savior and Redeemer. As soon as the sermon was over, and before the conclusion of the service, up jumped a hearer who was seated in one of the pews, and asked the preacher what he thought of the divinity of Christ? adding that he had not favored the congregation with his opinions on that subject. He should be obliged if the preacher would please to state his opinions on that subject, as Methodist pulpits were never intended for such doctrine as they had heard on that night. The preacher, who certainly appeared to be very much taken aback by the inquiry, rose and said he was sorry those remarks had been made, more particularly as the gentleman making them had misunderstood his discourse. He believed in the divinity of Christ as thoroughly as any of his hearers—that Christ was God, and that God was manifested in Christ. At this juncture a gentleman in the gallery called out "Put out the hymn." The hymn was accordingly "put out" and sung, after which prayer was offered, and the congregation was dis-

missed. We understand that the gentleman who, in the first instance, interrupted the service, will have to answer for his conduct at the next quarterly meeting, as it is feared that if hearers are allowed to be so very critical, there will soon be a very great falling off in the number of preachers.

—*Mona's Herald*.

This incident reminds us of another which occurred some years ago in a rural district in the island, where, considering the population, there are probably more lay preachers than in any other part of her Majesty's dominions. A Douglas grocer, fancying that he had a special call to preach the Gospel, proceeded to try his maiden effort in a small Methodist chapel amongst the hills. The introductory services were got over very comfortably, and the preacher then gave out for his text the words "What think ye of Christ?" After uttering these words he could proceed no further. There was a long pause, and then he read the text a second time. There was again silence, and it appeared as if the speaker's tongue refused to utter any word but the words of the text. For the third time he read the passage, "What think ye of Christ?" A grey-headed old farmer immediately rose, and in the quaintest Manx style said, "Ah, we think bravely of him, but we want to know what you think." The grocer returned to his shop a sadder if not a wiser man.—*Liverpool Mercury*, Sept. 25th.

A wag has truly said, that if some men could come out of their coffins and read the inscriptions on their tombstones, they would think they had got into the wrong grave.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 10, 1868.

NO REASON FOR DISCOURAGEMENT.

A RUMOR originated, how we have never learned, and for a while spread somewhat extensively, that all the Elders on foreign missions were to be recalled, and all the Saints were to be gathered this season. How such a rumor could have gained so much credence as seems to have been given to it in many places we are somewhat at a loss to know, for, in all the then Missions we have as yet heard from, baptisms were usually frequent, and the scattered Saints well knew that very many of them were unable to do much, if anything, towards defraying the expenses of such a journey.

True, they had heard that great efforts were being made for their emancipation by their brethren in Utah, and so far the report was quite correct; for, comparatively speaking, and under the circumstances, the amount of money and stock donated, and the number of teams sent to transport the immigration from the railroad, were truly marvellous, even to those most familiar with the circumstances and spirit of the people. But did that large and open-handed liberality, together with all the Saints abroad could do, or deemed proper to do, for defraying their own expenses, suffice for gathering all of those already in the Church, to say nothing of the numbers at times being added by baptism? So far as we have learned, and as doubtless you yourselves know, probably not half, if near so many, of the then number were removed by the faithful, most liberal and strenuous exertions both at home and abroad for gathering the largest possible number—exertions put forth under a lively realizing sense of the great benefits and blessings attending the gathering as the way opens under the providences of our God.

It was but natural that those who believed the rumor and still remained should feel disappointed, but we are pleased to learn that more correct information is fast dissipating that feeling, and that wherever such information has extended the brethren are imbued with renewed zeal and energy in their efforts to accomplish or, so far as they may be able, assist in accomplishing their own deliverance at the earliest practicable date. The reasons obvious to all for each one's doing all he consistently can towards furthering his own emigration, are the requirements alike obligatory upon all to practice diligence, economy and self-denial, and the fact that their brethren in the Mountains are not as yet superabundantly blest with wealth, and have the wants of themselves and families and claims of a public character to provide for, often under the inconveniences attending a scarcity of money.

Quite familiar from the beginning with the feelings and circumstances of the Saints in Utah, and becoming somewhat acquainted with the condition and

surroundings of those in this Mission, it seems a matter of regret that some have felt constrained to withdraw the small amounts they had already to their credit for their emigration; but we hope this has been done only through the compulsion of stringent necessity induced by sickness, lack of employment, or other like good and sufficient cause. It is quaintly said that "the Lord helps those who help themselves," and we know of no good reason why any one should be exonerated from doing all the good he can, included in which is providing for all of his own wants to the best of his ability, leaning or depending as little as is reasonable upon assistance from others. This course produces the more energy, self-reliance, economy, and true dignity, and is in every way productive of more individual and general prosperity and good. It is written: "It is more blessed to give than to receive," and we trust that this important truth may receive a proper observance, that each one may rightly do all within his power, and that individual deposits may be increased rather than diminished, so far as may be short of real, unavoidable necessity.

At latest information it was expected that the Union Pacific Railroad, which is the name given to that portion of the inter-oceanic railway now being built from the Missouri river westerly, would establish a depot within some 160 miles of Salt Lake City by the 15th of this month, and long lines of grading are already completed at many places between that point and the City, and laying the rails will continue to be vigorously prosecuted without interruption save, if any, by inclement winter weather. Many most familiar with the progress of this great work were sanguine that the locomotive whistle would wake the echoes of Salt Lake on or before the 1st of January, 1869. Be this as it may, there is every prospect that the road will be completed to Salt Lake Valley before the weather next season may be thought favorable for again forwarding the emigration. This will do away with the necessity of sending out trains to meet and bring in freight and passengers, and will render the journey very speedy and pleasant, but it also involves the outlay of money alone to defray the fares and incidental expenses of the trip.

Money, which for a time had been quite scarce, is again flowing into the Territory through the labor of its citizens on the railroad, and some perhaps through other channels; but many of the laborers will need all and more than their wages will amount to, as, in addition to their usual expenses, they have their provisions to buy, through loss of their crops by the ravages of the locusts. Those ravages have no doubt also prevented a considerable influx of money through the export of fruit and grain, for it was anticipated that the surplus would be small, if any. However, that destruction will redound to the benefit of the faithful and obedient, and all things will unite together for good, unto the accomplishment, in their times and seasons, of the purposes of Him who ever ordereth in wisdom.

Without doubt, so far as at present advised, the Saints at home will again next season do all in their power, consistent with more pressing home counsels and duties, to assist their brethren abroad, but we have glanced at the monied condition of Utah lest again, as in the past season, more might be expected of their liberality than they could by any possibility compass, and some be again disappointed. This information is also given at so early a date, that each one, beginning at once, may avail himself of every opportunity for doing all in his power to help himself. And in this connection please permit the kindly suggestion to improve, from now, every good chance for disposing of surplus

articles to the best advantage for money, for, though freight is cheap across the ocean, it is dear on the railroads, and your surplus luggage will not sell to advantage, if at any price, in New York, and it cannot be forwarded from there, unless you are able to pay the freight. And in the great majority of instances much surplus or needless luggage, even though you are able to pay the freight, is better sold before you start, and the proceeds thereof, if you are not in need, used to assist the poor, to be refunded with their future ability, for you can soon again accumulate in your new homes such articles as are not necessary in the long journey thither.

Preaching the Gospel and gathering Israel are important duties near and dear to our beloved President and all the Saints in Utah, and it is hoped that the Elders and Saints abroad will labor as zealously and faithfully for their own welfare and the interests of the Church and kingdom of God upon the earth, for then will deliverance come in the allotments of His wisdom, and none need gainsay, be despondent, or in any way discouraged in regard to the great work of the gathering.

"STATISTICS OF DRUNKENNESS."—We present our readers, in this number of the STAR, with one of those sad pictures of life, by no means confined to England, that is a source of sorrow to all well-thinking men. Drunkenness is one of those peculiar sins that have overcome, not only the ignorant and depraved, but the educated and well-meaning. The love of intoxicating liquor, that leads to this sin, and the difficulty to overcome this depraved taste, its universality and the number of its votaries, are proven by the existence and the support of the numerous "Wine and Spirit Vaults" and "Gin Palaces" that glare at the corners of the streets. These "palaces," as they are called, are built in what might be termed a very flashy style. They are elaborate with brass, pewter and glass, burnished bright and shining; large plate glass windows let in the light by day, and at night they are brilliantly illuminated with gas, aided by brightly polished reflectors which gives them a warm enticing air of comfort and pleasure. The walls are paneled with looking glasses, vases of flowers and ornaments are placed in a conspicuous position, to give a tone of brilliancy and enticement. The liquors are advertized in bright showy colors, and everything is studied to allure. These "palaces" are visited by all classes for the purpose of drinking; it is considered a token of good fellowship, or friendly feeling, to invite a friend or acquaintance to "take something," and a man is thought quite a curiosity who only drinks when he is thirsty, and then only drinks water. It is not that there is any pleasant taste about the liquor alone that men drink, but for the sensation it produces after it is taken; the glass of liquor is drank down as quickly as one would take a glass of medicine. It is an unhealthy, false stimulant that ruins the natural action of the stomach and of the brain, and a habit that every man having honorable pride should firmly discountenance. There would be no drunkenness if there was no temperate drinking, it is this that leads to drunkenness, and swells their numbers. The poor haggard, poverty-stricken wretch that reels along the sidewalk, and is seldom sober, was once a temperate drinker and drank temperately for years, only occasionally getting drunk, before he became thus abased.

Drunkenness like every other sin is insidious; few, if any, become drunk-

ards at once or with any intent ; the habit of drinking is contracted by degrees. It is frequently commenced under the impression that it is good for health ; a most erroneous impression ; for where there are plenty of "Gin Palaces," there are plenty of Druggists who gain a most lucrative business. Naturally man requires but little liquid of any kind. Nature has within the human system so many fountains that supply the stomach from the glands, rendering it unnecessary for the natural man to require anything but good pure water to quench his thirst. Milk to a healthy stomach possesses far more properties for nourishing the body than any fermented liquid that was ever made. No honest physician that understood the human system, ever recommended Ales or Spirituous Liquors as conducive to health or necessary for vitality. There is a sin in this temperate drinking, it is unnatural, unnecessary, and unhealthy ; it produces a corrupt, debasing influence on society. See the foolish mechanic enticed to the degrading Beersshops, spending his hard earned wages in that, that he does not need, and will do him no good but harm ; spending the means that his family need for their comfort and happiness at home, in his own selfish gluttony ; he is so lost to self-respect, so lost to the principles of refinement and virtue, that he prefers the associations of his companions in a filthy room reeking with the fumes of bad tobacco and beer, to the delightful charm^s of a happy domesticated fire-side ; enjoying the pure society of an affectionate, loving wife and children, and endeavoring to live the higher, purer and more manly life.

Oh ! man, man, where are your senses that you suffer yourselves to become the slaves of such unmanly vices ? Such is the unfortunate state of society caused by this temperate drinking, that the wise man who refuses to drink that which his good sense tells him would impair his digestion and weaken his constitution, is scoffed and jeered at, called "milk-sop" and other names ; ridiculous verses are sung in derision of men who do not drink, and rude rhymes sung in praise of good(!) liquor. Men generally are very sensitive of ridicule, and being assailed on this weak point are often tempted, against their own good sense, to put an enemy in their mouths to steal away their brains, when their manhood should have given them power to resist. Drunkenness not only destroys the body, but it also destroys the soul, it shuts out the joys of a future life, and denies an entrance into the kingdom of God. (1 Cor. vi, 10.) The fearful misery that is caused by drunkenness is heartrending, and the appalling crime it causes is a daily subject for the newspapers.

The Saints are the "salt of the earth," and they should utterly discountenance temperate drinking ; this is required of them and has been for years. It is discountenanced at home in the mountains, and the Elders on missions from Zion know that they are doing wrong if they do not advocate this principle by EXAMPLE. Temperate drinking is a useless expenditure of means, it is an unhealthy practice, and should certainly be avoided by all who are called to be Saints.

Temperance is a bridle of gold ; he who uses it rightly is more like a god than a man.—BURTON.

Temperance keeps the senses clear and unembarrassed, and makes them seize the object with more keenness and satisfaction. It appears with life in the face, and decorum in the person ; it gives you the command of your head, secures your health, and preserves you in a condition for business.—JEREMY COLLIER.

CORRESPONDENCE

ENGLAND.

Faversham, Kent, Sep. 23, 1868.
President A. Carrington.

Dear Brother,—It is with no small degree of pleasure that I sit down to pen a few lines to you, with whom I have been intimately acquainted for so many years, both in spiritual and temporal matters, and whom I have always found a kind and wise counselor.

Since we met in our mountain home, many changes have taken place in the great Babylon, but greater ones in the tops of the mountains; for many that were full of life in the latter-day work, having received certain keys, have passed away to the world of spirits to await the resurrection of the just. Amongst these a great and noble chief, whose forehead was wrinkled with the cares and responsibilities of this latter-day work; but, he has gone from our gaze to mingle with the just, and to preach the Gospel to those who had not an opportunity to hear it here. I earnestly pray that we may live as brother H. C. Kimball lived, and die as he died, a man of God.

I am happy to say I am enjoying my mission in this my native land; although I have had to endure sickness to a great extent since I have been here, I have never lost sight of the promises made me by the servants of God ere I left my happy home in the west. By the prayer of faith and the holy ordinances, I have been healed and have been enabled, with but one exception, to visit all the Saints.

I have found good honest people here and in the Leeds Conference, where I was laboring for some time, who have been faithful twenty and twenty-five years. Many of these I believe to be such as President Young would call the *Lord's poor*, for I have lived with them and know that they are true Latter-day Saints, and I hope the time for their deliverance is at hand. Such Saints as these are always glad to see or hear from you, there is a sincerity in all their actions, while the others are only superficial.

This Conference being so large, and

being alone, I was not able to visit as I could wish, but now that brother Fisher is here to assist me, all will be well. I am glad to inform you that the Saints are feeling well in the work they are engaged in, but not more than your brother. I thank God that he put it into the mind of President Young to send me into the world to preach the Gospel; it has been the greatest blessing that could have been given me. I think if my brethren in the peaceful Utah could be made to sense this happy feeling, President Young would be continually beset with applicants.

I hope during my stay here, and through coming time, that I may continue faithful to the end, doing my duty and keeping the commandments of God, that when the happy time of returning shall come, I may depart with your blessing, the blessing of those with whom I have labored, and also those that sent me from Zion; then shall I be happy to return to the dear and loved ones at home.

May God's blessing ever be with you in this strange land, and give you every blessing that you require in your high and holy calling.

My love to all in the office, and accept the same from yours in the Gospel,

JAMES NEEDHAM.

Edinburgh, Sep. 30, 1868.
President A. Carrington.

Dear Brother,—I feel it a duty, as well as a privilege, to lay before you in a few words the condition of my field of labor, and the feelings and desires of the Saints over whom I am called, by the grace of God, to preside.

My field, numerically speaking, is small, numbering, all told, about 430 souls; but it extends over a large scope of country. The Saints are very much scattered, and it is difficult in some instances for them to attend meetings; it is also difficult, and in some instances impossible, for me to visit all the Saints at their homes. To overcome this difficulty as much as possible, and to have the opportunity

of meeting with the Saints as often as I can, I have divided the Conference into four districts, and I visit one of these each week, and hold district meetings on the Sabbath. The Saints assemble from the different Branches in the immediate neighborhood, and we rejoice in our meetings together, and in the manifestations of the good Spirit.

I am happy, I may say proud, to report the Saints of the Edinburgh Conference feeling well, and enjoying the Spirit of the Gospel. The spirit of emigration is predominant with the Saints; although they are very poor, scarcely able to subsist upon the scanty pittance allowed for their labor, still

they are directing their energies and their pence towards their deliverance, and they feel to put their trust in the God of Israel, who will "help those who help themselves." A better feeling has not been felt among the Saints since I came here, than is made manifest at the present time. I feel to rejoice in my labors, and to be thankful for the inestimable blessings that I receive from my God. I am well and hearty, and rejoice in the great latter-day work.

May God bless you and prosper you in your labors. I remain, with kind love to all in the office, yours truly,
JAMES SHARP.

THE EARTHQUAKE AT CALLAO.

The following letters give a harrowing description of the first shocks of the earthquake at Callao :—

Callao, Thursday, Aug. 13, 1868.

This evening, just as I was about mailing this letter for the steamer of to-morrow morning, at about five o'clock, the three most terrible and alarming shocks of an earthquake which has visited Callao in seven years were made manifest. For full five minutes the heavy, rolling, rumbling shock continued, rocking the furniture, and even the houses themselves, with such violence that persons could hardly keep their feet, and an instantaneous rush was made for the street. Here the sight beggared description. All the affrighted people kneeling and praying in the open street, crossing themselves, and falling in deep swoons full length on the pavement; old women kneeling with both arms upraised, screaming and crying, the great bell of Santa Rosa Church tolling and tolling, while the terrified people fled in crowds within the sacred enclosure, and the great steeple swayed and cracked as if every moment it would fall upon and crush the affrighted masses. As far as the eye could see down the long, narrow street, the very street itself rose and fell in long billowy undulations, while out in the

bay the ships tossed up and down under the violence of the tremendous internal jar. While I write thousands of the poor ignorant natives, Cholos, &c., are on foot and walking with all speed up to Lima, and the cars are so packed with human beings, that a special train has been put on to accommodate those fleeing to Lima. The reason of this is the absurd rumor that the sea is coming in, and hundreds of people stand upon the mole, watching the ebb and flow of the tide, and insisting in their fear that the sea is rising and coming in. As Callao of old was destroyed, not by the ground opening, but by the sea uprising like a mighty mountain and overwhelming the place and people, so the horror and fright among the people is the second engulfing of the sea. Had the shock been as severe as it was protracted and incessant, every building in Callao must have been toppled down. The weather has been very cloudy the past few days, and the earthquake that has just shaken the solid earth (and the nerves as well) of Callao, is the most terrible one that has visited the place in seven years, and never one of such long continuance.

Callao, Friday, 9 a.m., Aug. 14, 1868.
Last night was the most fearful night

of horrors that Peru has ever known. The sea was rising until midnight, and actually came in 50 feet over the mole, and submerged all the lower floors of the stores and buildings on the streets nearest the water. Ships lying at anchor broke their moorings and drifted into each other. The American man-of-war Powhattan, lying here, was run into by a ship, breaking the iron jib-boom of the Powhattan, and the Powhattan, as well as all the Peruvian men-of-war lying here, steamed up and went away out to sea. There seemed to be a regular

under-current of whirlpool, so that ships went whirling round and round! Thousands of people walked the streets all night, and this morning the stores are closed, and Callao seems deserted. A feeling of terror prevails that this may be a second St. Thomas affair; and if there should be another earthquake to-day affairs would look dangerous. Ships are torn and battered, and the sea at the present writing boils and bubbles like a great whirlpool. Things look doubtful.

I write this as the mail closes, and have only a moment.

SUMMARY OF NEWS.

A waterspout fell at Nimes recently, and converted the lower streets for a time into rivers. The hollow of the Alais Railway became a torrent, and two lads in attempting to cross it on their way from school were drowned.

The mortality in India from the venomous bites of snakes is greater than generally supposed. Dr. Shortt, of Madras, has published a return showing that in 1865 as many as 1890 persons lost their lives from this cause in the Madras presidency alone.

THE PRICE OF BREAD.—The "Mark Lane Express" says that at the present moderate rates for wheat prices seem to be everywhere settling, and with an average price of 55s. 5d. for the wheat of this year's growth, which is fully 5s. per quarter above the usual quality, the public, if served well by millers and bakers, may be well content. This year the quality of the wheat is so fine that bad bread means either bad management or fraud.

NEWLY INVENTED ARMOUR PLATING.—The Paris correspondent of the "Daily News" says—Some interesting experiments were made during the Emperor's stay at the camp of Chalons of a newly invented armour plating, designed to be substituted for steel plates. It is made of felt, vegetable fibres, and a textile fabric, which are so compounded and submitted to the action of powerful machinery that it acquires all the solidity of cast metal. The inventor is an Italian, M. Muratory, and he first offered his discovery to the Government of his own country, and on their declining to purchase it found means to submit it to the examination of the Emperor. His Majesty received the inventor with much courtesy, and gave order that every opportunity should be afforded him of exemplifying the utility and efficiency of his invention. It was tested both as armour plates for ships and in the form of breastplates, for which latter the material appeared to be particularly adapted, owing to its light weight and its resistance to shot and bayonet thrusts. The famous Chassepot could not send a ball through it, though fired at half the distance the gun can carry, and a revolver discharged close to the breast of the wearer of this armour would inflict no injury. Certain improvements were shown to be required, which it is said can be successfully effected. The Emperor gave orders that the invention should be tested on a large scale as armour plating for ships. The great advantage of the new material is that it can be furnished at a fifth part of the cost of steel plates, and that the holes made by the balls close up of themselves, and present only small apertures, which can be very easily stopped, while the repairs of a steel plate, owing to the rigidity of the metal, are expensive and troublesome.

We should not retain the remembrance of faults we have once forgiven.

A singular disease has been discovered among the cattle in Warren county, Iowa. When attacked the cattle swell under the throat, have the symptoms of being poisoned by a rattlesnake, are perfectly wild, have convulsions, and die in a few hours.

New York papers state that an Armenian from Constantinople has been in that city arranging for the emigration to the Southern States of a colony of 200 Armenian families. They desire to find a land of religious liberty where they may settle, and American missionaries have recommended the Southern States, with a climate similar to that of the countries bordering on the Mediterranean. It is supposed that if the first colony should be successful, several thousands of Armenians will follow it.

Since the establishment of the Divorce Court, in 1858, and down to the end of 1867, it has pronounced 1279 decrees for dissolution of marriage—namely, 24 in 1858, 117 in 1859, 103 in 1860, 196 in 1861, 123 in 1862, 134 in 1863, 168 in 1864, 179 in 1865, 116 in 1866, 119 in 1867. In the same period the court pronounced 213 decrees for judicial separation of man and wife. The number of marriages in England in the nine years has averaged about 175,000 a-year.

ATTEMPT TO ASSASSINATE THE VICEROY OF EGYPT.—Alexandria, Oct. 1.—While the Viceroy of Egypt was visiting an illumination in a narrow street at Cairo, an attempt was made to assassinate him by dropping a steel ball, armed with sharp barbs, on his head. The ball fell against the carriage, and no gunpowder being used, the Viceroy escaped uninjured. No clue has been obtained to the perpetrator of this act. On His Highness's arrival at Alexandria, the foreign Consuls will present an address to him congratulating him on his escape.

AGRICULTURAL RETURNS OF GREAT BRITAIN FOR 1868. The Board of Trade has made known the chief results of the official agricultural inquiry for 1868. The number of acres under wheat in 1868 was 278,384 more than in 1867, being an increase of 8.2 per cent. There were 109,963 fewer acres under barley, the decrease, on comparison with 1867, being 4.9 per cent. In live stock, cattle show an increase of 8.5 per cent., sheep of 6.1 per cent., and pigs 22 per cent. Land under potatoes in Great Britain this year is 539,554 acres, against 492,217 acres in 1867. The acreage under hops shows a slight increase. *Liverpool Mercury*.

A BISHOP AND HIS CLERGY.—Some of the Church of England clergymen in the diocese of Carlisle have come into collision with their Bishop, Dr. Waldegrave. At Penrith a few weeks ago, at a meeting of clergymen, some rules were adopted for the purpose of enjoining a more reverential mode of conducting funerals in accordance with the prayer book. They recommended the burning of candles day and night near a corpse, and the use of the processional cross at the burial, and the offering up of prayers and the "holy eucharistic sacrifice" "on behalf of the members of Christ's body," were suggested by documents circulated with these rules. The bishop, in a letter just published, strongly denounces these practices as an attempt to introduce superstitious usages abolished at the time of the Reformation.

GAMBLING IN NEW YORK.—There is in New York an association for the prevention of gambling. The society employs detectives to visit the gambling saloons, and procure evidence for the suppression of these establishments. It is the business of these agents also to ascertain the names and occupations of those who frequent the gambling rooms, and a list of the persons thus detected is sent periodically to the subscribers to the society, that they may know who are the persons wasting their money, or perhaps the money of their employers, in gambling. Many large houses of business subscribe. In the month of August the society's agents detected among the gamblers 68 clerks of mercantile houses, and in the previous six months reported 623 cases. It is stated that there are in New York and Brooklyn 1017 policy and lottery offices, and 163 faro banks, and that their net annual gains are not less than \$36,000,000.

Want less than you have, and you will always have more than you want.

Men cannot be decent without the means of decency, nor moral without the external conditions of morality.

I take him to be the only rich man that lives upon what he has, owes nothing, and is contented; for there is no determinate sum of money, nor quantity of estate, that can denote a man rich, since no man is truly rich that has not so much as perfectly satisfies his desire of having more, for the desire of more is want, and want is poverty.—Howe.

The greatest man is he who chooses the right with invisible resolution, who resists the sorest temptation from within and without, who bears the heaviest burden cheerfully, who is the calmest in storms, and whose reliance on truth, on virtue, and on God, is the most unfaltering.—DR. CHANNING.

D I E D .

BODEN.—At Cache Cave, U. T., Aug. 30, John, infant son of James and Ann Boden (late of Aberdare, S. Wales), aged 12 days.

BODEN.—In the 13th ward, Salt Lake City, yesterday, of dysentery, Elder James Boden. Deceased was born March 29, 1823, at Nantgarw, Wales. He embraced the Gospel at Aberdare in 1848, and came to this city on the 3d inst. During his career of 20 years in the Church he manifested the true qualities of a Latter Day Saint. The hospitality of his house was open to all the Elders, (hundreds of whom will regret to read this notice of his death), and he was ready on all occasions to assist the cause of God. A wife and nine children are, through this circumstance, bereft of support, and are therefore fit subjects of the sympathy of the brethren and sisters.

The funeral services were performed to-day, Elder Griffith Roberts officiating.—[Com.]

P O E T R Y .

R I C H , T H O U G H P O O R .

Red in the east the morning broke,
And in three chambers three men woke :
One through curtains, wove that night
In the loom of the spider, saw the light
Lighting the rafters black and old,
And sigh'd for the genil to make them gold.

One in a chamber, high and fair,
With panell'd ceilings, enamell'd rare,
On the purple canopy of his bed
Saw the light with a sluggard's dread,
And buried his sullen and sickly face
Deep in his pillow fringed with lace.

Family Herald.

One, from a low and grassy bed,
With the golden air for a coverlet ;
No ornaments had he to wear
But his curling beard and his coal black hair ;
His wealth was his acres, and oxen twain,
And health was his cheerful chamberlain.

Night fell stormy—"Woe is me !"
Sighed so wearily two of the three !
"The corn I planted to day will sprout,"
Said one, "and the roses be blushing out :"
And his heart with its joyful hope o'erran :
Think you he was the poorest man ?

ALICE CARY.

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L I V E R P O O L :

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L O N D O N :

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 20, BISHOP'S GROVE, ISLINGTON,
AND BY ALL BOOK SELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"SEEK YE THE LORD, ALL YE MEER OF THE EARTH, WHICH HAVE WROUGHT HIS JUDGMENT;
SEEK RIGHTEOUSNESS, SEEK MEERNESS: IT MAY BE YE SHALL BE HID IN THE DAY OF THE
LORD'S ANGER."—Zephaniah ii, 3.

No. 42. Vol. XXX.

Saturday, October 17, 1868.

Price One Penny.

PRESIDENT YOUNG'S TRIP TO GRANTSVILLE.

(Deseret Evening News, Sep. 7th.)

According to previous arrangements President Young, accompanied by Elders Wilford Woodruff, Geo. A. Smith, Geo. Q. Cannon, A. Milton Musser, John Squires, David Day, and Orson Arnold, left this city about 9 o'clock a.m. on Friday, the 4th instant, to attend meetings at Grantsville, Tooele county, to be held on Saturday and Sunday, the 5th and 6th instant. The travelling was very pleasant, ourselves and animals being sheltered, during the greater part of the day, from the sun's fierce rays, by friendly clouds which had gathered dense and black in the west, and which gave premonitions of a storm. The weather was sufficiently warm, however, to make the milk with which Bishop Kesler, at his ranch at the point of the mountain, treated these of the company who had a liking for it, very acceptable. A company of cavalry from Grantsville, under the command of Major Samuel Woolley and Captain Alma Hale, met the company as it rounded the point of the mountain,

and escorted it to E. T. City, where a public dinner was prepared. Bishop Rowberry and several of the leading citizens of Grantsville were at this point ready to receive the President. After dinner a meeting was held, and President Young and Elders Geo. A. Smith and A. Milton Musser addressed the people. After leaving E. T. City, the company diverged from the road to visit the building which is being erected on Adobie Rock Creek for the woollen machinery bought by Bishop Rowberry, William Rydalch and company, ten in all, citizens of Tooele county, of President Young. It is built of rock, and is a very substantial structure, 90 feet long by 50 feet wide. The walls are about 14 feet high and are ready for the roof. It is the intention to have but one story at present, and whenever more room is required, the roof can be raised and another story be added to it. The company intend to run 360 spindles, and to crowd the work ahead as fast as they can. The creek on the

bank of which the building stands, is a beautiful little stream of water that takes its rise in a large spring a short distance above the factory. It is fresh water when it issues from the spring ; but before reaching the place where the dam will be built it is brackish. Springs of salt water issue from the bank and mingle with it, and spoil it for drinking purposes. We were informed there are other springs below from which salt can be made in any quantities. The water is beautifully clear, and fish can be seen darting about. There are no trout in the stream ; but if introduced, they would doubtless thrive there. If oysters can be produced in this country, this stream, we should think, presents advantages for their successful cultivation possessed by but few in the Territory. The factory is built where it is so as to have the use of the water of this creek, and when necessary, the water of the creek which runs past Richville, which can be easily brought to it. The building of this factory in Tooele county must prove a great benefit to the people there. For their success the proprietors have the good wishes of every man who has the prosperity of the Territory at heart. From this building the drive to Grantsville, 13 miles distant, was made in 70 minutes. Such a road as the Salt Lake has formed there ready for use, if in the vicinity of Salt Lake City, would be highly prized by our citizens. It is a well-beaten, gravel road, about the width of, and as well-graded and crowning, as a well kept turnpike. No better road could be desired, and the animals seemed to enjoy the fun of travelling over it at their best gait.

GRANTSVILLE

Is probably not excelled as a fruitful and thrifty place by any settlement of its size in the mountains. We have never made a visit here in the summer season without having our admiration excited by the splendid stand of wheat and other grains which the fields presented. The feeling came back to us again to-day. The shade-trees flourish luxuriantly, and the orchards, with the trees bending beneath their burdens of luscious fruit, excite the reflection that the people of Grantsville are highly

favoured ; their land is blessed, and if peace and plenty bring contentment and happiness, they should be a happy community. And we believe, from all we see around us, that such is their condition. The children, with their banners, were out in full force, and a large portion of the adult population were drawn up at the Bishop's to receive the company. Directly afterwards there was a heavy discharge of musketry, mingled with the sound of what we thought was a cannon.

THE MEETINGS

On Saturday were held at 10 a.m., 2 p.m., and 7 p.m. Elder Geo. Q. Cannon and President Joseph Young (who with Elder Joseph W. Young joined the company this morning), occupied the forenoon. Elder Geo. A. Smith and President Young occupied the afternoon ; and President Joseph Young and Elder Joseph F. Smith (he and Horace S. Eldredge having arrived from the city at 1 p.m. to-day), spoke in the evening. On Sunday the meeting was opened at 10 a.m., and continued till quarter past 1 p.m. The speakers were : Elders Joseph W. Young, Wilford Woodruff, Joseph F. Smith, George Q. Cannon, George A. Smith, and President Brigham Young. A great variety of topics was dwelt upon, especially those leading items which have been so strenuously urged upon the attention of the people now for some time. Prominent among these are the Word of Wisdom, the manufacture of straw hats and bonnets and other articles of apparel at home, the storing of grain, the economizing of means for the purchase of our lands, for the immigration of the poor and other necessary purposes, and greater obedience and concentration of effort in carrying out the counsels and requirements of the Lord as manifested through the Priesthood. The meetings were crowded, and an excellent spirit prevailed among the people. President Joseph Young and Elder Joseph W. Young stopped and met with the people in the afternoon ; President B. Young and his company started homeward a few minutes before 2 p.m., and reached the city at 6.30 p.m.

"Every one shall give an account of himself to God."

RITUALISTIC CEREMONIES.

(London Times, Sept. 30th.)

A fresh Ritualistic extravaganza is reported from Brighton. The occasion was again found in a harvest festival, and the proceedings, though less ridiculous than those at Haydock, were similarly wild. The chapel seems to have been converted for the Sunday into a kind of Floral Hall, and, we dare say, was very pretty, and as unlike a church as possible. A procession again formed one of the principal parts of the "function;" but, as there were no fields to perambulate, it had to be content with displaying itself in the hop-gardens and orchards into which the church was converted. Here, however, were to be seen in all their glory the little boys in scarlet tunics under white surplices, and the singing men with blue hoods, and the acolytes with lighted candles, the thurifer, the cross-bearer, the "lectors," the "cantors," the deacon, sub-deacon, and "Officiating Priest." With cross and banner, and amid the fumes of incense, they paraded the aisles, singing, no doubt to good music, a most meaningless and clumsily written hymn. The service which followed was not only adorned with the usual "postures and impostures," but almost seems to betray a set design to flout the Prayer-book and insult the State. Except from mere wantonness of insolence, one does not see the purpose of flatly disobeying the rubric in such trivialities as pronouncing the Absolution sitting instead of standing, and in omitting altogether the reading of the Ten Commandments. But the disloyalty would be outrageous, if it were not silly, when the "Officiating Priest" expresses his indifference to the "State Prayers" of the Liturgy, by deliberately turning his back on them, leaving them, in direct disregard of the law, to be read by an unordained member of the choir, while he retires to his dressing-room and arrays himself in more gorgeous apparel for the Communion Service. Amid the blaze of four-and-twenty candles and clouds of incense, the sermon is reached, and speedily dismissed; a kind of dumb

show follows, in which the ringing of a little bell, as in Roman Catholic churches, announces the elevation of the Host; and, at length, having gone through the performance to the admiration of the spectators, "the long line of acolytes, ministers, choir, and clergy, retire into the 'sacristy'" in solemn and processional order, while the congregation, as they depart, are supplied, in the most approved "Catholic" fashion, with holy water at the doors.

What next? and next? we are compelled to exclaim, when one extravagance is thus outdone by another, and old superstitions are thus refurbished every week for the amusement of silly boys and girls. There is one question we cannot refrain from asking very distinctly after reading such an account. Has the Bishop of the diocese nothing to say to such practices? Is it not his business to take notice of such gross and wanton infractions of the rubric as we have noticed? He may not be able to prevent Mr. Purchas from dressing himself in barbaric gilt and tawdry embroidery, but he can, at least, compel him to read the Ten Commandments, and to see that the prayers are all alike read by ordained ministers. A clergyman the other day preached at Brighton in a Baptist Chapel. Only a very few days elapsed before the Bishop served him with an inhibition for committing such an irregularity. Now, the question is more and more loudly asked why a similar vigor cannot be shown in expressing episcopal disapprobation of Ritualistic outrages on discipline and propriety. If the Bishops cannot do everything that might be wished, there is all the more reason they should do what they can, and this is just what they seem not to do. Most of them acknowledge in words that Ritualism has become a most offensive, a most dangerous, and a most mischievous development; but in action we for the most part look in vain for that plain discouragement and firm repression which is readily exerted against

some other offenders. There is one Bishop, for example, who publicly declares that he will suspend any clergyman who administers the Holy Communion in the evening, though this is a practice common in many other dioceses, perfectly conformable to the institution of the Sacrament, and extremely convenient to the poor and middle classes. Yet the same Bishop is never without an excuse for the misguided men who are betrayed into Ritualistic excesses, and offers anything but discouragement to clergymen in his diocese who transform the Communion into a Sacrifice, and inculcate a doctrine which the simple cannot distinguish from Transubstantiation. It is this which occasions more than anything that general condemnation of the Church of England which has recently found such frequent expression, and of which several of our correspondents have admitted the justice. If we saw the Bishops making a resolute fight against this superstitious and dishonest nonsense, we should feel some confidence in the issue; we should know that the general body of the institution was sound, and we should believe that the disease of the moment would be thrown off. Instead of this we behold them apparently shrinking from an open contest, and displaying much greater reluctance to deal firmly with the Ritualists than to try the patience of English Churchmen.

This connivance has, however, now been practiced much too long, and the time is at hand when, if the Bishops will do nothing effectual, the public will take the matter into their own hands and deal with it very promptly and very roughly. Whatever may be the precise legal limits to lighted candles and gay dresses, there is not a shadow of doubt with respect to the general character of Ritualism, nor any excuse for extending the slightest toleration or tenderness towards the movement. Let the reader simply observe the characteristic peculiarity of all these "functions." Their spe-

cial features are seen in the development, not of teaching or preaching, but of flexions and genuflexions, of crossings and sprinklings, of dresses and lights and odors, of banners and crossings and processions, and in the multiplication of obsolete ceremonies. In a word, the movement bears on its face the character of a revival of old superstitions. The faith which is being propagated in such places as St. James's Chapel, Brighton, is the old credulity in mystic signs, and sacred dresses, and cabalistic utterances, and unnatural ways of life. The introduction of holy water in St. James's Chapel is a fair illustration of the whole movement. This is what it means, and to this it comes. But against these degrading and barbarous impostures the conscience and common sense of Englishmen have always revolted, and revolt now; and unless such "blasphemous fables and dangerous deceits" can be driven out of the National Church, it will cease to be the Church of England. It is bad enough to see the frivolous young men and women of our watering-places, or weak and impressionable young people elsewhere, led away by mere novelty and glare into mistaking ecclesiastical amusements or superstitious excitements for real religion. But it is much worse and more dangerous to know that all the manly, wise, and vigorous elements of the nation are being alienated from all religion, and becoming positively disgusted with the clergy, the Church, and the whole concern. Religious convictions and theological movements we can respect. They are worthy of rational creatures. But for the revival of gross and exploded superstitions we can have no respect, and within our own Church we cannot endure it. Let the Bishops exert all their energies, and that promptly, to denounce and repress such exhibitions as we report this morning, or let them prepare themselves and their clergy for some very rough-and-ready handling on the part of the Legislature.

"Strong reasons make strong actions."

Act well at the moment, and you have performed a good action to all eternity.—LAVATER.

SABBATH SCENES IN LONDON.

The *Times* gives a surprising account of the Sunday trading which takes place in Shoreditch, one of the lowest localities in London. Every Sabbath there is held a regular fair, at which strange and lamentable transactions are witnessed. At about half-past ten o'clock small groups of people assemble opposite the bird-fanciers' shops. Their variety of attire is considerable, and some of the toilettes are worth the costumer's study. But, whether they sport corduroy, "Petticoat-lane velvet," or "shoddy" that has been tortured times out of mind by that omnipotent instrument known as "the Devil," few of them ever neglect the mother-of-pearl buttons so dear to Dr. Marigold, and no one is so false to the traditions of his race as to despise "a handkerchief loose and easy round his neck. There you have 'em again, as large as life." Those who have nothing to sell and want nothing to buy are generally the first in the fair. In a few minutes a boy drives up a goat and takes up his position in the line, and he is immediately succeeded by two or three of the "fancy," who carry cages under their arms, carefully covered. They shut out the light from the birds, it is said, so that when they make a "singing match" their representatives may sing louder and longer than they otherwise would. The practice of running hot needles into the eyes of singing birds has not, we are afraid, been yet altogether abandoned. After eleven o'clock accessions are made every minute to the numbers. The fair is now in full swing. In Brick-lane all the shops are open, with a few exceptions. In that thoroughfare one can buy all the more material creature comforts which his exchequer can command, while in the hours during which the worship of Bacchus is prohibited on Sunday, he can refresh himself with sherbet or gingerbeer at a halfpenny a glass. In Bacon-street whole regiments of white mice, quite innocent of petty larceny, work treadmills which, like the Laureate's brook, "go on for ever." On the long line stretching from Anchor-

street to St. Mathias' Church, the gathering presents a kaleidoscopic variety. A "knowin' un" who shows off the paces of an anatomical pony, is followed by a boy rolling the amputated wheels of a disabled perambulator, which he offers for sale, and the rear of the incongruous trio is brought up by an attenuated old man leading a yelping, mangy Newfoundland. At the corner of a by-street a preacher who announces himself as "Black Jimmy the cutler," preaches a panegyric on himself which is heard with a certain attention by the listeners, albeit traditional appreciation is accorded to winkles and walnuts. Old keys, old locks, old hardware generally invite large crowds of spectators, and a small boiler which lies in the footway is admired as a triumph of mechanical skill. The sound of the church organ is drowned by the Babel outside, and the cry of "Pies all 'ot, all 'ot," rises high above the indistinct hubbub which is heard on every side. Little boys toss for pies, and the policeman moves them on; but when the constituted authority is about ten yards off, the watchful vendor of "the mysteries" makes a *sotto voce* demand for another appeal to fortune. Club-row is the head-quarter for birds. In a shop a glaring advertisement informs the intended buyer that "the finches sold are warranted cocks." The reason for this will be understood when we say that in many cases hen birds, which are cheaper, are painted or supplied with an unlimited quantity of hempseed, which, being a very strong stimulant, makes them look brisk and bold, as if newly caught. The tricks practiced by the bird duffers, as they are called, are in many cases ingenious. Sometimes they fasten a topknot on a linnet's head with glue, and then sell it for some foreign bird which has just arrived from the Fiji Islands or the Mountains of the Moon. When canaries have not a good color, they are re-dyed with what is known as the Queen's yellow. Blackbirds are dyed a deeper black by the grit taken off a fryingpan. The Muses, too, are not

entirely ignored. Here an admiring group speculate on the excellence of a concertina, and there a fiddle is offered "for a song." The pluck and endurance of a bull-dog is discussed at another point by a circle of low betting-men, whose head-dresses, their distinctive article of apparel, may be divided into two classes—brown caps, with a conspicuous button on the top, or a modified porkpie hat, with the turned-up leaf in high relief. But it is vain to specify details, the phases of the motley crowd are so many and so changing. Women lounge outside their doors, or watch the moving throng beneath from the rooms of the miserable tottering old houses, the size of which only reveals the approach of their destruction. A moment, and one hears words of ejaculation or disappointment as the result of a pigeon match which has been just decided is known, but the expressions are intensified by the most terrible blasphemy. Of particular incidents of obscenity which cannot fail to meet the eye on a visit to the fair, we cannot, for obvious reasons, speak. If a cheering con-

sideration can be suggested by the associations of the gathering, it is that but very few women take part in the proceedings. Elaborate and ingenious devices are adopted for the purpose of obtaining liquor during the course of the time the sales are being carried on. It is against the beerhouse-keepers principally that the police have to contend in their efforts to prevent the illegal trade on Sunday mornings. Arrangements are made with the people of neighboring houses, so that the beer is passed out through the latter to those who demand it, and in some cases a beerhouse situate in one street has a means of communication through its back yard with another house in a different thoroughfare. On Sunday week four policemen made their way into one of these places, and found about 50 or 60 men sitting in a yard with two barrels of beer in their immediate vicinity. Cases like this are frequent, but the difficulties in the way of depriving beershop-keepers of their licenses are so great, that the police are comparatively powerless.—*Liverpool Mercury, Sept. 22nd.*

RITUALISM AMONG THE INDEPENDENTS.

We copy the following account of a Harvest Thanksgiving Service in an Independent chapel from the *Daily Bristol Times and Mirror*. Redland Park Chapel is in connection with the Bristol and Gloucestershire Congregational Union, and appears with the name of its minister in the *Congregational Year Book* for 1868:—"The Redland Park Congregational Church, White Ladies'-road, was crowded with an interesting congregation last night, the occasion being the celebration of a special service as a thanksgiving for the abundant harvest with which we have been blessed. Several causes operated to attract such a large number of persons. Besides the novelty of a gathering of this kind in a dissenting place of worship—such services in this city having hitherto been confined to the established churches—it was the first that has been held in the

Redland Park Church. Besides, a musical treat had been promised, Mr. Leigh Wilson and a number of other professionals having been engaged, and it was expected the handsome little church would be prettily decorated. The floral ornamentations were of a chaste and delicate character, and in no case had they that appearance of heaviness which unnecessary elaboration often produces. The chancel had received the largest share of attention at the hands of the fair decorators. The mosaic pavement was covered with a bed of flowers and moss, arranged in artistic parterres, and having portions of corn intermixed. On the communion table were placed three large flower-pots, containing hot-house grapes in a growing state, and between the pots were two miniature sheaves of corn. On a temporary stage erected at the back of the table, and running

nearly the whole length of the reredos, were about a dozen hothouse plants and flowers in pots, in beautiful bloom, the pots being buried in a deep bank of cut flowers, moss, and evergreens. A string of flowers hung from the tops of the pillars of the reredos. The pulpit front and the organ front were also liberally but not excessively ornamented, a good deal of taste being displayed in the blending of the flowers, both as regards the color and design. The gasaliers were entwined with ivy, corn, and flowers, and altogether the church wore a very pretty appearance. The musical portion of the service comprised several anthems, hymns, and voluntaries; and, with Mr. W. F. Trimmell at the organ, and a numerous and efficient choir of picked voices, the various selections were well rendered. There was an opening voluntary, a second while the collection was being made, and a concluding voluntary. The singing commenced with the hymn 191 'Ancient and Modern,' 'The strain upraise of joy and praise,' and after prayer came hymn 32 (also 'Ancient and Modern'). The first lesson which followed was suc-

ceeded by the anthem 'In native worth' (Haydn), the solo part of which was capitally sung by Mr. Leigh Wilson. Then the second lesson was read, and was followed by the anthem 'O Lord, how manifold' (Barnby). The pastor, the Rev. Urijah R. Thomas, who officiated throughout, was announced to preach the sermon. He said, in order to give spiritual impression to the minds of his congregation, he thought it better to read from the Word of God a selection of passages bearing on the harvest, rather than to deliver to them any thoughts of his own; and the reverend gentleman then read several portions of Scripture which related to the harvest. After the offertory and a voluntary, the concluding anthem was sung, embracing the following excerpts:—'Ye people,' and 'If with all your hearts' (Mendelssohn), 'With verdure clad,' 'In splendour bright,' and 'The heavens are telling' (Haydn). The benediction was then pronounced, and the concluding voluntary brought the service to a close. The collection was made on behalf of the choir fund."

Let no man presume to give advice to others, that has not first given good counsel to himself.—SENECA.

It is vain to expect any advantage from our profession of the truth, if we be not sincerely just and honest in our actions.—SHARPE.

IF YOU MEAN NO, SAY NO.—When a man has made up his mind to do or not do a thing, he should have the pluck to say so, plainly and decisively. It is a mistaken kindness—if meant as kindness—to meet a request which you have determined not to grant with "I'll see about it," or, "I'll think the matter over," or, "I cannot give you a positive answer now; call in a few days, and I'll let you know." It may be said, perhaps, that the object of these ambiguous expressions is to "let the applicant down easy;" but their tendency is to give him useless trouble and anxiety, and possibly to prevent his seeking what he requires in a more propitious quarter, until after the golden opportunity has passed. Moreover, it is questionable whether the motives for such equivocation are as philanthropic as some people suppose. Generally speaking, the individual who thus avoids a direct refusal, does so to save himself pain. Men without decision of character have an indescribable aversion to say "No." They can think "No"—sometimes when it would be more creditable to their courtesy and benevolence to say "Yes"—but they dislike to utter the bold word that represents their thoughts. They prefer to mislead and deceive. It is true that these bland and considerate people are often spoken of as "very gentlemanly." But is it gentlemanly to keep a man in suspense for days, and perhaps for weeks, merely because you do not choose to put him out of it by a straightforward declaration? He only is a gentleman who treats his fellow-men in a manly, straightforward way. Never seem by ambiguous words to sanction hopes you do not intend to gratify. If you mean "No," out with it.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 17, 1868.

ENCOURAGING.

—o—

THE majority of the Elders that are at present occupying positions of trust in this country are young, many of them having been born and educated in the Church. In the dispensations of providence it hath pleased our beloved Prophet to appoint them on missions to the nations of the earth, and in general they have fulfilled and are fulfilling their missions with honor and credit to themselves. It is very satisfactory to those who have borne the heat and burden of the day, and have been the pioneers of the "marvellous work and a wonder," to witness the faith, hope and charity that are manifested in these young sons of Israel, as also their virtue and love for God and the principles of an eternal life. It is encouraging to the beloved ones at home to hear of the humility, devotion and obedience of their sons who are laboring for the welfare of Israel. When we take into consideration the difficulties of opening a new country, and such a country as was settled by the early pioneers to Utah, the immense amount of labor that called for the strength of all Israel, and the difficulties the boys had to obtain an education, we cannot help but feeling very encouraged.

We know that this is the work of our heavenly Father. He has in his all-wise wisdom chosen these young men to accomplish his mighty purposes. He hath revealed to them that he has ushered in the dispensation of the fullness of times, and they know that they are the servants of our Lord and Savior Jesus Christ, and that they are laboring to establish his Church, to preach his Gospel and gather Israel. These young men are full of the spirit of their calling, and bear a powerful testimony to this and the adjacent countries. We are continually receiving the most satisfactory letters from the young brethren, breathing a most excellent spirit, and we feel encouraged as to the future.

With a realizing sense that God is doing his own work amongst the inhabitants of the earth, we would suggest to our brethren to employ their time to the best advantage, and to take every opportunity of improving their minds for the great work that lies before them; for, from the very fact that the Lord hath revealed unto you concerning this latter-day work, he intends, if you continue willing and obedient, to employ you for future usefulness. To accomplish this, make yourselves familiar with the Bible, Book of Mormon, and Book of Doctrine and Covenants. Seek the Lord, in secret prayer, to give you wisdom and understanding. Always remember that you are engaged in a work that is not carried on by the wisdom of man, but by the wisdom of Him whose wisdom is boundless, and who giveth liberally to them that ask and upbraideth them not. It is also good to make yourselves acquainted with the

laws, manners and customs of nations, with geography, and all useful information. Read good, instructive books, publications, and articles ; and avoid wasting time in reading novels, and the weekly trash that is so much sought after by the unwise and unthinking ; in brief, ever seek to employ your leisure moments in a profitable manner, always remembering that the desired result is not in the amount you read, but in the amount you understand, appreciate, store up and remember.

Do not be discouraged because of your youth, for there is a disadvantage in placing too low an estimate upon one's self, as well as in the other foolish extreme of placing too much value upon our own importance. We know full well that the work of the Lord would roll on without our individuality ; but, as He has called us, it devolves upon us to be diligent, remembering to be humble and full of love, having faith, hope and charity, being temperate in all things, chaste and virtuous in our thoughts and feelings, without which we cannot accomplish the good we desire. To convey our ideas in few words, we exhort you, in the language of our beloved President Brigham Young : "LIVE YOUR RELIGION," and then our heavenly Father will direct you to his honor and glory.

We cannot help feeling most interested in these our young brethren ; we know how they feel away from their homes in a strange country, and we feel nothing but encouragement and blessings for them. They have our love, our confidence, and our fervent prayers ; they are upheld and sustained by the faith and prayers of the Presidency, the Twelve, and all the faithful men in Zion, in addition to those of the loving hearts at home.

To the Elders from Zion generally, we would say, demonstrate the religion of Jesus Christ by precept and example, thereby proving that you are His disciples, remembering that you have no other mission from our beloved President than to preach the Gospel and gather Israel. To accomplish this, let us have your hearty faith and co-operation. "Touch not ; taste not ; handle not ;" but keep yourselves pure and unspotted from the world, that when you return to Zion you may return in honor. Be valiant in the testimony of Jesus ; labor faithfully while the day lasts, that you may not look back with regret upon the mis-spent time of to-day, but seek to be a blessing and source of comfort to all Saints.

President Albert Carrington left Liverpool on Saturday, the 3rd instant, to attend the London Conference, which was held on Sunday, the 4th, in the Music Hall, Store Street. He returned on Tuesday, the 6th inst., in excellent health and spirits, having spent a very profitable season at the Conference and with the brethren. Elder W. Howard, accompanied by his wife, Elders J. Needham, R. E. Egan, J. R. Clawson, H. Woodmansee, H. J. McCullough, L. W. Shurtleff, J. S. Richards, A. W. Brown, A. E. Hyde, E. Eldredge, H. B. Clemons, W. H. Homer, and E. L. Butterfield, Elders from Utah, attended the Conference ; who, with Elders P. Lyman, J. F. Hardie, and M. F. Farnsworth, were in the enjoyment of good health and the spirit of the Gospel.

I have no greater joy than to hear that my children walk in truth.—JOHN.

"The Lord is a God of knowledge, and by him actions are weighed."

CORRESPONDENCE

—o—

AMERICA.

Salt Lake City, Sept. 16, 1868.
Elder Albert Carrington.

Dear Brother,—The President starts this morning to visit the Saints in Utah, Juab, and Sanpete counties, President Wells, Elders Woodruff, Cannon, and J. F. Smith accompanying him. I remain here during their absence.

You have doubtless heard, through the News, of President Young's trips north and west, where we had good meetings which were attended by a large concourse of people. My health was somewhat impaired by excessive preaching and inhaling dust, which caused my lungs to bleed.

To me it feels lonesome at the Pre-

sident's office, owing to your absence from behind the desk, and our frequent councils and free intercourse. * * *

Our fruit trees have again put out their leaves, but not so plentifully as before the grasshopper raid; this relieves the eye and gives promise that the trees will live.

With economy, there will be enough grain harvested to feed the people, though barley and oats are decidedly scarce.

Chief Justice Wilson arrived last week, and he is holding court.

Elder Gillespie's company of immigrants arrived yesterday. The companies that have arrived are generally healthy, and feel first rate.

GEORGE A. SMITH.

CLERICAL SHAMS.

(*New York Round Table.*)

How does it happen, while the cry of the scarcity of clergymen is so loud throughout the land, that so many of those unemployed brethren are seen at all seasons hanging about our large cities, fumbling the volumes at the bookstores, monopolizing the best seats at ecclesiastical headquarters, pestering busy rectors with unseasonable and unprofitable calls, loafing in the publishing offices of the religious papers, wistfully eyeing the playbills of operas and the posters of sanctified picnics, and amiably ready at all times to lift their voices in a processional hymn, or to air a surplice at a church-show? Were they set apart for such service at their ordination? Do they esteem their "calling according to the will of Christ" to consist in showing their faces where they are of no earthly use, and of picking up the crumbs that now and then fall from the Church's tables? A perusal of the ordinal is commended to these nomadic pastors. If they are incompetent or unwilling to act the part of shepherds, let them take the place of sheep.

It strikes us that some of them need looking after.

Benevolent citizens need not be told that there are such beings as clerical beggars in the world—affable and accommodating persons, who present their little subscription-book without the least sign of compunction, and who, if met by any protestations of preoccupation, express the utmost willingness "to call again." Now, we hope that every worthy enterprise will achieve due success, and nobody can think the objects often represented by rural clergymen more deserving than we do; but is there any use in lengthening out these sacred pilgrimages, as is often done? Might not a thoroughly sincere and active man accomplish as much in a few weeks as is often done by these laborers in many months? Is there not some reason to suspect that good cheer, attractive novelties, the charm of variety, and the fascinations of the city generally tend unreasonably to protract these disinterested labors, till the sight of a ghostly solicitor is re-

garded in many quarters as a nuisance? We trust we are not uncharitable in thinking that there is just a bit of hollowness in this thing, and that more attention to business and less to pleasure would redound to the credit of the cloth and the advantage of the Church.

That the clergy should not have proper recreation as well as their neighbors only the meanest churl will attempt to maintain, and we hope it is always enjoyed on sufficient grounds. Still, there are people who have heard a great deal from the pulpit about self-denial and sacrifice, who cannot help reflecting that, if some ministers were more like the Master, they would not be in such unseemly haste to get to fashionable watering-places, would not make their visits to Europe quite so long, would not take pains to have their movements heralded so conspicuously in the public prints, and would be a little more concerned about that portion of their flock who are strangers to green fields and shady piazzas and delectable fountains. These honest folk, who work for a living, wonder sometimes how so many robust-looking clergymen, when they set their hearts on a tour, have such a troublesome bronchitis, and how they reconcile their midsummer gayeties with the thought of those who are left destitute of the bread of life, and of the sick and poverty-stricken who languish, without Christian sympathy, in their hopeless wretchedness in the alleys and attics of the metropolis. . . .

Concerning the shams of the pulpit, much more deserves to be said than we have space for at present. Of these, one of the most offensive is the flip-pant and dictatorial air with which scientific subjects especially are dismissed. There are many useful and interesting topics bearing upon the faith which a clergyman is under no obligation to discuss in the pulpit; but if he does, let him eschew sweep-

ing superficialities, arrogant assertions, and empty declamation against what should be met by the severest argumentation. Let him be fair. Nowhere do palpable fallacies and egregious ignorance appear so disgusting as in connection with the great and blessed themes of the Gospel. If there should be candor, learning, and profound sincerity anywhere, it should be here. It is too late in the world's day for thoughtful minds to be imposed upon by the ranting of zealots and the conceits and prejudices of a traditional ecclesiasticism.

We point out one more type of hollowness which has always struck us with a mingled feeling of the painful and the ludicrous. Such are the descriptions that some preachers give of the Deity, such their views of the human race and its destiny, that the hearer sees this world but a valley of death, the people engaged in a stupendous funeral, and the object of creation to populate the most hopeless and dreary hell. It might seem that the divines who draw such pictures of God and man would, in their profound appreciation of the wretchedness of life and the terrors of the future, be the most miserable of beings; and yet see them after their pulpit philippics in a cosy study with a few boon companions, and you generally find them the most jolly fellows in the world. Their melancholy doctrines, their conception of the hideous corruption that riots in the world, and their view of the flashing thunderbolts held over a doomed race, do not impair their relish for a luxurious meal, a good cigar, and an easy bed. Notwithstanding their distressing notions they can tell the most amusing stories, lay adroit plans for the comfort of their families, and converse rationally on many interesting topics of the day. Surely this is rather queer; but then clergymen are a queer set * * * *

“Godliness with contentment is great gain.”

SMILES.—Nothing on earth can smile but human beings. Gems may flash reflected light; but what is a diamond flash compared with an eye-flash and mirth-flash! A face that cannot smile is like a bud that cannot blossom. Laughter is day, and sobriety is night; a smile is the twilight that hovers gently between both, and is more bewitching than either.

INDIAN TROUBLES IN AMERICA.

On September 16th, the Indians made a raid upon a party of Government surveyors near Fort Kearney, in Nebraska, captured all their wagons and implements, and killed a flagman. The other surveyors saved themselves by a judicious flight to the fort. In Montana the troops have been forced to abandon some of their isolated posts, and the Indians are constantly cutting off their wagon trains, burning houses, and in other ways harassing them. The same reports come from Idaho and Colorado. In Kansas and Texas the Indians are kept under some control, the troops being stationed in those States, while other sections are almost completely abandoned to the savages. General Sully is engaged in driving the hostile bands out of Kansas, while last week the troops in Texas had a battle with the Apaches, in which that troublesome tribe was defeated with a loss of 60. The only way to deal with the Indians is to pursue them to their villages, and destroy their huts and stores of food, and this was done in the case of the Apaches. On September 15th, there was a contest between the troops and the Cheyennes in the Indian territory, in which the Indians ran away, after losing 12 killed. While the soldiers generally manage, by superior tactics, to defeat the savages whenever they come together, the Indians sometimes, by planning ambushes, retaliate upon the troops. On September 17th, a party of Indians stole some cattle on the Republican river, one of the head waters of the Missouri, and ran off with them. A party of 50 soldiers, under Colonel Forsyth, pursued them from Fort Wallace. Forsyth followed the Indians about 90 miles, and found that he was ambuscaded. He hastily intrenched himself behind logs and piles of earth, and in this way was able to defend his camp from capture, and to successfully resist a charge made by the Indians. The savages, who were supposed to number 700, poured a murderous fire into his little camp, and Forsyth—having lost two men killed and 20 wounded, his own leg

being broken by a ball, and his second in command being mortally wounded—sent scouts to Fort Wallace for assistance. These scouts had to crawl two miles on their bellies to get out of the camp through the Indians, and, as they could travel only by night, took four days in getting to the fort. Afterwards other scouts came in to the fort, and reported that all the food of Forsyth's command was exhausted, and that the men were living on horse-flesh; then a third scout arrived with the intelligence that Forsyth was dying, his second in command was dead, the only surgeon that was with the party was mortally wounded, and that the Indians still hemmed in the half-starved survivors, and might at any moment make an attack that would result in their capture and a massacre. Various detachments of troops have been sent to rescue them, and the result of the affair is awaited with interest.

General Sherman commands the handful of troops in the Indian country, but his force is notoriously inadequate to maintain peace on the frontier. To the Governor of Colorado recently he sent a despatch, telling him to assure the people of that Territory that, "if they want to fight Indians, they can have all they want." He adds:—

"General Grant promises me more cavalry, and, now that the Indians are clearly in the wrong, I will not prevent your people from chastising them, if they are really in earnest; but it is more than one small army can do to defend every ranch in Colorado, Montana, Nebraska, and Kansas. The settlers should collect and defend their own property, leaving the regular troops to go after the Indians."

To a delegate to Congress from Wyoming Territory, General Sherman has written a letter which gives some interesting facts with reference to the Indians. He says that from the origin of the United States Government the Indians have been held to possess a certain title to the lands held by them, for the surrender of which lands the

Government has always made treaties and given compensation. The Cheyennes, Arapahoes, Kiowas and Sioux were found to be in possession of the plains traversed by the great highway across the continent, and the Government proceeded to treat with them all in detail, and made treaties by which they agreed to surrender substantially the vast region now embraced in Nebraska, Kansas, Colorado, and Wyoming, and to remove and permanently occupy what are known as "reservations" to the north and south of these highways. The Indians are under the control of civil agents of the Government, subordinate to the "Interior Department," and General Sherman says that department is extremely jealous of any interference by the military, and under the law "officers and soldiers have no right to anticipate Indian hostilities, but can only act against Indians after the commission of hostile acts." He thinks that in the treaties made with the Indians there is a clause of doubtful wisdom, giving them the right to leave their "reservations" to hunt buffalo as long as that game lasts. This does not work well in practice. The Indians have broken the peace; and he has ordered his troops to "renew their efforts to remove to their proper reservations all Indians who have not been drawn into war, and to kill, destroy, and capture all who have been concerned in the recent acts of hostilities." General Sherman then makes complaint of the smallness of his force and the extensive labor required of him. He says:—

"Nearly all the people on the plains, even the governors of the States and Territories, who ought to know better, seem to have an idea that I have a right to make war and peace at pleasure, a right to call out volunteers and pay them, and to do more in this connection than any monarch of a constitutional kingdom. I possess none of these powers."

The General then continues with a statement of the inadequacy of his force:—

"The regular army is provided by Congress, and but a small portion of it is assigned to my command. With this small force I am required to pro-

tect the two railroads, the Missouri river, the various stage routes, amounting in the aggregate to over 8,000 miles of travelled road, besides the incidental protection of tens of thousands of miles of frontier settlements. Each of these settlements exaggerates its own importance, and appeals for help from Minnesota to Arkansas, and from Montana to New Mexico. Were I to grant ten men where 100 are called for, our little army would be so scattered as to be of little or no use. With this small force in the last two years I have done as much as any reasonable man could hope for, and if any man be incredulous let him enlist in my company, and he will soon find out if he don't earn his pay. As to the frontier settlements, I have again and again warned the governors and the people, that until this Indian matter was finally concluded, their people should not spread out so much. Their isolated farms, with horses and cattle, are too tempting to hungry and savage bands of Indians. If, however, they will not be restrained by motives of prudence, the people should, as they used to do in Ohio, Kentucky, Iowa, and Missouri, make their settlements in groups, with block houses and sod forts, so that when the savage comes they may rally and defend themselves and their stock. It is a physical impossibility for the small army we all know kind Congress maintains, with yearly threats of further reductions, to guard the exposed settlements of Kansas, Nebraska, Dakota, Montana, Wyoming, Colorado, and New Mexico. These States and Territories must, by organizing their people into a sort of militia, be prepared to defend their exposed settlements, and to follow up and destroy the bands of marauding Indians and horse thieves, both red and white, that now infest them, and carry on a profitable business. The army cannot do it, any more than we can catch all the pickpockets and thieves in our cities. Clamor on this subject against me, or General Augur, or General Sheridan, is simple folly. We do our duty according to our means, and account to our superiors, and not to the people who neglect our advice and counsel."

General Sherman is an original and

vigorous writer, but he evidently des- | West, to keep between 200,000 and
pairs of being able with 7,000 men, | 300,000 savages in order.—*Times*.
the number now scattered over the

SUMMARY OF NEWS.

HUNGARY.—Pesth, Oct. 7.—The royal flour mill at Buda was burned down this morning. The loss is estimated at 611,000 florins.

With characteristic promptitude the United States have recognized the Spanish Junta as a *de facto* Government, and have revived the agitation for annexing Cuba to the States.

The Central Association for Stopping the Sale of Intoxicating Liquors on Sunday, has forwarded a request to every minister in the kingdom to preach a sermon on its behalf.

The *Weekly Register* announces that on Sunday last (Sept. 27th) two curates of a well-known Ritualistic church in Soho, were received into the Catholic Church at the Oratory, Brompton.

The *Record* has received a letter from Josep Alhama, who states that in an interview he had with General Prim, at Algeciras, the general said to him—"You can leave immediately for Granada, with the Bible under your arm. Henceforth liberty will be a reality, and everyone will be free to worship God in the way he thinks best."

An Arab has just been sentenced to five years' hard labor at Oran for the murder of his sister-in-law. He gloried in the crime. The woman led a loose life, and dishonored her family. By her death he had, he hoped, regained the good opinion of his friends and neighbors; had it to be done over again he would not hesitate.

A country cobbler visited one of the large shoe manufactories the other day, and for the first time in his life saw shoes made by machinery. "What do you think of that?" asked the foreman. The astonished cobbler stood breathless, with his hands thrust deep into his pockets, gazing at the wonder-working machine before him, "It beats awl," was the laconic reply.

GOTHA, Oct. 4.—Intelligence received here of the progress of the Swedish expedition to the North Pole says that the highest latitude at which observations were taken was 80° 52', which it reached on the 30th of August; and it is believed that the expedition has been as far as latitude 81° 10'. Soundings were taken north of Spitzbergen, the sea showing the depth to be over 2100 fathoms, or nearly 15,000 feet.

A gentleman at Glastonbury, in Somersetshire, has an apple tree growing in his garden which has blossomed twice this year, and is now producing the second crop of apples. The first crop was a very good one. Also in a garden at Lewes, in Sussex, there are apple and pear trees now in full bloom for the second time this year.

AN AMERICAN MILLIONAIRE.—Mr Edwin Stevens, of Hoboken, was buried on the 16th ult. He died in his 74th year. But for his own expressed wish to the contrary, the great popularity which his benevolence had acquired for him, would have prompted a turn-out of all the societies of New York. As it was, the procession was confined to a few deputations, the Hoboken and Ferry Benevolent Association, and the mechanics constantly employed in repairs upon his 250 houses in Hoboken, and upon other duties on his landed estate, which stretches along the river from the ferry to Weehawken hill, a distance of a mile and a half, and extends back half a mile on an average. The immense property he leaves is variously estimated at from twenty to forty million dollars. It is rumoured that it is not to be divided until his youngest child, born last May, comes of age, and that the bulk of it will be inherited by one of the sons.

Reports from the various Pacific railways announce that the eastern section, which is being built westward, is completed to within 300 miles of Salt Lake City; while the western section, which is being built eastward from San Francisco, is completed for 255 miles east of Sacramento, the capital of California.

CAUTION TO SWEARERS.—The authorities of Jaszbereny, an Hungarian town, have just had the following notice published to the sound of the drum:—"Seeing that oaths and blasphemies are the real causes of earthquakes, every one, no matter who, is forbidden to swear or use bad language, under a penalty of receiving 25 stripes with a rod and paying a fine of 25 florins."

WOMEN'S RIGHTS.—Two Sucker girls, driving in a buggy on a plank road, were stopped and asked for the toll. "How much is it?" "For a man and a horse," replied the gatekeeper, "the charge is fifty cents." "Well, then, git out of the way, for we are two gals and a mare. Git up, Jenny!" And away they went, leaving the man in mute astonishment.—*New York Sun*.

TRAFFIC IN GIRLS.—The sale of girls to slavery in India generally has become a question of some importance. A Mahratta paper says that girls are not sold openly, but it is customary among the various low and abject classes of Hindoos to put a certain price on their girls, which they exact from a man who wants to take her to wife. English writers, however, put the matter in a stronger light. Girls are sold by their parents, but they are also kidnapped by agents and procuresses, for the purposes both of marriage and prostitution. The authorities do what they can, but still the evil largely prevails.

The work of recovering the bodies from the Oaks Colliery proceeds very slowly. The total number of deaths is set down at 360, and although twenty-one months have elapsed since the explosion, there yet remain in the pit 240 bodies.

Both General Grant and Mr. Colfax have declared their belief in the imminence of a general Indian war; the latter announcing his intention to "ask Congress to take immediate and decisive action against the savages."

The endless desertions from the Papal army are likely to lead, it is said, to a thorough reform. A plan is to be submitted to the Pope by which, if it receives his sanction, and otherwise proves practicable, only those would henceforth be enrolled under the banners of the Church who would take upon themselves the vows of chastity, poverty, and obedience. There is also some talk of restoring the Knights of Malta to their former position in the Church militant.

PARIS, Oct. 7.—Don Juan has abdicated his rights to the Crown of Spain in favor of his son Don Carlos. The act of renunciation is dated Paris, October 3, 1868, and says—"My only ambition being the happiness of the Spaniards—that is to say, the internal prosperity of my beloved country and her prestige abroad—I believe it to be my duty to abdicate, and do hereby abdicate all my rights to the crown of Spain in favor of my son Don Carlos."—The *Gaulois* of this evening announces under reserve that a rising had taken place at Havana, and that the island of Cuba had declared its independence. The *Figaro* gives currency likewise to this rumor.

COAL PRODUCT OF GREAT BRITAIN.—The inspectors of coal mines estimate that in the year 1867 11,005,500 tons of coal were raised in the district comprising Northumberland, Cumberland, and North Durham; 15,442,000 tons in South Durham; 6,844,000 tons in North and East Lancashire; 8,350,000 tons in West Lancashire and North Wales; 9,850,000 tons in Yorkshire; 7,600,000 tons in Derby, Notts, Leicester, and Warwickshire; 6,000,000 tons in North Stafford, Cheshire, and Shropshire; 10,268,000 tons in South Stafford and Worcestershire; 6,500,000 tons in Monmouth, Gloucester, Somerset, and Devonshire; 9,092,300 tons in South Wales; 7,897,368 tons in East Scotland, and 6,228,575 tons in West Scotland. The total is 105,077,443 tons—an increase of 4,000,000 tons over the quantity raised in 1866. The increase has been very general throughout the kingdom; the estimate for South Wales forms the chief exception, being above a quarter of a million tons below 1866. About a tenth of the quantity raised was exported—10,424,886 tons of coal, cinders, and culm.—*L'pool Mercury*, Sep. 30th 1868.

THE DUKE OF WELLINGTON'S COOK.—This celebrity must not be forgotten, the duke's *chef de cuisine*, than whom a better artist did not exist. It is not, however, with his culinary talents that I have to do; it is his knowledge of his chief to which I would refer. During the battle of Waterloo, as, from hour to hour, thousands on thousands of fugitives poured along the village towards Brussels, or at least towards the forest of Soignies, crying "that all was lost," "the English beaten," "the French victorious and coming." The incredulous cook continued, unmoved, his preparations for his master's dinner. "Fly," cried one after another, "the French are coming, and you will be killed!" but the imperturbable artist, strong in his faith of invariable victory, only replied, "No, I have served my master while he has fought a hundred battles, and he never yet failed to come to his dinner;" so he cooked on, spite of flying thousands; and the cook was right, the duke came, though rather late on this occasion.—**LORD W. LENNOX.**

A Quakeress said recently to a friend, in reference to the Quaker formula of marriage, "It is true I did not promise to obey when I was married; but I might as well have done so, for I have to do it."

P O E T R Y.

THE REIGN OF AUTUMN.

The rust is over the red of the clover,

The green is under the gray,

And down the hollow the fleet-wing'd swallow

Is flying away, and away!

Fled are the roses, dead are the roses,

The glow and the glory done,

And down the hollow the steel-wing'd swallow

Flying the way o' the sun

In place of Summer a dread new comer

His solemn state renews;

A crimson splendour instead o' the tender

Daisy, and cooling dews.

But oh, the sweetness, the full completeness,

That under his reign are born!

Russet and yellow in apples mellow,

And wheat and millet and corn.

Family Herald.

His frosts so hoary touch with glory

Maple and oak and thorn;

And rising and falling his winds are calling,

Like a hunter through his horn.

No thrifty sower, but just a mower

That comes when the day is done,

With warmth a-beaming and gold a-gleaming,

Like sunset after the sun.

And while fair weather and frost together

Colour the woods so gay,

We must remember the chill December

Has turn'd his steps this way.

And say as we gather the house together,

And pile the logs on the hearth,

Help us to follow the light, little swallow,

E'en to the ends of the earth!

A. C.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"SEEK YE THE LORD, ALL YE MECK OF THE EARTH, WHICH HAVE WROUGHT HIS JUDGMENT;
SEEK RIGHTEOUSNESS, SEEK MECKNESS: IT MAY BE YE SHALL BE HID IN THE DAY OF THE
LORD'S ANGER."—Zephaniah ii, 3.

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THE SIN OF DISOBEDIENCE.

"For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompence of reward; how shall we escape if we neglect so great a salvation?"—APOSTLE PAUL.

The sin of disobedience is one of the earliest sins that are presented to the human family by the adversary. It is first apparent in childhood, and frequently causes fond parents much anxiety and pain. What is more distressing to tender parents who desire to bring up their children in "the fear of the Lord," than to have disobedient children? How great are the anxiety and pain that are suffered by them, when they perceive that there is little or no notice taken of their counsels; but, as their children grow, a disposition is manifested in them, whom the parents love so dearly, to take a course that is sure to lead to sorrow and reproach. It is truly heartrending to the fond, loving mother to see the son of her pride, whom she hath watched over with joyful love in years of care and self-denial, associating himself, regardless of her entreating, with loose, excitement-seeking companions, associating with the

gambler and the harlot, wasting the valuable moments of his life in a course of folly and shame, disobeying all the valuable precepts she had endeavored to instill, and drifting into the current of vice that has destroyed so many, become one of its unhappy victims. The foundation of this distressing circumstance was laid in the "sin of disobedience." If that foolish son had resisted at the commencement of the temptation to disobey his parents' voice, had he have had moral courage to refuse the alluring persuasions of his sinful companions, and determined in his soul that he would not disobey his kind, indulgent parents, he would have grown as strong to resist the evil as by yielding he had become weak and imbecile. When we gaze upon the unfortunate monuments of this great sin we feel pained, and mourn over the power of the adversary who has influenced this wreck of humanity to become a shame to him-

self and a blighting sorrow to his parents.

We have the opportunity of seeing the effects produced by this dreadful sin in every day life. Ask the vagabond who is seen shuffling along the streets in his filth and rags, or ask the painted, bedizened harlot that flounces the street in the glare of the gaslight, or the unmarried woman who carries in her arms the unfortunate token of her shame, her illegitimate child, or ask the stupid, drunken imbecile that has become a slave to the sin of drunkenness, a shame to himself, and a pest to society—ask them all what has been the cause that has led to their shame and degradation, and if the history of their lives could be truthfully revealed, we should understand, as a general thing, that it was commenced in the “sin of disobedience.”

Oh! the shame, suffering, and misery produced by this sin that are made evident to our senses every day—the blanched, sunken cheek, the hollow eye, blanched hair and tottering form of premature old age, hurried on by the suffering and tears shed for well-beloved sons and daughters who have refused to obey the precepts of those loving hearts who had been the means of giving them bodies on this earth, and who have loved them as only parents can love. These effects of the sin of disobedience are always before us whenever we move amongst the multitude, and from the suffering and misery it produces, we can estimate the enormity of the crime. In ancient Israel it was punishable with death, the law being, “If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and *that*, when they have chastened him, will not hearken unto them; then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place; and they shall say unto the elders of the city, this our son is stubborn and rebellious, he will not obey our voice; *he is a glutton and a drunkard*. And all the men of the city shall stone him with stones, that he die: so shalt thou put evil away from among you.”

If so much sorrow and suffering have

to be endured here from the sin of disobedience, what will be the sufferings of those who refuse to hearken to the counsels of the Almighty, and who neglect to observe his laws? It is written that “all scripture, given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness,” and the Bible is freely used in all Christian countries. From that sacred record we learn that in the days of Noah the Lord revealed unto him that, in consequence of the wickedness of the inhabitants of the earth, He intended to purify it with water. He gave him instructions to preach the Gospel and build an ark. Noah faithfully preached the Gospel, and warned those who dwelt upon the land of the judgments to come, testifying to them that the Lord had spoken from the heavens, and intended to cleanse the earth from the abominations of its inhabitants by a flood of water. But they were so sunken in wickedness, so completely were they the children of disobedience, that there was no room in their hearts for the word of God. All that they delighted in was the falsity of their wicked priests and false teachers, their sins and fearful abominations, so much so, that of all the inhabitants of the earth, Noah and his family, his sons and their wives, were the only ones who received the word of God and were obedient; the rest of the inhabitants were guilty of the sin of disobedience, they hearkened not unto the word of the Lord through Noah. We all know the consequence of this sin to them, if we place any credence in the Scriptures. The flood came, and the inhabitants were swept into hell, and suffered the torments of the damned until the glorious Redeemer burst the bands of death and hell, and bore glad tidings to the captives. (1 Peter iii, 18—20.) But the awful suffering and the years of torment that they endured no man knoweth, for the torment of hell is hid from us, and is only known to those who are the unhappy participants.

The word of the Lord came through Samuel the Prophet, to Saul, king of Israel, “Thus saith the Lord of hosts, I remember that which Amalek did to Israel, how he laid wait for him in the

way, when he came up from Egypt. Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass." And Saul gathered together the armies of Israel and smote the Amalekites, "utterly destroying all the people with the edge of the sword;" but he took Agag, the king of the Amalekites, and some of the finest cattle, alive, notwithstanding he had been commanded to "utterly destroy," and returned. The word of the Lord came unto Samuel: "It repenteth me that I have set up Saul to be king: for he has turned back from following me, and hath not performed my commandments," and the Prophet Samuel was grieved. In the morning Samuel went out to meet Saul, who upon meeting the Prophet declared he had done the will of the Lord. Samuel calmly inquired, "What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?" Saul answered, "They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto the Lord thy God; and the rest we have utterly destroyed." The Prophet said, "Stay, and I will tell thee what the Lord hath said to me this night. . . . When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the Lord anointed thee king of Israel? And the Lord sent thee on a journey, and said, go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed. Wherefore, then, didst thou not obey the voice of the Lord, but didst fly upon the spoil, and didst evil in the sight of the Lord?" Saul persisted that he had fulfilled the word of the Lord, saying, that he had gone the way the Lord sent him, and had brought Agag the king, but the people had taken of the spoil to sacrifice to the Lord in Gilgal. Samuel replied, "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as ini-

quity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king." Saul pleaded with the Prophet to intercede for him when he realized the sin he had committed, holding him by the mantle as he adjured him, but the sturdy son of truth refused. Turning to go, his mantle rent, when Samuel said, "The Lord hath rent the kingdom of Israel from thee this day, and given it to a neighbor of thine that is better than thou." Saul had been guilty of disobeying before, and had been reproved by the Prophet Samuel. Bedazzled by the power and influence that he had obtained through being king over Israel, he had forgotten the times of his innocence, humility, and purity, when he was *little in his own sight*, and had become the man of power, being obeyed more than having to obey; and the Prophet Samuel, who knew that the Lord had raised him from comparative nothingness, was indignant at his lack of love, and manifest sin of disobedience by one who, by common gratitude, should have been a loving and obedient son.

The death of the disobedient Prophet, recorded in the 13th chapter of Kings, is another example of the fatality of the sin of disobedience. Notwithstanding he was led to commit that sin by a lying report, the Lord did not hold him guiltless. We could enumerate many examples chronicled in Holy Writ that should stand as waymarks, bidding us to beware of the sin of disobedience, but for the present let these suffice.

In these last days the word of the Lord has come to the inhabitants of the earth through the Prophet JOSEPH SMITH, and we are thankful and glorify God that there are, have been, and will be many who are not the children of disobedience, but who have gladly received the Gospel, inasmuch that the Church and kingdom of God has again been organized upon the earth, and thousands, rendered free from the bondage of sin and receiving the Holy Ghost, are boldly testifying to the knowledge that has been imparted to them by obeying the counsels and commandments of God. It has been related—we say related, because we regard prophecy as history reversed—that in the

last days the Eternal Father in his allwise and loving-kindness would again communicate with his children who dwelt upon the face of the earth. Notwithstanding their forefathers had crucified his Son, our blessed Redeemer, and had slain the Apostles and Prophets that had been left to declare his glorious resurrection and ascension; that notwithstanding they had expelled the holy Priesthood from the earth, by murdering those whom he had sent as ambassadors of salvation, casting into dens of wild beasts those who believed on him through their words, and had inaugurated systems that were not of him and that he had never authorized, he would, previous to the elements melting with fervent heat, previous to the awful earthquakes, famines, wars and pestilence that should sweep the earth as with a besom of destruction, send forth his glorious Gospel by the ministration of holy angels and by his own voice, that all who truly loved him and desired to obey him, might be brought into covenant with him and receive of his blessings. But upon the children of disobedience would he pour out his wrath and chasten them, until it should be acknowledged upon the earth that he was the Lord God, and there was none other.

How many righteous persons who, when studying the Bible, have exclaimed, Oh! that I had lived in the days of the Apostles of Jesus Christ, that I might have enjoyed the bless-

sings that they enjoyed, and the fruits of the Gospel of Christ. Reader, the dawning of a brighter day has burst upon the world, and the Almighty Father of the "spirits of all flesh" has commenced to do his marvellous work and a wonder, in which the wisdom of the wise perisheth, and the understanding of the prudent is hid. Thousands can testify that God has again communicated with man upon the earth, and that he hath restored the holy Priesthood. This is the secret of the motives that the Elders of the Church of Jesus Christ of Latter-day Saints have in leaving home, houses, lands, wife, children, and friends, and travelling without purse or scrip, endeavoring in their weakness to lift up their warning voice, and seek for the willing and obedient among all nations, bearing reproach, struggling through trials and temptations for the pure, honest love of Him who bore all our sorrows, that he might redeem us, and for the love of the principles of eternal truth, and a desire to win souls to Christ. We would earnestly beseech all to inquire for themselves. Ask our Father and God, he will not upbraid you, but he giveth liberally to all who honestly ask and desire to know his will. Do not rest satisfied until you have proven the Lord and tested the testimony of the Latter-day Saints, that you may not neglect so great a salvation, or be overtaken in the sin of disobedience.

THE POPE'S INVITATION TO THE PROTESTANT WORLD.

(*Liverpool Mercury.*)

The *Official Journal of Rome* publishes an apostolic letter of the Pope to all Protestants and other non-Catholic religious bodies, wherein he announces that, "in his quality as universal pastor," he has convoked a general council, and informs them that he prays earnestly at this time for their union with the Roman Catholic Church. We may consider it a sign of improvement in the spirit of the times in which we live when the

head of the Roman Catholic Church addresses the Protestant world in so courteous a manner; and although we do not think that many Protestants will be able to accept this invitation, yet it will at least receive an equally courteous acknowledgment on their part.

Amongst the reasons why few Protestants would be at all likely to take any part in such an assembly, one of the most important is that they would

altogether object to its constitution. The general council in question is to be an assembly composed entirely of the clergy, and in which the laity will have no voice. Now, there is no portion of the Protestants of the United Kingdom, or probably of the world, that would submit to such an authority. In the Church of England the bishops and clergy have no authority to pass laws except when they act in conjunction with the representatives of the laity and will of the Crown, and if the people of this country connected with the Church of England do not give any such power to their own bishops, as relates to their own church, it is not likely that they would allow themselves to be bound by decisions come to in an assembly chiefly composed of foreign ecclesiastics. If this is true of the members of the Church of England, it is doubly true of the members of the Scottish and Free Churches, and of the Protestant Dissenters. Among the Presbyterians the laity are represented in all ecclesiastical courts, and have a share in all legislation relating to the church. This is also the case with all classes of Dissenters in this country. We believe also that the Protestants in all parts of Europe and America recognize the right of the laity to be represented in one way or the other in all ecclesiastical courts, especially in such as claim the right to pass new laws or to interpret old ones. There is thus what we may call, according to the language of this country, a great constitutional difference in the position of Roman Catholics and of Protestants; and it is not likely that the Protestants will bow to the authority of a general council in which the laity of all countries are not at least as fully represented as the clergy. If the laws agreed to in the proposed general council are intended to apply to the laity as well as to the clergy, the laity will very naturally expect to have a very considerable share in passing them.

Again, the view entertained in this country as to the right to a powerful representation of laymen in all religious courts and assemblies, is not merely founded on analogies derived from the working of our own political institutions, but on the interpretations

which are generally placed by Protestants on the precedents supplied from apostolic times. The general belief among Protestants is that the Ecclesia or Church was in its original constitution a very popular assembly. Every one knows that at Athens the Ecclesia was the popular assembly in which the Athenian democracy expressed its opinions and gave its decisions. When the Athenian oligarchy was abolished, in the time of Clisthenes, and a more popular government was established in its stead, the principal power of the State was transferred to the Ecclesia or formal assembly of the citizens. From that time the Ecclesia was summoned at certain fixed periods, and, with the Senate at 500, exercised the powers of government which had previously been in the hands of the Archons. Now, it appears to most Protestants that the laity had great power, if not a decisive voice, in the two assemblies which are described in the Acts of the Apostles; and few persons brought up in Protestant countries would consider themselves to be bound by the decisions of any ecclesiastical assemblies in which the laity was not heard. It is true that the opinions of laymen might not be considered to pass for much in a discussion respecting the Immaculate Conception, but the reason why they would consider such a question unfit for the discussion of laymen is, that they would consider it altogether unfit for the discussion of human beings.

Another reason why Protestants would not be likely to attend a general council called by the Pope, "in his quality of universal pastor," is that they do not admit that he is the universal pastor. If they thought that he possessed a lawful title to that office, they would cease to be Protestants; and one very strong reason for not attending the proposed council is, that they could not attend it without acknowledging the authority by which it is called. They do not wish to quarrel with the persons who are of a different opinion; but they do not believe that there either is or ever was any human being who had a right to assume the title of universal pastor. This is a very old controversy, which has been opened in many ages, and

which has probably had more effect in creating and perpetuating the divisions of the church than any other question whatever. Those who have studied this question among the Protestants, believe that there was a time when the bishops of the Church of Rome opposed the claim of a universal pastor as strongly as Protestants oppose it now. That was in the time when some of the patriarchs of Constantinople claimed to be universal bishops, and when there was some reason to fear that their influence with the Emperors who then resided at Constantinople would enable them to establish that claim. Any one who wishes to read the opinions of several very able Popes on the claim, either of the Patriarch of Constantinople or of any one else, to the title of universal bishop, may find them, both in the original and in very good English, in the works of Dr. Isaac Barrow.

Annexed is a copy of the Pope's letter, which is addressed "to all the bishops of the churches of the Eastern rite who are not in communion with the Apostolic See :—"

Placed by the hidden design of Divine Providence, although without any desert of our own, in this exalted chair as heir of the blessed prince of the apostles, who, by the prerogative granted to him by God, is the firm and solid rock on which the Savior hath built the church, and urged by the solicitude of the burden laid upon us, we long and strive most earnestly to extend our care to all, whatever region of the earth they inhabit, who bear the name of Christians, and to call them to the embrace of our fatherly love. We cannot, without grave danger to our soul, neglect any portion of the Christian people which, as having been redeemed by the precious blood of our Savior, and added to the Lord's flock by the sacred waters of baptism, rightfully claims all our watchfulness. Wherefore, as we are bound to bend unceasingly all our thoughts and desires to procure the salvation of all who know and adore Jesus Christ, we turn our eyes and our fatherly thoughts to those churches, which of yore, when united in the bonds of unity with this Apostolic See, flourished in such credit

for sanctity and heavenly learning, and produced rich fruits of Divine glory and of the salvation of souls; but which now, by the nefarious arts and devices of him who first stirred up schism in heaven, exist, to our great grief, in a state of separation and division from the communion of the Holy Roman Church which is spread over the whole world.

For this reason, at the very beginning of our Supreme Pontificate, we spoke to you words of peace and charity with our whole heart's love. And, although our words did not have the desired result, still we have never lost the hope that our humble and fervent prayers would be graciously listened to by the most mild and benignant Author of peace and salvation, who worked out salvation upon earth, and who, as the Orient on high, plainly showing forth the peace which he loves, and which he wishes to be loved by all, announced it at his rising to men of goodwill, by the ministry of angels, and while sojourning among men taught it by his word, and preached it by his example.

And now that by the advice of our venerable brethren the cardinals of the Holy Roman Church, we have convoked an Œcumenical Council to be held in Rome in the ensuing year, and to be commenced on the 8th day of December, the Feast of the Immaculate Conception of Mary the Virgin, Mother of God, we once more address ourselves to you, and, with all the power of our soul, we pray, we admonish, we conjure you to come to this General Council as your predecessors came to the Second Council of Lyons, held by the blessed Gregory, our predecessor of venerated memory, and to the Council of Florence, celebrated by our predecessor of happy memory, Eugene IV., that thus renewing the bonds of ancient affection, and recalling to life that ancient peace, the heavenly and blessed gift of Christ, which in the course of ages has become lost to us, we may make the serene brightness of longed-for union shine resplendent before all, after being long and sadly clouded, and after the painful darkness of long-lived dissension.

May this be the joyful fruit of the

benediction with which Jesus Christ, the Lord and Redeemer of us all, consoles his immaculate and beloved spouse the Catholic Church, and wipes away her tears in these times of affliction, that so, all divisions being healed, our voices, no longer discordant, may with perfect unanimity praise God, who desires to see no schism between us, but commands us by the voice of his apostles to say and think one and the same thing. May everlasting thanks be rendered to the Father of Mercies by all his saints, and especially by the glorious ancient fathers and doctors of the Eastern Churches, when they see from heaven the restoration and re-establishment of the Apostolic See, the centre of truth and union, of that unity which they during their lives strove for with every endeavor and with untiring labor, both by their teachings and by their example. Let their thanks be paid for the diffusion in their hearts by the Holy Ghost of the love of him who by his blood earned peace and reconciliation for all, and who enjoined that his disciples should be known by their unity, whose prayer to his Father was—I pray, that all may be one even as we are one.

Given at Rome, at St. Peter's, September 8, 1868. In the 23rd year of our Pontificate.

DR. WHITE'S REPLY TO THE POPE.

TO HIS HOLINESS POPE PIUS IX., KING OF ROME AND HEAD OF THE ROMAN CATHOLIC CHURCH.

May it please your Holiness,—You have condescended to invite Protestants to return to your church in connection with the proposed general council. As a minister of some little standing and experience in communion with one of the largest sections of Christ's catholic church, permit me to say why I am unable to comply with your invitation.

In the Westminster Confession of Faith, chapter xxv, section 6—which I, in common with all evangelical Presbyterian ministers and office-bearers in Great Britain and throughout the world, have solemnly subscribed, and of course conscientiously believe—it is thus written:—"There is no other head of the church but the Lord Jesus Christ; nor is the Pope of Rome in any sense head thereof, but is that Antichrist, that Man of Sin and Son of Perdition, that exalteth himself in the church against Christ and all that is called God."

Such being the case, I can no more recognize your position and gathering against Christ's crown and kingdom, than I could countenance a Fenian conclave in Ireland to subvert the rightful supremacy and wise administration of our own beloved and gracious Queen.

With every wish for your holiness's personal comfort, and with the most fervent and constant prayer for your own conversion to the simple truth of the Gospel, and the speedy and utter overthrow of your system, which for centuries has crushed the liberties, civil and religious, of some of the fairest portions of the world, I beg to subscribe myself, your faithful servant in Christ,

VERNER M. WHITE, LL.D.

Minister of the Gospel at Liverpool. Liverpool, Oct. 5, 1868.

P.S.—I sincerely congratulate your holiness on the improved tone of your communication. Might I venture to suggest that you would carry out the assumed spirit a little further, so as to grant to all the inhabitants of Rome liberty to worship God according to the dictates of their conscience; and also to exert your great influence to obtain the release of those who are pining in Spanish and other dungeons in Roman Catholic countries for reading the Word of God?

"Eternal life is the greatest of all the gifts of God."

"He who in this low probationary state learns not obedience through the things he suffers, will have to pay the penalty of his neglect."

Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.—PAUL.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 24, 1868.

"EVER LEARNING."

—o—

Yes, busy, active, zealous, compassing sea and land in "ever learning, and," unfortunately, save in comparatively few instances, "never able to come to the knowledge of the truth." Not because the truth is obscure, nor because its attainment requires large purchase money, or unusual capacity, or high birth or position, or great worldly wisdom, nor because it is not now being taught in simplicity and in the demonstration of the Spirit as anciently, but simply because so few among earth's millions care to receive the truth for the love of it, and to steadfastly walk in integrity and uprightness in obedience to its requirements. However persistent or prevalent the effort to stop the ears, shut the eyes, or close the mind to a fact, thus far, we are pained to state, so generally unpopular and opposed, yet the fact exists, and will remain forever, that the fullness of the everlasting Gospel, as pertaining to man in this his probation, has again been restored to earth in this our day, with the Priesthood or authority to teach its principles and administer its ordinances; and its gifts and blessings, now as anciently, and as always when it is obeyed, are enjoyed by all who honestly and earnestly believe and practice its precepts.

As the mind passes in review the centuries which have elapsed since the "falling away"—the great apostacy—when the gifts of the Gospel were both lost and denied through unbelief, we fail, right now, when the Bible is read by millions, when millions upon millions of money are expended in professedly teaching the principles therein revealed, and when wealth and intelligence so abound and are so generally diffused, to discern a single period in all those centuries, to which the following prophecies are more applicable than to the present: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." "Having a form of godliness, but denying the power thereof." We quote these great truths, and urge that they are singularly applicable to professed Christendom, not with a spirit of censure toward those who are blindly groping in the dark, but with much sorrow that, with all their learning and other great advantages and blessings, they seem to prefer a lower estate—a lesser degree of obedience and consequent happiness—shutting their eyes to the most important fact that again "light is come into the world," even as in the days of the ancient Apostles.

The everlasting Gospel, free to all, and wisely designed to promote the welfare, happiness, salvation and exaltation of the human family here and hereafter, of necessity concerns man in all of his conduct and conversation to

the minutest particular, in temporal as well as in spiritual matters, and embraces all true science, art, mechanism—all truth, all knowledge that is of worth—and leadeth upward and onward in an endless progression in righteousness. Would rulers and statesmen appreciate and practice these truths, ever seeking wisdom and guidance from the source whence flow all the intelligence and blessings they possess, then would our man-made governments begin to free their administrations from strifes, oppressions, and wrongs—seeds of their dissolution—and be preparing for that happy period when “The kingdoms of this world are become the kingdoms of our Lord, and of his Christ.” And would all the various denominations, societies and individuals, so zealously laboring to promote the wellbeing of society, honestly strive to divest themselves of their pride, prejudices and other offences, and seek that wisdom which cometh from above, realizing that “the wisdom of this world is foolishness with God,” then could they efficiently unite and labor as a unit to aid in ushering in that reign of righteousness.

But, no; as it is written, “God hath made man upright; but they have sought out many inventions,” and but few seem able to walk together as entirely agreeing upon the many excellent reforms they are desirous of accomplishing. The reflecting in all classes see much, politically, socially, morally, and religiously, that they would be greatly pleased to see changed for the better. In all governments they would like to see the “officers peace,” and the “exactors righteousness,” that the laws might be liberal and equal—enacted in wisdom; that the taxes might be evenly and judiciously levied, the expenditures economical and just, and the whole governmental machinery work harmoniously for the greatest freedom, prosperity, and happiness of the humblest as well as of the most exalted citizen. Such will be the operation of the “kingdom of God” upon the earth—promoting, guarding, and guaranteeing the interests and rights of all, of whatever sect, creed, clime, or nation. And many are now rejoicing and laboring with their might in anticipation of seeing the establishment of that glorious kingdom upon this earth in their time, and, verily, in this anticipation they will not be disappointed, neither will their labors be in vain, for they will surely reap and enjoy the fruits thereof.

Again, in social life those who desire the welfare of humanity see much that they sadly deplore, much that, in various ways, they are striving to remedy, at the cost of much time and means, but do they succeed in so doing to their satisfaction? Let the present acknowledged social condition of the so-called Christian world reply. Drunkenness, debauchery, murder, and a long catalogue of crimes, holding, as it were, high carnival in all the chief marts within her borders, and extending their ramifying corruptions throughout the extent thereof, prove to a demonstration that the best efforts of the learned, noble, and wealthy, have failed to accomplish the desired results. And in contemplating this obvious failure, does it ever occur to them whether it may not be that they have not striven “lawfully,” but rather have striven and are striving more or less outside of the plan devised by Jehovah for accomplishing that which they seem so desirous to attain? So also in morality and religion, else why the discord, bitterness, and widely dissimilar views, not only between Catholics and Protestants, not only between all the differing sects of Protestants, but just now, in a signal manner, within the pale of the established Church of this powerful and intelligent realm?

Insomuch, then, as God, our heavenly Father, has organized this earth, has placed us his children upon it with a wise purpose for our benefit, is full of loving-kindness and tender mercy toward us in our low condition, and has told us: "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts," and has revealed unto us the everlasting Gospel for our correct guidance in all things, both temporal and spiritual, why not cease wasting our efforts in the many devious ways sought out by man's invention, in which we are "ever learning, and never able to come to the knowledge of the truth," and cordially subscribe to the way our God has so mercifully and plainly pointed out, walking in righteousness before Him, that we may regain and enjoy his presence?

By advices received from New York, dated Sept. 24th, we learn that Elders F. D. Richards, C. Widerborg, wife and child, had arrived there on the 22nd in good health, having had a pleasant passage across the ocean, and making the trip in about nine days and ten hours.

BOOK DEBTS.—We publish in this STAR the list of debts due for Books, STARS, &c. In some instances you will notice an increase of debt during the last six months, and we wish the Presidents of Conferences to see to this at their earliest convenience, for it is highly desirable to avoid accumulating debts, so far as possible.

REPORTS.—The Presidents of Branches will confer a favor by furnishing their monthly reports to the Presidents of Conferences in time for them to report to this office as near the 1st of each month as may be, in order to facilitate the prompt and correct transaction of its business. Neglect or procrastination by only one causes the Conference report to be delayed, or forwarded at different periods, neither of which courses is pleasant or conducive to correct habits of order. Will the Branch Presidents do themselves, their Presidents and this office the favor of complying with this so reasonable a request?

MINUTES OF THE LONDON CONFERENCE,

HELD IN THE MUSIC HALL, STORE STREET, TOTTENHAM COURT ROAD, ON
SUNDAY, OCTOBER 4, 1868.

Present on the Stand—Albert Car-
rington, President of the European
Mission; Platte Lyman, President of
the London Conference, M. F. Farns-
worth, John F. Hardie, William How-
ard, R. E. Egan, H. B. Clemons,
James Needham, L. W. Shurtleff, E.
L. Butterfield, W. Homer, H. Wood-
mansee, E. Eldredge, Alonzo E. Hyde,

A. W. Brown, J. R. Clawson, H. J.
McCullough, and J. S. Richards, El-
ders from Utah.

11 a m.

The choir, under the direction of
G. H. Perry, sang "The morning
breaks." Prayer by Elder P. Lyman.
Choir sang "Mortals awake."
Elder Hardie reported his District,

remarking that he had great pleasure in saying that the Saints were living their religion as well as they knew how. They had a great desire to gather, and proved this by their works as well as faith. He felt to rejoice in his labors, and exhorted all to obey the commandments of God.

Elder Farnsworth also reported his District, saying that he felt full of gratitude to God for the privilege of meeting in Conference, for he had looked forward to this day with joy. He held five week night meetings in his District, besides the meetings on the Sabbaths, all of which were well attended by the people, who were heart and soul in this work. He counselled the Priesthood to act with great wisdom, that the Saints might pattern after them.

President Lyman then presented the General Authorities of the Church in the usual manner, all of whom were unanimously sustained. He read a statement of the condition of the Conference, which comprises 9 Branches, 2 Seventies, 91 Elders, 45 Priests, 23 Teachers, 28 Deacons, and 824 members—total, 1013. During the past six months 188 had emigrated.

He also gave a favorable statement of the financial affairs, and said that it was exactly twelve months since he first met with the London Saints in Conference, and he had found some of the best friends he ever had. He knew that there was not a happier people on the earth than the Latter-day Saints, and he exhorted those present to help each other and not be discouraged, for the faithful would be enabled to gather in wisdom.

Elder Shurtleff said that he had looked forward to this occasion with joy, that he might meet both the London Saints and his brethren from Utah. He spoke of the blessings enjoyed by the Saints. It was two years since he received his mission to this land, and that period had been spent to greater advantage than any other portion of his life. He had never seen the time when the counsels of the servants of God were not just what we needed, and those who obeyed them always came out right.

Elder Clawson said it was a great privilege to be called to be ministers

in the Church of Jesus Christ of Latter-day Saints, and a great privilege to be called to be Saints of the Most High, and that privilege was obtainable in this day. He described his feelings, when called to come on this mission, and stated that he should always feel grateful to the late President Heber C. Kimball, for the counsel he gave him at that time. His mission had so far proved a great blessing to him, though it seemed to him very unlikely to do so when he was first called. He had many trials at first through a man-fearing spirit, but through God's blessing he had overcome. He had often been pleased to see the faithfulness of the Saints in their desires to serve God, although many of them were placed in very difficult circumstances, and with a very limited knowledge of their religion. He exhorted all to be honest with themselves, and honest with their God. Do you wish to gather? Keep the commandments. Do you wish for salvation? Keep God's commandments.

Singing by the choir. Benediction by Elder Eldredge.

2 p.m.

Choir sang "Joy to the world, the Lord will come." Prayer by Elder Egan. Choir sang "Jehovah, Lord of heaven and earth."

Elder Brown was glad of the privilege of raising his voice in behalf of the Gospel of Christ; to call attention to the words of that angel that John saw in vision flying through the midst of heaven, with the everlasting Gospel for them that dwell on the earth, and crying "Fear God and give glory to him that made the heavens, earth and seas." The Latter-day Saints knew that this was fulfilled, and that the ancient Gospel was restored. He remarked upon its principles, and concluded with a sketch of his first intercourse with the Saints in Salt Lake City, whither he had gone as a stranger; and mentioned his delight at finding the very best where he had expected to meet the worse people on earth.

Elder Egan said that if he had been obliged to trust in his own strength in coming on this mission, he never would

have come. He realized that with those who had come forth in weakness, it was necessary that they should have the faith and prayers of the Saints. He had wanted for nothing since he had travelled in this land. His first labors were in the Liverpool Conference, under Elder Steggell; he was afterwards appointed to preside over the Birmingham Conference, and it seemed to him that the Saints there enjoyed much of the spirit of Zion.

Elder Richards said that he felt more freedom in speaking to those who were strangers to the Gospel, than he did in addressing the Saints. He was laboring in the Bedfordshire Conference, and spoke highly of the Saints there. This mission had been a great blessing to him, and he felt to do all the good within his power.

Elder Hyde spoke at some length, remarking that his mind reverted to the days of his childhood, when he read of England's ancient monarchs, and felt that it would be a privilege to visit the city where they had dwelt; but his greatest privilege was to mingle with his brethren, who were not

dead kings, but who would, if faithful, reign in eternity. Wickedness and corruption were to be seen on all hands, but how few were to be seen who were striving to keep God's commandments! He felt this all the more, having been brought up in the Church, and having had no opportunity for seeing the awful wickedness of men when the Spirit of God is withdrawn from them. His wish was to try and spread the truth with all his might.

Anthem by the choir, "God is my song." Benediction by Elder Homer.

6.30. p.m.

The choir sang "Sons of Michael." Prayer by Elder Butterfield. Choir sang "Daniel's wisdom may I know."

President Carrington occupied the time in giving such teachings, counsel and information as he deemed most fitting for those present.

Singing by the choir. Benediction by President Carrington.

G. C. FERGUSON,
Clerk of the Conference.

THE DANGEROUS STATE OF THE COUNTRY—THE PROSPECT AHEAD.

We are going the way of other democracies, empires and republics, and the historical perspective is picturesque with the ruins of one more grand attempt to govern justly failing through human passion. Seeming in the very heyday of life and the blaze of glory, we are treading irrecoverable steps toward calamity. Our great political contest assumes a character that identifies it with the political contests that blacken a hundred years of Roman history. Should the democracy win, we perceive by its declarations and by the spirit in which it receives every encouragement, such as the Kentucky triumph, whither its victory must too certainly drive us. But a little while ago it assumed a certain more or less gracious humility. Now it threatens, and every indication that the people listen patiently, or that they seem

to sympathize, gives it countenance and reacts in the boldness of its utterances. And is it possible that it may win. Kentucky goes in for the democracy, it is true, by a larger majority than in the last election, but we doubt if it is safe to draw from a Kentucky election on such a fact any augury in favor of the election of Seymour. If the ideas that have given Kentucky to the democrats by seventy thousand majority have hold of the minds of the whole Southern people, as there is all reason to suppose they may, and if the craft that lately put Wade Hampton on the democratic stump between two niggers shall continue to temper chivalry, the South may go very largely for the Blair ticket, and the election would be the closest possible contest. It might be so close, indeed, as to make the result practically inde-

cisive before the people, and from a very close struggle, from a doubtful result, or from a democratic triumph, would flow new turmoil for the nation, new danger, perhaps absolute anarchy.

Excitement rises in view of such possibilities, and the passions of partisans rise with it; and we hear public men refer to their opponents in terms that point to the growing fury, whose full height we contemplate in Marius, Sylla and Cinna. What reason have we to congratulate ourselves that we are beyond the possibility of repeating those bloody pages of political history? The greater humanity of the nineteenth century, perhaps. But before we trust ourselves to that, show us something from antiquity worse than Libby Prison or Andersonville, and wipe out the fact that Paris less than a century since repeated the horrors of Rome with multiplied barbarity. The Roman republic had its rebellion, as we have had ours, and thought, as we did, that it was put down, when the politicians of the dominant party settled the great land question in their own way, and established the State on a new constitution. Alas! that end was only the beginning of Roman troubles, and that rebellion was only the first event in a series of civil wars and revolutions, which the men who lived a hundred years later saw still in progress, as Caesar and Pompey hunted one another through the known world. France also began in 1789 a revolution that is not closed yet—that has had its phases of democracy, monarchy and military empire, and now only halts in a despotism standing on universal suffrage, a great army and an enormous debt. Great political throes, such as our rebellion and war, seem to leave nations calm, because they leave them exhausted, and in the truce of that quiet the elements only gather strength to renew the fight. Our rebellion also will appear

in history as only the first of a series of political revolutions, and the end may be anywhere. Mexico herself may be a respectable Power beside what the United States will appear when political anarchy has done its worst. It is for the people to determine whether the storm of war shall reopen next year in the accession of Seymour to the Presidency, or whether an immense majority for Grant shall lengthen the truce for four years.

Nothing less than the moral effect of an immense majority for Grant will quiet the nation, and this, as we say, will only lengthen the truce; for whatever the result, our future is simply a series of strifes between these embittered parties made savage by the blood of the war. With all her internal struggles breaking her down, Rome was still great abroad—extending her arms, her political system, her civilization over the world. She appeared to be no less prosperous than great, and even when the struggle was over, the people thought they were still living in the glories of the old republic, governed by the Senate, with only an executive in the Emperor. It was a rude awakening from such a dream, but it had to come, and we also will awaken some day to perceive ourselves in the same position. This or that party—whichever may happen to be in power—will divert attention from its schemes by the same splendid pursuit of foreign wars, by the same system of subduing its neighbors, until our dominion shall be nominally supreme over the whole Continent, and our civilization, laws and enlightenment shall penetrate to every country, laying the foundation of States to be carved from the ruins of the great republic, as modern Europe was carved from the Roman empire. We have entered upon a career in which no nation of the past was ever able to stop midway.—*New York Herald.*

A person who had made himself obnoxious by obtruding his hobby—the degeneracy of the times—on the attention of others without regard to the proprieties of time and place, asked the Rev. Dr. B—, at an associational dinner, if he did not think that the martyr spirit had died out of the Church. “My observation assures me that it has not,” blandly replied the divine; “for I noticed to-day, when dinner was announced, that the weakest of my brethren marched with ardor to the *steak*.”

INDIAN TROUBLES IN AMERICA.

The United States' troops, 50 in number, under Colonel Forsyth, who were surrounded by Indians on Republican River in Kansas, managed to hold out until reinforcements reached them, and by driving off the Indians prevented a bloody massacre. Forsyth's command, while surrounded, successfully resisted every attack of the savages, and general Sheridan telegraphs that "they has given the Indians a salty dose." Several scouts, working their way out of the beleaguered camp at different times, reported the condition of affairs at Fort Wallace, the nearest post, and on the 25th and 26th of September the reinforcements arrived that rescued the brave little band. These troops, as they marched along the banks of Republican River, saw the dead bodies of Indians for several miles, killed in encounters with Forsyth's men. Colonel Forsyth, besides being dangerously wounded himself, lost five killed and 12 wounded. Among the killed was his surgeon, and also his second in command, Lieutenant Beecher, son of the Rev. Henry Ward Beecher. He describes the contest he had as the most desperate that has yet occurred on the plains, and in it his troops killed and wounded 80 Indians. His little force took refuge on an island, and the Indians, crossing

the shallow water dividing it from the main land, made charge after charge, sometimes coming within 50 feet of the camp. The savages were armed with excellent rifles, all being gifts from the United States under violated treaties. The island on which the soldiers were, having only a few bushes, and there being but a small amount of grass, the men lay almost entirely exposed, their only defence being little sand breastworks, thrown up by their hands, they having no tools. They worked during the intervals between the attacks of the Indians, one part of the force digging while the others watched and fought the savages, who were 700 in number, and were Sioux, Cheyennes, and Arrapahoes. It is estimated that the Indians fired 10,000 rounds into the beleaguered camp, besides large numbers of arrows. The surviving troops are now on their way to Fort Wallace.

The frontier settlers are getting desperate about the Indians, and are raising volunteer forces in every border settlements. General Sherman has determined to issue arms and ammunition to these volunteers. Numerous encounters with the savages are reported, and the hostile tribes are said to have been driven out of Colorado.—*Times*.

SUMMARY OF NEWS.

It has been calculated that if the voice of a man emitted the same amount of sound in proportion to the size of his body as that given forth by a locust, when singing in London he could be heard at Constantinople.—*Musical Standard*.

Letters from Naples of the 11th instant state that the eruption of Vesuvius still progressed slowly, and that a thin stream of lava had descended nearly as far as the Hermitage. Many parties ascended daily.

The straw-plait trade of Luton and Dunstable is described as being in a state of great depression. At a public meeting which has just been held in the latter town, it was resolved to present both her Majesty and the Prince of Wales with a bonnet and a hat, in the hope that the royal patronage might revive the drooping energies of this branch of industry in the same manner as the wearing of the Coventry ribbons infused new life into the trade of that city.

SERIOUS RIOTS AT BLACKBURN.—On Saturday, Oct. 10th, a great demonstration was made by the Liberals of Blackburn to inaugurate the candidature

of Messrs. J. G. Potter and Montague J. Fielden, the Liberal candidates for the borough. Ill feeling between Protestants and Catholics has been greatly promoted by the repeated visits of the notorious Murphy and his satellites, and this broke into violence in the afternoon and evening. A procession, in which between 5000 and 6000 persons took part, started from a large vacant piece of land in the centre of the town. The procession was attacked by some roughs of the Tory party, and some severe fighting took place. Several policemen were roughly handled in trying to quell the riot, and a man who had been suffering from disease of the heart fell down dead from the excitement caused by the affray. Another man was knocked down senseless and had to be taken to the infirmary, where it was found that his leg was broken. Several persons are in custody for taking part in the riot.

MANUFACTURE OF SERMONS.—A circular is being sent to the country clergy announcing the establishment of an office for the manufacture and sale of sermons, "whereby every clergyman of the Church of England who subscribes to it can have it in his power to deliver a carefully written, sound, orthodox sermon every Sabbath." To be successful, this plan should be carried out to the length of which it is obviously capable. Every clergyman should have it in his power not only to deliver a sound orthodox sermon, but to choose from peculiar qualities, as in another trade we have the advantage of selecting from various vintages. All sermons are supposed to be orthodox, but there are as many kinds of sermons as of wine; and we venture, therefore, to suggest to the enterprising advertiser that he should compile a sermon list, from which clergymen of different tastes and schools might select, with a better chance of getting the precise article required. Thus, for instance:—

1. A good sound discourse, safe and moderate	5	0
2. High and dry	6	0
3. High	7	3
4. Extreme ditto, with Roman bouquet	8	0
5. Gushing ditto, very delicate, suitable for ladies	8	6
6. Full-bodied, after-dinner sermon, an excellent digestive.....	6	0
7. Deep, thoughtful sermon, with Broad Church flavor	6	6
8. Ditto, very broad.....	7	0
9. Old-fashioned Evangelical, suitable for family reading	4	9

This, of course, is but a rough sketch, presenting only a limited selection. Our prices, too, are probably higher than might be charged, with a profit, to persons taking a quantity.—*Pall Mall Gazette*.

The New York correspondent of the "Standard" says—Ritualism has greatly ramified here since the Pan-Anglican Synod in London. The latest phase of it is shown in the Tennesian case of a Rev. Mr. Rogers, who has incurred the displeasure of his bishop by the lengths to which he has gone. He has a church in Memphis called after, "The Blessed Virgin," and in it he celebrates what is so near akin to the mass as to shock the susceptibilities of the weaker vessels in his congregation, and to draw upon himself a sharp Episcopal admonition. Mr Rogers thereupon rushes into the secular newspapers with a statement of his woes, put in language more polemical than polite, says directly that his bishop (Quintard) is a timeserver, and by strong implication that he is a dunce, and stands up for his prerogatives as a priest. Meantimes, St. Alban's, the chief of the Ritualistic churches in New York, goes on its way rejoicing, "incensing" more than the altar. The church is also quite as much divided upon faith as upon forms. Dr. Ever, the rector of one of the richest and most "respectable" churches at Fifth-avenue, preached a sermon last Sunday in which he quite frankly avowed that Protestantism was a failure, and that, to keep the church together, a much stricter organization and a much more distinctly graded hierarchy are needed than any Protestant body has now. Not much is said now of that union of the American with the Greek Church which was so much agitated a short while ago, and which went practically so far that the Greek chaplain of a Russian frigate officiated for several Sundays in one of the Episcopal churches here.

A SERMON TO WIVES.—A celebrated French teacher, in a sermon upon the duty of wives, said, "I see in this congregation a woman who has been guilty of disobedience to her husband, and in order to point her out I will fling my breviary at her head." He lifted his book, and every female head instantly ducked.

The most precocious child ever heard of is probably the child that's father to the man.

LIST OF DEBTS DUE FOR BOOKS, STARS, &c., BY THE SEVERAL CONFERENCES
FOR THE QUARTER ENDING SEPTEMBER 30, 1868.
(THIS ACCOUNT IS MADE UP TO NO. 39 INCLUSIVE, VOL. 30.)

CONFERENCE.	AGENT.	AMOUNT.			CONFERENCE.	AGENT.	AMOUNT.		
		£	s.	d.			£	s.	d.
Bristol ...	A. W. Brown. ...	4	10	2	Monmouthshire	Brot. fwd.	73	10	5½
Carmarthen ...	Wm. C. Thomas	1	8	7½	Nottingham ...	L. W. Richards...	2	18	6½
Edinburgh ...	James Sharp ...	18	0	6½	Norwich ...	L. W. Shurtliff...	1	14	0½
Glamorgan ...	Nephi Pratt ...	7	7	5½	North Wales	Joseph Lawson ...	18	9	½
Glasgow					Reading ...	Thos. P. Green	2	8	6½
(old ac.) ...	John E. Pace ...	30	1	11½	Swansea ...	H. J. McCullough	0	3	8½
Herefordshire	Robert Dye ...	3	2	3	Staffordshire...	J. S. Lewis ...	2	8	5
London ...	Platte D. Lyman	8	18	7	Warwickshire	N. B. Baldwin jr.	7	4	6½
Leeds ...	Alonzo E. Hyde...	10½				E. L. Butterfield	19	4	
Carried forward ...		...£73 10 5½			Total ...		...£ 92 6 4½		

CREDITS.

CONFERENCE.	AGENT.	AMOUNT.
		£ s. d.
Birmingham ...	R. E. Egan ...	0 0 0½
Bedfordshire ...	J. S. Richards ...	0 0 11
Cheltenham ...	Josiah F. Gibbs ...	0 0 1½
Durham and Newcastle...	E. A. Noble ...	1 16 5½
Essex... ..	John R. Clawson...	0 7 4½
Glasgow (new account)...	John E. Pace ...	1 9 10½
Kent ...	James Needham ...	0 7 3
Liverpool ...	Marius Ensign ...	0 8 1
Leicestershire ...	Wm. H. Homer ...	0 3 7
Manchester ...	H. C. Jacobs ...	0 10 1
Southampton ...	H. Woodmansee...	0 0 9
Sheffield ...	A. E. Hyde ...	0 0 0
New York... ..	Wm. H. Miles ...	0 0 0

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LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 20, BISHOP'S GROVE, ISLINGTON.

AND BY ALL BOOK SELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"SEEK YE THE LORD, ALL YE MEAK OF THE EARTH, WHICH HAVE WROUGHT HIS JUDGMENT;
SEEK RIGHTEOUSNESS, SEEK MECKNESS: IT MAY BE YE SHALL BE HID IN THE DAY OF THE
LORD'S ANGER."—Zephaniah ii, 3.

No. 44. Vol. XXX.

Saturday, October 31, 1868.

Price One Penny.

PRESIDENT YOUNG'S TRIP SOUTH.

(Deseret Evening News.)

American Fork, Sept. 16, 1868.

Eight o'clock a.m. was the hour appointed by President Young for himself and company to start to-day on the preaching tour to Sanpete county and the intermediate settlements. The company consisted of Presidents B. Young, D. H. Wells of the First Presidency, Elders W. Woodruff, Geo. Q. Cannon of the Twelve Apostles, Presidents Joseph Young and John Van Cott of the Seventies, and Elders Joseph W. Young, A. Milton Musser, John Squires, Thomas Taylor, George Dunford, Orson Arnold, and D. H. Wells, jun. The drive between the city and American Fork was very leisurely made. The heat was oppressive, and there was not a breath of air to alleviate it or to carry off the dust until we passed Draper. Then a breeze sprung up, and the remainder of the drive was comparatively cool and agreeable. After passing the point of the mountain, the company was met by an escort of cavalry, under the command of Col. Washburn

Chipman and Major B. W. Driggs. As we entered American Fork we were welcomed by the children who were drawn up by the side of the road, dressed in holiday attire and bearing banners with appropriate inscriptions. With the hospitable foresight which characterizes Bishop L. E. Harrington, we found dinner waiting for us, after partaking of which we repaired to the bowery, where the people were assembled. There was a numerous turnout from Lehi and Pleasant Grove, who, with the residents of this place, made a large congregation.

THE MEETING

Was addressed by Presidents Wells and Joseph Young, Elder George Q. Cannon and President B. Young. The course which, as Latter-day Saints, we must take to sustain ourselves and build up the Zion of God was dwelt upon in great plainness. A contrast was drawn between the feelings which we had when driven from Nauvoo and came to Salt Lake Valley, and those which many had at the present time.

Then we craved, as none but those who had suffered as we had from the cruel persecutions of mobs could crave, a land where we could dwell far removed from their society and influence. This we had obtained; but after the lapse of prosperous years this feeling had seemed to pass away, and many were welcoming with outstretched arms, and encouraging by the expenditure of their means, the hostile elements among us which had proved so destructive to our peace in years that were past. The prosperity which many have enjoyed have blinded them to their true interests, and they perceive not the danger with which they are menaced. An appointment was made for an

EVENING MEETING.

The people assembled at the meeting house at 6.30 p.m. It was crowded to overflowing. This meeting, like that of the afternoon, was very spirited, and excellent instruction and counsel were given. An impression has been made, we trust, upon the peoples' minds here which will not soon be eradicated, and we shall be disappointed if the seed sown does not bear excellent fruit. The speakers this evening were Elders Wilford Woodruff, John Van Cott and Joseph W. Young.

THE CROPS.

Wheat, barley and oats were not sown so extensively as usual. Seed grain was scarce. There is but a light yield of these cereals, many of the fields having been entirely destroyed by the grasshoppers. Potatoes and corn give promise at present of good crops; hay has also turned out very fair.

We leave in the morning for Pleasant Grove and Provo.

Provo City, Sep. 17, 1863.

The sky has been overshadowed with clouds to-day, which, with a good breeze, has made the travelling cool and pleasant. Bidding good-bye to Bishop Harrington, and brother Edward Robinson, whose kind hospitality to President Wells and ourself had rendered our stay through the night very agreeable, the company started, preceded by a mounted escort from Pleasant Grove under the command of Major B. W. Driggs. We

reached the last named place a few minutes before 10 a.m., and stepped from our carriage into the meeting house, where we found the people assembled. Elder Wilford Woodruff and Presidents Joseph Young, D. H. Wells, and B. Young addressed the people on the one great subject which has been dominant in every mind, and formed the theme of every discourse since we started, of sustaining ourselves and not our enemies. The people listened attentively, and there is reason to hope that what has been said will not be thrown away upon them.

THE GARDENS OF PLEASANT GROVE

Have escaped the destructive visitation of the grasshoppers, as the tempting display of fine fruit on the front of the speakers' desk in the meeting house to-day bore ample evidence. The gardens and orchards here remind us of those of Grantsville.

Leaving Pleasant Grove the drive across the Provo bench was quickly made, and it tested the mettle of the steeds of the escort, which we found awaiting us on the bench under the command of Major James Daniels, accompanied also by Gen. W. B. Pace, to keep up with us.

PROVO

Ranks as the second city, in point of population and importance, in the Territory. It must, eventually, become the seat of great manufacturing interests. Its water power is immense. Under the present active administration of affairs here these advantages will, when the right time comes, be put to use. The bridge across the Provo is a substantial structure of considerable length built on piles. But it had a narrow escape during high water this summer from destruction; the washing out of one bent probably saved it. We found it much pleasanter crossing on it than the usual mode of fording the stream.

There are some valuable improvements being made in Provo. The residence purchased by President Young has been beautifully embellished since its occupancy by him, and it is now one of the most elegant establishments in the Territory. Punch has an old cartoon in which Lord Palmerston is caricatured for his advocacy of stucco

to buildings; but if its application in England is attended with any of the charming effects that we witness in the President's residence here, then Palmerston's taste must have been fully vindicated. A handsome barn, including carriage house, stabling and granary, 35 feet by 45 feet, is in process of erection, by President Young, contiguous. Our enterprising ex-Mayor, Bishop A. O. Smoot, is building a concrete house on the lot on the opposite corner east of the President's, which is within seven feet of the level. We examined the work, and it is of the most substantial character. When finished it will be a commodious and pleasant dwelling place. The Bishop is decidedly in favor of concrete as a building material. It costs, he thinks, only about 15 per cent. more than adobies, and is infinitely stronger and more durable. On another corner lot of the square is a handsome new residence of our friend brother A. F. MacDonald. Its basement is concrete and the upper portion brick. Though enclosed under a roof, it is not sufficiently finished to be occupied. The variety in style which we see in these buildings give us some idea what our people will do in the erection of tasteful dwellings when their means will admit of the outlay. A fine new brick store adorns another corner lot, which from its exterior we should conclude was nearly, if not quite completed. We are informed that it is the property of H. W. Lawrence, Esq. We have not had time to visit other parts of the city; but we are convinced that the spirit of improvement is here, and that Provo is bound to maintain her rank as second to Salt Lake City.

THE MEETING HOUSE OF PROVO.

Description has been exhausted by letter writers last year in setting forth the beauties of this building. It is, without exception, the finest meeting house in the Territory. Its interior resembles the finest class of Presbyterian meeting houses down East, and in standing in its pulpit and looking on the congregation, it brought vividly back to our recollection the feelings that we used to have, when we made our *debut* in public as a "Mormon" Elder, in standing in such places.

THE MEETINGS.

This afternoon Elder Geo. Q. Cannon and Presidents D. H. Wells and Joseph Young addressed the congregation. In the evening Elders Wilford Woodruff, Geo. Q. Cannon, Joseph W. Young, and A. O. Smoot spoke to the assembly. A solemn feeling has pervaded these meetings, and the Elders have been inspired to speak in tones of earnest warning unto the Saints. A similar spirit to that which possessed the Elders during the reformation of 1856, has been felt to a greater extent in the meetings which have been held this trip, than on any previous occasion that we have known since that time. Those who have spoken have compared it to a fire in their bones, and their utterances have been soul-stirring and convincing. What effect they will have upon the people remains to be seen; but I mistake very much the character of our people if a great change is not visible after this in their policy and course.

THE PROVO CHOIR.

Is under the leadership of brother James Daniels, and its singing is of a very superior character. The organ is presided over by Mrs. Adolphus H. Noon, whose performing, with the charming singing, has an inspiring effect on both congregation and speakers.

As I write the rain is pouring down in torrents, accompanied by vivid flashes of lightning and heavy peals of thunder.

To-morrow we meet with the people of Springville at 10 a.m.; with those of Spanish Fork at 2 p.m., and at Payson, where we stop the night, at 7 p.m.

Payson, Sept. 18, 1863.

While at Provo yesterday we were strongly pressed by brother Daniel Graves to call at his place at the edge of the city and examine his graperies. We did so, and were much gratified at the success he has had in producing grapes. He has a seedling, which he has produced from an Isabella, that has attained an astonishing growth for its age, and is a very prolific bearer. The fruit is musk-flavored, and has a larger berry than the Isabella. His California vines are loaded with fruit, some of the clusters being remarkably

large, and it is likely that he will be able to gather at least two tons of grapes from them. His vineyard and garden are on land that has been deemed worthless by many, and he tells of this with no little pride when he exhibits his productions. It is certainly encouraging to see such results attending the cultivation of land so unpromising as his was when he took it up. We do not know what the capabilities of our soil are yet, and it is not too much to expect that, before many years elapse, bench land, that is now considered valueless except for grazing purposes, will be covered with fruitful vineyards.

Last night's rain has made the roads quite muddy in places ; but all nature looks gay and smiling from its effects. Unlike rain that we usually have at this season of the year, it has been warm, and has not been followed by that chilling weather which is hurtful to late crops. There is but little change in the temperature of to-day from that of yesterday. The effect upon corn, sugar cane and fruit will be most excellent, and should this pleasant weather continue, we will have a heavier crop of corn throughout this county, and Salt Lake and Davis counties, and probably other counties, than we have ever had in this country in any one season. The grasshoppers have injured

THE CROPS

In the settlements of this county ; but not near so much as might have been expected from their numbers early in the season. The people will have enough wheat to furnish them with bread and to spare, and that which they have we hope they will, after paying their debts, have prudence and care enough to save and store away. This season's experience should not be forgotten, and no man that has any claim upon common sense will be induced to part with his grain and run such another risk as the great majority of the people have this year.

ARRIVAL AT SPRINGVILLE.

Captain Elmer Taylor, at the head of a mounted escort, met us about three miles out of Springville and escorted us to the meeting. The schools with their banners were drawn up to welcome the company, and they made

a fine appearance. The meeting was held in the bowery, being more roomy than the meeting house, which we noticed was being plastered, and when finished will make a fine and convenient building for the purpose for which it is intended.

THE MEETING.

The absence of men in the congregation here was quite perceptible. They are off to the railroad. Excellent remarks on the topics which have been dwelt on at other places were made here by Presidents B. Young and D. H. Wells, Elder Woodruff and President Joseph Young. The people were evidently interested, for though there was a thunder storm during the meeting, and the rain fell very briskly for awhile, the people never flinched nor suffered their attention to be diverted from the remarks of the speakers. The stand was decorated with very superior specimens of fruit, apples, peaches, plums, &c. Bishop Aaron Johnson had prepared dinner, hoping to induce the company to partake ; but though some of them might not have objected, to dine here was not in the programme, so immediately after the meeting we stepped into our carriages and were whirled away to

SPANISH FORK.

The usual escort met us while we were *en route*, but I neglected to obtain the commander's name. When we turned into the Main street, the sight which greeted us was an exceedingly pleasant one. Across the street was stretched a cord with banners suspended on it, conspicuous among which were the Stars and Stripes, and in the centre hung the word WELCOME. Under these nearly the entire population of the place, adults and juveniles, were drawn up on each side of the road. As the company passed slowly between them the children sang sister Eliza R. Snow's song :

In our lovely Deseret, where the Saints of God have met,

There's a multitude of children all around :
They are generous and brave—they have precious souls to save,
They must listen, and obey the Gospel sound.

CHORUS.

Hark ! hark ! hark ! 'Tis children's music
Children's voices, O how sweet,

When in innocence and love, like the angels
up above,
They, with happy hearts and cheerful
faces meet.

That the children may live long, and be
beautiful and strong,

Tea and coffee and tobacco they despise,
Drink no liquor and, they eat but very little
meat,

They are seeking to be great and good and
wise.

Chorus.

They should be instructed young, how to
watch and guard the tongue,
And their tempers train, and evil passions
bind ;

They should always be polite, and treat
everybody right,
And in every place be affable and kind.

Chorus.

They must not forget to pray, night and
morning, every day,
For the Lord to keep them safe from every
ill,

And assist them to do right, that with all
their mind and might

They may love Him, and may learn to do
His will.

Chorus.

[TO BE CONTINUED.]

THE MEETING.

The large meeting house was soon crowded with people, and a very spirited time was enjoyed in addressing them. The speakers were : Elders George Q. Cannon, John Van Cott, Joseph W. Young, and President B. Young. From the meeting we were invited to the hall which is used for social purposes, where we were seated at a bountifully-supplied table. The food was abundant, in great variety, well cooked, and of excellent quality, and those who waited upon us vied with each other in making us feel at home. While we were partaking of the repast the choir, under the direction of brother William Jones, sang glees and other pieces, and brother Joseph Raudall favored us with a song, "The Laughing, Fat Man." Under the direction of Bishop A. K. Thurber, Spanish Fork is likely to become a thriving, flourishing place.

A "MIRACULOUS" IMAGE."

The announcement that the jewels belonging to the chapel of Our Lady of Atocha have been deposited in the Bank of Spain by order of the Provisional Government now reigning at Madrid, is one of the earliest proofs of prudence given by it ; and certainly, in troublous times like those in which the Madrilenos are now living, one of the very first things which would call attention would be the riches of that much-respected virgin. The "miraculous image of Our Lady of Atocha" is of very high antiquity, if we may believe a history of it which has been printed by its guardians for circulation among its select admirers. It was brought, we are told, from Antioch, in the days of the Apostles, by St. Lucas, as a present from St. Peter to the "faithful converts in this city of Madrid," who placed it at the entrance of their town near an "atochar," or weedy field, whence it took the name under which it has played so prominent a part in the later part of

the history of Spain. In the Saracen invasion, when, as this history tells us, all the images of the country were either demolished, profaned, or concealed—including, as it does not fail to point out, both the Virgin de la Almudena and the Virgin del Sagraio, its two rivals—the miraculous image of Atocha stood unmolested, to the consolation of the faithful. And when Gracian Ramirez went out to fight the invaders, the Virgin not only gave him the victory, but brought to life again his wife and two daughters, who, having fallen into the hands of the Moors, had killed themselves to avoid a worse fate. Then, later on, in 1580, Madrid being afflicted with the pest, the image was brought out in solemn procession to such purpose that, as it passed through the streets, the sick lying at the point of death rose from their beds and joined it, and the pest disappeared at once and for ever. In short, to sum up a long story, we are informed that "the

miracles effected by this venerable image in favor of Spain remain engraved between the waves of the seas and the sons of Mahomet, no less than in the fields of Germany, Italy, France, England, and the New World ;" while its virtues have been esteemed so highly in official quarters, that the Popes have from time to time granted "innumerable indulgences, both plenary and partial, to all those who visit this wonderful image, or attend at the *salve* sung to it every Sunday."

But, as the world is constituted, the importance of the Virgin de Atocha in the eyes of outsiders, and even of the Madrilenos themselves, arises less from her virtues than her riches, and for one person who goes to her chapel to invoke her aid, there are a dozen at least who go to look at her diamonds, emeralds, and wardrobe. A great, probably the greater quantity of these riches are gifts made at different times by the late Queen to the "miraculous image," and, considering that the nation has been at the point of bankruptcy any time since the beginning of her reign, it must be admitted that she has made a pretty free use of the produce of the national taxes in order to "make her soul." Isabella's great affection for the image dates from the attempt made upon her life in 1852 by the Cura Merino, whose dagger was turned by the embroidery on her robe, in consequence, as she held, of the direct interference of this particular virgin. The Queen at once vowed to the image every article of dress she then wore, including a crown of diamonds and topazes worth £30,000, and other jewels to the value of £130,000. In addition to this there are two magnificent custodias, brilliant with emeralds, diamonds, pale rubies, and rare green sapphires—altogether a display of precious stones quite dazzling. In addition to these there are, of course, such ordinary features of ecclesiastical magnificence as silver candlesticks; and lastly,

there is a most extraordinary feature in the shape of a wardrobe, composed of some 400 robes of the richest materials, thick with embroidery, all which have been given by the last three Spanish monarchs, but most of them by Isabella, who has been wont always to leave for the Virgin the robes in which she has come to return thanks on any special occasion. In one of these robes, and with some of the jewels, the image is dressed out every day; and upon great occasions, with the crown upon its head and the rest of the ragalia massed about it, it is a perfect blaze of varied lights.

The value of the whole of the riches of the sacristy is calculated to be at least a million of pounds sterling, and of course in the present state of Madrid, it would hardly have been prudent to leave them under the sole care of the sacristan by day and the four soldiers by night who usually guard them. This is in itself a good reason for removing them to the cellars of the bank, but it is greatly to be feared that other reasons also were not wanting in the irreverent and highly practical minds of the reigning Junta. We greatly fear that the glories of the Virgin de Atocha are now gone, never to be restored; but perhaps, after all, a use may be found for those riches as agreeable to the Virgin as their former purely ornamental employment. There are, it appears, Spaniards who are beginning to starve, and who, unless something is done for them, are likely to go on starving through the winter. If the Junta were to sell, say the crown and the wardrobe, and to employ the money in relieving this distress, it is to be hoped that the saving of some hundreds, or perhaps thousands, of lives would make up for the loss of ornament to the "miraculous image;" at any rate, that, or something like it, is a fate which the jewels seem not unlikely to meet.—*Morning Post*.

Pleasure is a rose, near which there ever grows the thorn of evil.

Our homes are like instruments of music. The strings that give melody or discord are the members. If each is rightly attuned, they will vibrate in harmony; but a single discordant string jars through the instrument, and destroys its sweetness.

OUTSIDE VIEW OF "MORMONISM."

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We take the following from an article in a recent number of the *Frontier Index*, under the caption "How far we favor the Mormons," for it tells some plain facts concerning the people of this Territory:—

There are many parts of Dakota, Wyoming, Arizona, New Mexico, and California, that are far superior to Utah in natural advantages, and yet those parts are roamed over only by wild game, savage Indians, or herds of the Spanish landlords. The Mexican greasers, barbarians of Russian America (Alaska), Chinese, Indians, and Negroes, and all inferior races are to have the right of suffrage before white people, who have fed our mining camps, supplied the immigration to the Pacific coast in early days, and who even now are the most self-sustaining community that America or the balance of the world can boast of. The peasants of all nations, the poor, down-trodden and abused serfs of tyrannical Governments, have pleasant cottages in these mountains of refuge; the traveller is hospitably entertained, if he behaves himself as he should among the shakers or quakers, but if he abuses them he is treated as he should be by an outraged sect. While if the Mormons were not there, he would have to fight the Indians day and night, the Uintahs, of whom Kit Carson used to say, they are the best shots and the shrewest of all the Indians in the mountains. Those Uintahs roam all along the Uintah and

other tributaries of Green River, to the south of the Uintah Mountains. It is they from whom the Mormons suffer most in southern Utah, and it is they who up to this day have driven out every party of men who have attempted to prospect the tributaries on either side of the Green River to the south of us.

Who supplied the mines of California, Nevada, Montana, Idaho, Arizona, Sweetwater, and continues to supply them? Who furnished Johnson's army with bread, meat and shelter? Who relieved the suffering thousands of Montanians in '64, when flour was not to be had for one dollar and twenty-five cents per pound? Who supplies Green River with bread, meat, vegetables and fruit? A few weeks since flour was thirty cents per pound here; who reduced the price? Who is building two hundred miles of the Union and Central Pacific Railroads? Who but negroes and Chinamen would have been teeming into these mountains if the Mormons had not been here? Who built the first telegraph, made and educated the first boys and girls in these mountains? Who built the finest Theatre and the largest Tabernacle in America? Verily, not the scalawag sports who have been frozen out from among hard-working, self-sustaining people. No, but the one hundred thousand white people who are feeding us here at Green River.—*Deseret News*.

"A Christian is the highest style of man."

"Theology is rather a divine life than a divine knowledge."

The written word which we have, namely, the Old and New Testament, the Book of Mormon and the Book of Doctrine and Covenants, all agree in testifying that Jesus is the Christ, but no man can know this without the testimony of Jesus, which is the spirit of prophecy. Flesh and blood did not reveal that fact to Peter, but the Father who is in heaven. By this power do we know that Christ lives and is the Savior of the world, and has commenced his work in the last days, to gather his people, redeem and build up Zion, gather the remnants of Israel, bring the Gentiles into his covenant who will receive the Gospel, restore the Jews to their land, and establish the new and everlasting covenant, which he established with the fathers and ratified to the children.—BRIGHAM YOUNG.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 31, 1868.

IS IT SO?

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LAST week we published, for the information of our readers, the Pope's "invitation," as also the Rev. Mr. White's "reply," and a "leader" from the *Liverpool Mercury* upon the "invitation." We cannot be blind to the evident leaning there is towards the Romish Church, so obvious in the ritualistic ceremonies that are performed in different parts of the country, notwithstanding the indignant remonstrances of the *Times*. "Coming events cast their shadows before." It is but a few years any person would have been considered ridiculously insane if he had hinted that the "mummeries" of the Romish Church would become popular, and that any of the descendants of those who had indignantly protested against her "abominations," and had obtained a glorious religious liberty at the price of so much valuable blood and suffering, would welcome back the "gross superstitions," and delight in the "pomp and mumery" of the very system that they had protested against.

Is it so? Is it true, as we frequently read, that there are frequently "divines" and many "intelligent persons" who are converted back into the "old superstition?" If so, why is it? Bishop Latimer wrote: "Where the devil is resident, and hath his plough going, then away with books, and up with candles; away with Bibles, and up with beads; away with the light of the Gospel, and up with the light of candles; yea, at noonday." Is the Romish Church any different to-day from what it has ever been? Were the reformers mistaken, when they said the Romish Church was the "woman" that sat upon "a scarlet colored beast," upon whose head was written "Mystery, Babylon the great, the mother of harlots and abominations of the earth," that was "drunken with the blood of the Saints and with the blood of the martyrs of Jesus?" If so, why its prosperity? Why its increase and the striking tone of the "invitation?"

There is never accomplished any event, but there is some cause for it; some cause that has produced it. What is the cause of this manifest weakness in the sects, in spite of all the feverish revivals, camp meetings, prayer and preaching meetings that are frequently held at various times and seasons? In our early strict religious education we were taught that the reformers were devout men who, studying the Bible, the word of God, in its purity, could not help being forcibly struck with the difference between the organization and simple mode of worship of the early church of Christ, and that of the church whose devotees they were. The "reformers," being devout men of learning, well read in the history of the world, and familiar with the manners and customs of the "heathen" nations and their forms of worship, also well acquainted

with the forms of the Romish Church, in the profession of which they were educated, saw very plainly that the worship of images was but a relic of the worship of the mythological gods, under another name, but by the same influence and spirit. They saw that the simplicity of the mode of worship practiced by the early church had been entirely subverted by the idolatry of the heathen nations, who had preserved the "image worship" under another name, and that the fate predicted by the Apostles had indeed overtaken the church.

Comparing the organization they found it incorrect ; and, seeing this, questioned the authority. They saw that the virtue and the purity inculcated in the doctrines of Christ, were destroyed by the doctrines of penance for and forgiveness of lesser sins, and also of greater crimes. At their studies in the cloister, being devout men, they saw no other remedy than to protest against the "abominations" that they realized existed in the system they supported and had advocated. What followed ? Strengthened by a faith in the God of truth and justice, they protested against the errors, the injustice, and the slavery of mind ; the false "worship of images of dead apostles and saints," and advocated the simple worship of God in the name of Jesus Christ, and the study of the Bible, the study of which, in its purity, had revealed so much to them.

This spread rapidly, and religious freedom was inaugurated to the dismay of the Romish Church, which quickly proved to the world the truth of the reformers' statements, by the institution of the rack, the burnings at the stake, the bonds, imprisonments, and death that were freely dealt to the "heretics," as they termed the reformers. But they seemed inspired with a holy zeal that knew no fear, and also seemed to be favored, inasmuch as they succeeded in establishing a purer mode of worship and religious liberty. And so successful were they that whole countries that had been under the bondage of the Romish Church, threw off its yoke, and instituted a purer and simpler form of worship.

It is contended that they had no authority and, consequently, were apostates ; that the Romish Church alone had the authority, claiming a perfect succession of Popes from St. Peter. Is it so ? If it be so then, of course, they indeed had no authority, for were the Romish Church the true church of Christ, out of its pale there would be no salvation, that is, in the celestial kingdom, "the general assembly and the church of the first born." But that church soon proved by its works that it was what the reformers had declared, among which are the massacres of the "heretics," which stand to-day emblazoned upon the pages of history as a testimony of the truth of the reformers' declamations. William Howitt writes thus : "The atrocities of Popery are on a par with its arrogance. In every age it has been ready with the fire and the fagot ; and every one who dared to dissent from its opinions were put to death with the cruellest brutality. Galileo's forced renunciation of what he knew to be the truth has been a popular theme in every age ; the massacre of St. Bartholomew, the burnings in bloody Mary's time, the inquisition, the butcheries of the Jesuits, are all matters of note and history. Popery is a wreck and a scorn ; and man and knowledge have triumphed." The disciples of Christ, on one occasion, because the inhabitants of a village of the Samaritans would not receive them, said : "Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did ?" But he turned, and rebuked them, and said : "Ye know not what manner of spirit ye are of.

For the Son of Man is not come to destroy men's lives, but to save them." Some might censure the disciples, others would see the effects of the old leaven of paganism. The church of God is not a persecuting church. Persecution is not of God. Good and evil are set before us, we can choose which we please, being so far free, but accountable, agents. "Vengeance is mine, saith the Lord." The disciples of Jesus Christ know this, and would never think of such an erroneous doctrine as that "the end justifies the means."

The Church of Rome had no more authority than the Greek Church. The hypothesis that Peter, "the blessed prince of the apostles, who, by the prerogative granted to him by God, is the firm and solid rock on which the Savior hath built his church," is not correct; and any one reading the clause upon which this hypothesis is founded, if he have any of the Spirit of Christ, can at once perceive that it was upon the Spirit of REVELATION, not upon Peter. Read it for yourselves and see that we do not wrest the Scriptures. It is simply a matter of history, chronicled by Matthew, chapter xvi, verse 15, and following: "He said unto them, But whom say ye that I am? And Simon Peter answered and said, thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." How can anyone prove from this that the Lord intended to build his church upon Peter? It is said the interpretation of Peter signifies a stone, and that it was upon Peter, because the Greek word *petros* means a stone, or the Latin *petra*, a rock, that God would build his church. This we deem an obvious wresting of the Scriptures, and contend that revelation was the rock upon which Jesus built his church. How could Peter have known that Jesus was the Christ? By the testimony of Jesus? He might have credited his testimony, and believed, indeed, that he was the Christ, believing that he could not speak falsely; but to know such a peculiar fact as that a man with whom he had been acquainted, whose reputed father—Joseph—he knew, as also his mother and his brethren, how, short of a revelation from God the Father himself, could Peter have known that Jesus was the Christ, the Son of the living God? It is obvious noting short of direct revelation could have determined this question, and upon this rock of revelation Christ has built his church, and the gates of hell cannot prevail against it. "Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John vi, 16, 17.) Here is the doctrine of Christ, here is the rock—"he shall know"—and how can any know, save by the spirit of revelation? "And no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." (Matthew xi, 27.) Again, the true church of Christ would never prohibit the reading of the Bible, much less imprison for reading it, but would rather encourage it.

It is so obvious that the Romish Church has testified by her acts, "ye shall know them by their fruits," that the statements made by the reformers are true, that those Protestants who have retained the light, through their love of

religious liberty, are quite at a loss to account for the steady rise of the Romish Church into power and influence. We think that we can throw a little light upon the subject. The Gospel of the kingdom is again restored to the earth, and Protestantism, or the reformation, has well nigh fulfilled its mission. The set time for the restoration of the Gospel had not yet come when the reformers protested against the Romish Church, but that movement inaugurated religious liberty. Who cannot discern the providences of God in establishing religious liberty upon the earth? For, at the time he restored the Priesthood, he was enabled to do so upon a continent peopled by millions living under a glorious Constitution that guaranteed to every man the liberty of worshiping God according to the dictates of his own conscience. This was in reality one of the fruits of the glorious reformation. We say Protestantism has well nigh fulfilled its mission, because it hath pleased our heavenly Father to again restore, to this our earth, the everlasting Gospel, and ambassadors of Christ are again calling upon the inhabitants of the earth every where to repent, and the message is alike to Catholic and Protestant, and are gathering the honest in heart and those of the seed of Israel out of the midst of the wicked; and, in proportion as the honest are gathered, so does darkness increase; but, as it has ever been, the truth, as it is in Christ Jesus, is unpopular, if it were not so, it would not be true.

Jesus said: "My sheep hear my voice, and I know them, and they follow me." Ask the thousands of Latter-day Saints who have obeyed the word of the Lord through JOSEPH SMITH, and what is their testimony? They say that they know that Jesus is the Christ, the Son of God. What does this prove? That the same cause will produce the same result, wherefore the Gospel of the Son of God, being restored, guarantees to all who will believe on God the Father and his Son Jesus Christ, repenting of their sins, being baptized by immersion for the remission of their sins, and receiving the laying on of hands, by authority, for the reception of the Holy Ghost, shall receive it, and shall know for themselves that Jesus is the Christ, the Son of the living God, for the promise is unto you and to all that the Lord our God shall call. Anything less than this is not the Gospel of the Son of God. And we would affectionately entreat Catholic, Protestant or infidel to prayerfully consider these facts.

Certain it is, a false religion, or faith, can never save a person in the celestial kingdom of God. Our duty is to preach the Gospel in meekness, and to bear a faithful testimony of it in plainness and truth, for woe to us if we preach not the Gospel. We have no interest in advocating falsehood, and in a day yet future all will know that we have spoken the truth.

President Albert Carrington left Liverpool on Saturday, the 17th instant, to visit the Welsh Conferences.

We learn, through the *Deseret News*, that Elders F. D. Richards, C. Widberg, and C. W. Penrose arrived in Salt Lake City October 2nd, in good health and spirits.

MINUTES OF THE CARMARTHEN CONFERENCE,

HELD IN THE ATHENEUM HALL, LLANELLY, SUNDAY, OCTOBER 4, 1868.

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Present on the Stand—Elders Elias Morris, John S. Lewis, and W. C. Thomas, President of the Conference.

Much valuable instruction and counsel were given during the day, and an excellent spirit prevailed.

According to the report, the Saints were improving in good works. Several have been baptized during the last quarter, and there is a prospect that many more will obey the Gospel.

The spirit of emigration is operating with several who are of long standing

in the Church, and who are blest with means to emigrate themselves; and the poor are living in hopes of a helping hand to deliver them from the thralldom that seems to be on the increase in this land.

The afternoon and evening meetings were attended by several strangers, and the spirit of inquiry seems to be increasing in this neighborhood.

Yours in the Gospel,
ELIAS MORRIS.

THE SUBTERRANEAN DENS OF NEW YORK.

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A great deal has been said about John Allen and his sickening den, and the polite manner in which it has mostly been put in print has led many to suppose that his is simply a type of a mild form of infamy which it would be a good thing to Christianize. But the real state of the case is, that the city teems with dens in comparison with which John Allen's Sailors' Dance House is an abode of the blest.

The "Lager Beer Concert Saloons" may be said to be entirely distinct from the "Pretty Waiter-Girl Saloons" in a number of respects. They contain no pretty waiter girls at all, but merely a trio, or quarto, of hideous, rum-soddened, ignorant, loosely-garmented girls and women, always ready to drink if the depraved visitor will ask them up to the counter, around which they breathe away their swinish existence. They are always underground. The girls are slaves, or in a system of peonage, the very clothes on their backs being mostly the property of the foul proprietor, or still fouler proprietress of the hell. The decoctions sold at the bar are the vilest poisons. You may call them "benzine," "strychnine," "vitriol," or anything else you please, and still fall short in expressing the throat-burning, gullet-scratching, stomach-corroding nature of the

stuff itself; while even the beer is manufactured out of water, slops, and drippings, the mere smell of which would make a respectable hog sea-sick. The male loafers about the place are thieves and cut-throats, in comparison with whom a drunken sleeper would stand a far better chance on the gorilla-haunted margin of the Gaboon river, or in the deepest intricacies of a Hindoo jungle with cobra capellos, boa constrictors, and Ganges alligators for his pillow companions, and a tiger or two to sing him to sleep.

The subterranean hells of which we speak abound all over the city, but are most prolific in William. Chatham, Centre, and Canal streets, West Broadway, and that neighborhood. To any man who has passed through these thoroughfares, it is hardly necessary to call to mind the little white-curtained door at the foot of the stone steps, the lewd, hideous woman sitting in sight, and all the other exterior signs which are such a disgrace to our city. The inmates, foul and vicious as they are, will mostly command the pity of the thinking observer, rather than his reprehension. They are, with very few exceptions, foreigners, and with many of them, their first step in the New World is into one of these slums, from which they rarely emerge

until, absolutely rotting to death, they are conveyed away by the hospital cart. The proprietors, or their agents, are ever lurking about the emigration depôt at Castle Garden. Any unprotected girl, with the mere shadow of beauty—she doesn't need much—is quickly made the object of their representations. They are mostly to the effect that they wish to employ her as a servant. They are too often successful, and the harpies bear off their prey in triumph. In a short time the poor, ignorant girl finds herself duly installed in a little eight-by-ten apartment, resembling a state-room on a steamer. Several similar apartments surround her, occupied by women steeped to the eyes in infamy by the same course of sprouts through which she is about to be put. These are introduced to her as her fellow "servants," though, of course, in a few hours their true character makes itself manifest. The filthy bar, the regular loafers, the occasional fights, the general atmosphere of obscenity, too soon apprise her of the abyss on which she totters. Weak and sick from a long voyage, she is speedily induced to take the first step to ruin, which is mostly accomplished through a preliminary dose of the foul poison dispensed over the counter by the "Madame," or proprietor, in charge.

As a general rule, one half of the

pittance she receives for her infamy goes to the proprietor, and the remainder to herself. Out of her own portion must be paid her board, amounting to from \$4 to \$8 per week. This leaves her almost nothing for her wardrobe—scant as it usually is, and in this fact lies the chief power of her slaver. He furnishes her with the rags she wears, charging her just enough to keep her constantly in his debt, and thus forms the foundation for one of the vilest systems of slavery in the catalogue of human depravity, and in comparison with which the bondage of the negroes in the South, before the war, was a benign and heavenly institution. The visitors to the dens of which we speak are mostly the vilest of the vile. The women rarely live over two or three years. Many of them never go outside of the doors from the hour they enter them until, fairly rotting with disease, they become useless to the vampyres who have fattened upon their lives. Cases are on record where poor girls have made efforts to escape, and then been arrested and successfully prosecuted for theft—the felony consisting in their going away with the clothes on their backs. Under these circumstances, what is left to the unfortunate but to submit to her fate—to drink madly, riot in depravity, and rot to death.—*New York Democrat.*

A YEAR'S WRECK REGISTER.—THIRTEEN HUNDRED LIVES LOST.

It appears from the *Annual Wreck Register of the British Isles*, just published under the auspices of the Board of Trade, that 2513 shipwrecks, representing a registered tonnage of upwards of 464,000 tons, took place in the seas and on the coasts of Great Britain during the past year, with a loss of 1333 lives; and that, taking the average of the last nine years, no less than 1961 shipwrecks have annually occurred on our shores. The number of ships lost is 224 in excess of that in 1866; indeed it is larger than any number of shipwrecks on

our coast in one year hitherto published in this country.

The latter part of 1867 was, as will be remembered, unusually productive of shipwrecks on our coasts. During the fearful gale which continued from the 1st to the 3rd December, which was the most serious one of the year, 326 vessels were lost or damaged, and the lamentable loss of 319 lives took place; thus making this latter storm nearly equal in intensity to the celebrated gale of the Royal Charter in October, 1859, when 343 vessels were lost.

It is a noteworthy and lamentable fact that, according to this register, no less than 411 vessels appear to have foundered, or to have been otherwise totally lost on our coasts from absolute unseaworthiness, unsound gear, &c., during the last nine years; and the number of casualties arising from the same causes during the same period, and resulting in partial damage, is 449.

Of the 2513 vessels lost or damaged in 1867, 89 were rigged as ships, 141 were steamships, 727 schooners, 429 brigs, 277 barques, 287 brigantines, and 241 smacks; the remainder were small vessels, rigged in various ways. Of the 2513 vessels referred to, 1147 did not exceed 100 tons burthen, 961 were from 100 to 300 tons, 286 were from 300 to 600 tons, and 190 only were above 600 tons burthen.

The scenes of the disasters are thus given:—East coast, 1101; south coast, 259; west coast, 411; north-west coast of Scotland, 46; Irish coast, 214; Isle of Man, 22; Lundy Island, 18;

and Scilly Isles, 19. It will be observed that, as usual, the greatest number of wrecks occurred on the east coast, but the greatest loss of life occurred in the Irish Sea. The loss of property, including ships and cargoes alone, can hardly be represented at less than three millions sterling!

By the noble efforts to save life that were made, not only by the boats of the National Lifeboat Institution, but also by the rocket apparatus under the control of the Board of Trade, and by shore boats whose crews are stimulated by the liberal rewards of the National Lifeboat Institution to use every exertion to save life, the number of lives saved last year, at some risk of life, can hardly have been less than 2000 in all; and in the great majority of cases they must have perished in the absence of the exertions which were used, and particularly so in respect to the services of the lifeboats. The register states that the total number of lives saved last year by all means was 5845.

SUMMARY OF NEWS.

The expulsion of the Jesuits from all the Spanish colonies has been ordered, as well as from the mother country. The measures taken against that order are generally approved of at Madrid.

A New York paper says—"There is a lady in Maine, aged 87, who has twelve children, 92 grand-children, 119 great grand-children, and eight great great grand-children."

The Established Church in Prussia has been so incensed by the Pope's addressing them as his erring children, that, by order of the Central Consistory, a declaration was to be read from the pulpit on Sunday, in all churches and chapels of the country, declining the invitation, and repelling the arrogance with which it is accompanied.

The committee of the British and Foreign Bible Society announce that, religious liberty having been accepted as a principle of the new constitution in Spain, steps are now being taken to establish depôts on behalf of the society at the chief centres of population, and colportage will be immediately commenced.

UNSEEMLY DISTURBANCES AT A CHAPEL.—For some months past there has existed an unseemly disagreement between the Independent minister at Pickering in the North Riding of Yorkshire, and part of his flock. The Rev. M. A. Wilkinson has been pulled from his pulpit and locked out of his chapel by his opponents; and for the last offence, which occurred at the end of September, the reverend gentleman has brought before the magistrates this week three of the principals, but the charge against them was dismissed. The charge against one of them for breaking a window was adjourned for a month.

DEMONSTRATION OF IRISH NATIONALISTS.—A public dinner has been given in Dublin to the editor of the "Irishman" Mr. R. Pigott, "after a release from confinement for alleged seditious libel." The persons present were Irish "Nationalists." The walls were decorated with names held in honour by them—Sarsfield, Wolfe, Tone, Isaac Brett, Thomas Davis, Smith O'Brien, John M'Hale, Lord Edward Fitzgerald, O'Connell, and John Martin. The toast, "Our native land; its past struggles, present prospects, and future destiny," produced demonstrations of a conflicting character, and cries of "Up with the Republic," "Viva Republica." Another toast was "Ireland a nation; an independent Parliament; a national flag; and a national militia to guard it."

DEATH OF THE OLDEST MAN IN ENGLAND.—A man was buried the other day at Cheltenham, whose coffin bore the following inscription: "Richard Purser, died 12 October, 1868, aged 112 years." A writer in the "Times" gives evidence to prove the accuracy of this announcement. Purser had lived in Cheltenham for half a century. He was not married till he was 40 years of age, and he leaves a son 63 years old. He went out to daily labor until about seven years ago. "He retained his faculties to the last, taking a final leave of his son within an hour of his death."

ANOTHER DESTRUCTIVE EARTHQUAKE.—San Francisco, Oct. 21, evening.—The city of San Francisco was visited this day with a very severe shock of earthquake, which was felt throughout the whole of California and several of the neighboring states. The town in many parts is a complete heap of rubbish; houses, stores, churches and other buildings being razed. The lower part of the city has experienced the greatest amount of damage. The fissures left in the ground in many places are from seven to eight feet in width. The effect on the water in the bay was very striking, but as yet no word has been received relative to any damage to shipping. The loss of life is thought to be inconsiderable; but of course no correct idea can be formed as yet of the number of persons who are missing. The damage to property is estimated at over \$1,000,000.

IMPORTANT MANIPULATION OF NITRO-GLYCERINE.—A new invention in the homicidal line has just been semi-officially announced. After many experiments, we are given to understand, the Prussian military chemists have succeeded in precipitating the explosive liquid known as nitro-glycerine and reducing it to a solid. The advantage of this transformation is that its combustibility is considerably diminished, while its force remains unimpaired. The terrific substance, so long unavailable for any purposes other than where the utmost caution could be observed, is thus rendered more manageable and fitted for military use. If all we hear about it be true, the novelty will indeed be a great hit. Grenades filled with it and shot from guns of moderate calibre are said to have smashed the strongest curiass that ever covered the sides of iron-cased ship. Supposing this to be confirmed, what, we may well ask, will the new monster guns be capable of doing?—*Berlin Letter.*

FATE OF THE APOSTLES.—The following brief history of the fate of the apostles may be new to those whose reading has not been so evangelical as to know:—St. Matthew is supposed to have suffered martyrdom, or was slain with a sword at the city of Ethiopia. St. Mark was dragged through the streets of Alexandria in Egypt, till he expired.—St. Luke was hanged upon an olive tree in Greece. St. John was put into a caldron of boiling oil in Rome, and escaped death; he afterwards died a natural death at Ephesus, in Asia. St. James the Great was beheaded at Jerusalem. St. James the Less was thrown from a pinnacle or wing of the temple, and then beaten with a fuller's club. St. Philip was hanged against a pillar at Hierapolis, a city in Phrygia. St. Bartholomew was flayed alive by the command of a barbarous king. St. Andrew was bound to a cross, whence he preached to the people till he expired. St. Thomas was run through the body with a lance, at Caromandel, in the East Indies. St. Jude was shot to death with arrows. St. Simon Zelotes was crucified in Persia. St. Matthias was first stoned, and then beheaded. St. Barnabas was stoned to death by the Jews at Salania. St. Paul was beheaded at Rome, by the tyrant Nero.

At a meeting at Brighton, Dr. Cumming said that within the last year thirteen clergymen of the Church of England had become Roman Catholic. He believed this country was on the verge of a crisis—a moral tornado such as had not swept England before—the last great struggle between Romanism and Protestantism, of which England would be the arena and battlefield. When the conflict came, nothing would be strong enough but old-fashioned Bible Christianity.

MARRIED.

October 12th, by Elder James Needham, Mr. Owen Thomas Court and Miss Louisa Sarah Swinyard, of Faversham, Kent.

DIED.

HORN.—At Nuttal Lane, Ramsbottom, on the 13th of June, Mary, only daughter of Robert and Betty Horn, aged 23 years and 3 months.

JONES.—At the 2nd crossing of the Sweetwater, on the 10th of August, John Heber, son of Thomas and Eliza Jones, aged 1 year, 6 months and 12 days; also in Salt Lake City, of black canker, on the 10th inst., Eliza Celestial, daughter of Thomas and Eliza Jones, aged 6 months and 12 days.—*DESERET NEWS*.

JUDD.—At Salt Lake City, on the 15th of September, of mountain fever, Mary, daughter of Samuel and Catherine Hines Judd, of Cublington, Warwickshire, England, aged 16 years, 10 months and 22 days.

Deceased arrived on the 15th with Captain Gillepie's train, and was spared to embrace her father and mother, who had come from St. George to meet her. She conversed with them and received their blessing; and having been a true follower of her Redeemer through the gospel, she sleeps in Zion to awake with the saints in the resurrection.—[*COM.*—*DESERET NEWS*.]

P O E T R Y.

SUNG BY THE MANTI CHOIR ON THE OCCASION OF
PRESIDENT YOUNG'S VISIT.

God bless thy servant Brigham Young,
His Council and the Twelve,
That they may act in union
According to Thy will;
Lord let Thy choicest blessings rest,
Thy choicest gifts bestow,
On all thy Saints who witnesseth
Thy goodness here below.

Lord stretch thy hand o'er nations wide,
And gather Israel home;
While indignation passes by,
Keep all Thy Saints as one.

Deseret News.

Thy Priesthood, Lord, we pray Thee bless
In basket and in store,
In flocks and herds and all things else—
Thy blessings we implore.

Our faults, O Lord, will Thou o'erlook;
Our sins we pray forgive:
Our names record in Thy Life's Book,
That we may ever live.
We'll glorify thy name, O Lord!
While life and being last,
And try to live with one accord,
And profit by the past.

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FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 20, BISHOP'S GROVE, ISLINGTON,
AND BY ALL BOOK SELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"SEEK YE THE LORD, ALL YE MEER OF THE EARTH, WHICH HAVE WROUGHT HIS JUDGMENT;
SEEK RIGHTEOUSNESS, SEEK MEERNESS: IT MAY BE YE SHALL BE HID IN THE DAY OF THE
LORD'S ANGER."—Zephaniah ii, 3.

No. 45. Vol. XXX.

Saturday, November 7, 1868.

Price One Penny.

PRESIDENT YOUNG'S TRIP SOUTH.

[CONTINUED FROM PAGE 693.]

Nephi, Sept. 20, 1868.

Our last letter terminated rather abruptly. Before we had finished we accidentally snuffed the candle out, and as everybody was in bed and we could find no matches, we were under the necessity of breaking off. Payson possesses a rare postmaster in the person of brother John T. Hardy; he is a model officer, and discharges the duties of his position with fidelity and ability. We had heard his good qualities spoken of, and we had an opportunity of testing them; we were under the necessity of awakening him to write the last line or two of our letter, and to direct and post it. The alacrity and pleasure which he evinced in waiting upon us, relieved us from the embarrassment we otherwise would have felt in disturbing his slumbers.

In the description of our reception at Spanish Fork, we omitted to describe a banner which had inscribed upon it "Spanish Fork Silk." The letters were formed of cocoons, and the border of raw silk. The silk worm

eggs were brought from England by Bishop A. K. Thurber, when he returned last year from his mission to that country. Attention is being paid here, we understand, to this culture. It will be found to be a remunerative business here as well as in other settlements in the Territory. From Spanish Fork we drove to Payson, where we met with the people at 7 p.m. The hall was very crowded, and, as a consequence, oppressively hot. Elders Joseph F. Smith, George Dunford, Thomas Taylor and A. M. Musser and President B. Young addressed the people. At 8 a.m. the next day a School of the Prophets was organized, after which the company drove over to Santaquin. We were greeted with the usual reception here, as at Payson, of children with banners, and the adult population. Presidents Joseph Young and D. H. Wells, and Elder George Q. Cannon spoke to the people. After dinner we started for Nephi, eighteen miles, or, according to some, twenty miles distant, and reached there after

a drive of two hours and a half. The reception the company met with here was a remarkable one. The brass band, which is in the first class of musicians, under the leadership of Captain Gustave Henriod, was at the edge of the town waiting for us, and marched into the town at the head of the company, discoursing sweet music as they went. Opposite the meeting house the street was spanned by an arch of evergreens, which with the wings, occupied the entire street. Over the centre of the arch were the words "ZION'S CHIEFTAIN EVER WELCOME." After passing through the arch the people extended the whole length of the street up to the Bishop's. The number of children was something astonishing for a place no larger than Nephi. Accustomed as we are to seeing children in great abundance, their numbers here surprised us. Probably the explanation is found in the inscription which we noticed on one of the banners which the children carried, "Monogamy at a discount." A monogamist in the company remarked that the only fault he could find with the sight was, "he had no hand in producing it."

THE MEETINGS.

A meeting was held this evening, which we were kept by business from attending. President Joseph Young, Elders Joseph F. Smith, Joseph W. Young, A. M. Musser, Thos. Taylor, and George Dunford attended the meeting, and all, we believe, spoke. From the character of the speakers you may be sure the matter was good.

This morning at sunrise the band serenaded the houses at which the President and the other members of the company put up. At 10 a.m. the meeting house was crowded to its utmost by the people. We noticed faces of residents of Payson, Santaquin, and Sanpete valley, and some also from Provo. Last night President Orson Hyde, accompanied by Bishop A. J. Moffit, Col. R. N. Allred, and a company of men under the command of Major Abner Lowry, arrived here from Sanpete valley. He was at meeting this morning, and in good health. In the afternoon he was indisposed and was unable to attend. The speakers in the morning were President D

H. Wells and Elder Woodruff. In the afternoon Elders George Q. Cannon and J. W. Young addressed the congregation, which for greater convenience and space met in the bowery at the side of the meeting house. The afternoon meeting, upon motion of President Young, was resolved into a special Conference. Nephi was organized into a Stake of Zion, and Jacob G. Bigler was appointed President; and the following Elders were selected as members of the High Council: Edward Ockey, Samuel Claridge, Matthew McCune, Israel Hoyt, Timothy S. Hoyt, Andrew Love, George Kendall, Timothy B. Foot, Jacob G. Bigler, jun., David Cazier, Samuel Cazier, William H. Warner. A School of the Prophets was also organized after the dismissal of the afternoon meeting. At 7 p.m. the people assembled in the meeting house, and were addressed by President Joseph Young and Elder Musser.

We shall leave Nephi and its hospitable citizens in the morning, carrying with us pleasant remembrances of the kindness we have received, especially from Bishop C. W. Bryan and family. We meet at Fountain Green at noon to-morrow, and then drive to Moroni, where we stop the night.

Moroni, Sept. 21, 1868.

For a few days past we have had weather that would pass for the Indian summer in the East. The hazy appearance was thought to indicate a storm; but, though the weather is cold evenings and mornings, it is still pleasant. We left Nephi this morning about nine o'clock, and with a good, strong escort, passed through Salt Creek Cañon, the scene of several cruel massacres by Indians. It is a cañon that a timid person would avoid in times of Indian difficulty, it affords so many hiding places and opportunities for ambuscades. At Fountain Green, the first settlement we come to in Sanpete Valley, the population was all out to receive the company; the children were very numerous here, and among the adults there were leading men from every settlement in the county. Among those who stood in the ranks we noticed Father James Allred, a very patriarch, whose erect

form gave no indication of his age. He was born Jan. 22, 1784, in Randolph county, North Carolina. His wife, Elizabeth Warren, was born May 6, 1786, in South Carolina. They emigrated from Tennessee to Missouri in 1830, and joined the Church Sept. 10, 1832. They were driven from Missouri with the Saints and fled into Illinois, and moved west with their co-religionists when they left that State. This aged couple, one 82, the other 84 years of age, have shared in the persecutions of the people of God; but they are here to-day in the midst of their numerous descendants remarkably hale and active for persons of their age. To look at them no one would suspect that they were so advanced in years.

A uniformed brass band, under the leadership of Capt. William Hansen, numbering nineteen instruments, had come from Mount Pleasant to welcome President Young and company to Sanpete Valley. This band deserves great credit for the progress its members have made in music. They were organized on the last fourth of July, and their proficiency is very commendable.

FOUNTAIN GREEN

Has enlarged considerably since President Young's last visit to this county, upwards of three years ago. During the Indian troubles the settlement was broken up and the people moved to Moroni, and joined with the citizens there in the erection of a fort. Yet they have progressed, and they now numbered 75 or 80 families. If Sanpete should have peace granted to it, the settlements will soon regain their former prosperity. The valley is rich in all the elements of wealth. Water is abundant, the soil is rich, timber is convenient, fuel especially so, and building materials are plentiful and easy of access. This valley formerly had the reputation of being the granary of the Territory; the Indian troubles have thrown a shade over its reputation; but, with peace, this cloud will soon pass away.

THE MEETING.

A bowery in the fort was the place of meeting. The speakers were President Joseph Young, Elders Wilford Woodruff, A. M. Musser, George Q. Cannon, and Presidents D. H. Wells

and B. Young. Bishop Robert L. Johnson and the citizens were very hospitable, and did their best to make the short time we stayed agreeable to the company. The drive was soon made to

MORONI.

The reception here was as demonstrative and hearty as at any place that we have visited. We got out of our carriages and repaired immediately to the bowery, which was too small to hold the great crowd of people. Elders Joseph F. Smith and John Van Cott and President B. Young addressed the Saints. The following song, by Elder William Lewis, was sung with excellent effect by the children, to the tune of "Rosalie, the Prairie Flower:"

Water, as it gusheth through the leafy dale,
Water, as it danceth down the vales,
Water, give me water, bounteous and free—

Cold water is the drink for me.

For water yieldeth vigor and health,
Water is a mine of riches and wealth,
Take away the whisky, the coffee and the tea,

Cold water is the drink for me.

Our father Adam and our mother Eve,
Could not have been tempted to believe,
That whisky was "the medicine to cure
cough and cold,"

"And tea to comfort them when old;"

They were not sickly, and it appears,
They lived for more than nine hundred years.

Take away the whisky, &c.

Father Adam never paid a doctor's bill,
Eve never swallowed one bitter pill,
For they both drank water, of all diseases free,

Cold water is the drink for me.

Water is sober, water is sure,
To keep the brains cool, to save the mind pure,

Take away the whisky, &c.

Joseph Smith, the Prophet, a Word of Wisdom had,
Revealed from the heavens to make Saints glad:

The Lord said, shun the whisky, the coffee and the tea,

Cold water is the drink for me.

You shall be mighty, you shall be strong,
You shall do my great work, you shall live long,

If you'll shun the whisky, the coffee and the tea:

Cold water is the drink for me.

Wicked men and drunkards drink liquors every day,
Talent, time and life, they waste away;

A terrible destruction among them we can see :

Cold water is the drink for me.
In the Millennium, happy and free,
A good Saint shall live as the life of a tree ;
As the ancient Prophets have told us it
should be :

Cold water is the drink for me.

All ye faithful "Mormons," who listen to
our song,

Keep the Word of Wisdom, and live long ;
Till Jesus comes in glory upon the earth to
reign,

And father Adam comes again.
Use no tobacco, to smoke or to chew, •
Join in this chorus each one of you—
Take away the whisky, the coffee and the
tea :

Cold water is the drink for me.

We put up at Bishop Bradley's, who
is absent on a visit to the East, but
whose family did all in their power to
make us welcome and comfortable.
At 7 p.m. another meeting was held,
at which Elders Thomas Taylor, Wil-
ford Woodruff, George Q. Cannon,
and President Daniel H. Wells spoke.

Sept. 22, 1868.

This morning the drive was made to
FAIRVIEW.

This is a romantic country through
which to travel, and the situation of
this settlement is most picturesque.
But it is in an exposed position in
times of Indian difficulty. It is sur-
rounded by what in this mountainous
country we would call low bluffs, which
are covered with a thick growth of
cedars, and it is open on the north to
trails through the mountains which
are easy of access to and commonly
travelled by the Indians. But the
locality is a valuable one for an out-
post. Indians making a raid upon
any of the settlements of Sanpete,
and attempting to escape to the North,
can be headed off and intercepted here
by the use of the telegraph line, as
they must pass out of the valley in
the vicinity of this settlement. They
have a good, substantial fort here to
be used for defence in case of neces-
sity. The meeting was held in an un-
finished stone meeting house, and Pre-
sidents D. H. Wells and Joseph Young,
and Elder Woodruff spoke to the peo-
ple.

MOUNT PLEASANT.

The drive to this place was accom-
plished in about 45 minutes, and we

had the finest demonstration and the
most numerous turn out of adults and
children that we have had outside of
Salt Lake City. These people are
comely and very healthy looking, and
the children are bright and intelligent.
With such a generation as we see
growing up here, it is easy to perceive
that there is a great future for San-
pete. We selected the following in-
scriptions from the banners which the
children carried—"The Priesthood of
God rule forever ;" "Legal Heirs to
the Priesthood ;" "We will be ready
for the Glorious Future ;" "We will
obey our Parents and Teachers ;"
"Purity is the Pride of Israel ;"
"Mount Pleasant Female Relief So-
ciety, organized May, 1868."

A very fine arch of evergreens was
erected across the principal street, and
evergreens had been brought from the
mountains and planted at intervals on
each side leading towards the arch, on
the top of each one of which little flags
of "red white and blue" fluttered,
making a very pretty and gay appear-
ance. On one side of the arch the
inscription was, "Welcome to Mount
Pleasant," with the bee-hive in the
centre, the whole tastefully arranged
and beautifully painted. On the other
side were the words "Our Mountain
Home." One of the flags carried at
the head of the Sunday school was
very elegant ; it is the finest we have
seen in the Territory. In the centre
was the figure of Wisdom instructing
a child. The inscription on it was
"Mount Pleasant Sunday School, or-
ganized July 30, 1865." Upon the ar-
rival of President Young at Bishop W.
S. Seeley's, the children sang, under
the leadership of Elder George Farns-
worth—whose exertions have done
much towards making the Sunday
schools here a success—"We thank
thee, O God, for a Prophet," &c.

These Sunday schools should receive
the hearty encouragement of parents.
We were sorry to hear that there had
not been that interest manifested by
parents and others in the progress of
Sunday schools, that should be ex-
pected from the great benefits they
are calculated to bestow on the chil-
dren. Superintendents and teachers
should not be left to do everything
themselves ; for, however zealous they

may be, their zeal will wear out if they find their labors are not appreciated by parents.

THE MEETING.

An avenue of evergreens was planted from the street to the bowery, where at 4 p.m. a very large congregation had assembled. Elder George Q. Cannon, Presidents D. H. Wells and Orson Hyde, and Elder Joseph W. Young were the speakers.

Early this morning we visited the cabinet shop and furniture factory of brother Paul Deliin at Mount Pleasant. This establishment is a credit to the place, and we think Bishop Seeley and the people are justly proud of it. Brother Deliin is a young man, and had but little means with which to commence his operations. However, he had skill, perseverance, and a determination to achieve success, and he has built up for himself an extensive business. His furniture is as good as can be made out of the materials that can be obtained in this country, and he makes it a rule not to let exceptional work go out of his shop; it has another merit, it is cheap. The consequence is, he has orders to fill from all parts of the country. He has sent furniture from his shop as far north as Pleasant Grove, Utah county, and as far south as Parowan, Iron county. He contemplates making a considerable addition to his premises this Fall. The benefits of such a factory are perceptible in almost every house. The people's taste is gratified, and conveniences of a good quality are multiplied around them.

We rolled out from Bishop Seeley's hospitable quarters at about 9 a.m., and drove to

SPRINGTOWN.

This is the place at which President Orson Hyde is located, and from its appearance it would scarcely be thought that it had been so recently abandoned by its inhabitants to obtain greater security at more densely populated settlements against the attacks of the Indians. A two hour's meeting was held here, during which Elders Joseph F. Smith, John Van Cott, Joseph Young, Wilford Woodruff, George Q. Cannon, and President D. H. Wells addressed the people. After partaking of the hospitalities of President O.

Hyde and the citizens of this place, we drove to

FORT EPHRAIM.

The reception here equalled that of Mount Pleasant. There were two arches, between which the people were drawn up on each side of the road. As the carriages drove between these living walls the playing of the bands, of which there were three: a martial and two brass bands—one of the latter the Mount Pleasant band, which has travelled with us since our arrival in the valley—the waving of flags and banners, the firing of the cannon and the glad welcoming of the people, formed a scene that was most exciting, and will not soon be forgotten by those who witnessed it. The meeting house, a fine stone building, and a large stone school house and the bowery, are within an excellent stone fort which covers about $2\frac{1}{2}$ acres of ground. The fort has port holes and bastions; on the top of a bastion a man was stationed with a spy glass as a look out, a precaution which is constantly taken to prevent surprise. Night and day a watchman is kept in this look out. The stock belonging to the place is kept a few miles distant to the west. The herdsmen have piles of brush prepared there ready to be kindled in case of an attack from Indians. In the night the man in the look out can see the flame, and in the daytime the smoke, and give timely warning to the people. This fort was built within three weeks. The stone here is most excellent building material, quarrying out in square blocks of any desirable size.

A public dinner was prepared for the company, after which a School of the Prophets was organized, and a public meeting was held in the bowery, at which Elders Dunford, Joseph W. Young, John Van Cott, and President D. H. Wells spoke.

Presidents Young and Wells, and some others, were invited to Canute H. Brown's, who entertained us most royally. As soon as it was fairly dark he had his front garden illuminated with colored lanterns, and in the centre there was a large transparency on which the President's name appeared in large letters. The effect was most charming. While admiring this dis-

play, our attention was called by our host to the end of the house, where we saw a grand torchlight procession of silver grays—the old gentlemen of the place were coming with mammoth torches to escort President Young down to the evening meeting. We have seen torchlight processions, but this one was ahead of anything we ever saw; it was really grand. The glare

illuminated the whole country, and must have caused the people of Fountain Green and Moroni to think we were having a conflagration here. The bands were also present, and the leader of the martial band, brother George Quin, favored the company present with a very humorous comic song, which was much applauded.

[TO BE CONCLUDED IN OUR NEXT.]

THE NEW REBELLION AND CARNIVAL OF MURDER.

The radical papers are beginning to fume about what they call the "new rebellion in the South." They recite the ebullitions of some crazy democratic editor, recall the outrages of the Ku-Klux-Klans, the assaults upon processions, the turbulence, riots, and bloodshed that have recently occurred in Nashville, New Orleans, Camilla, and lately in Opelousas, parish of St. Landry; in short, they point to the unsettled and menacing condition of things throughout the States of Georgia, Alabama, Arkansas, Louisiana, and Texas, indeed all over the South, as evidence that a new rebellion had been inaugurated, and the people are warned to prepare for the consequences.

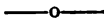
Now, we admit that a state of alarm, confusion, anarchy, quasi-rebellion, and quasi-war, if you please, exists in the South. We admit that society there is plunged into a condition of chaos from which it may take years to recover; that business is prostrated; that the agricultural, commercial, and all industrial interests are paralyzed; that distrust and discredit prevail; that education and the cause of religion are languishing; that the people are in a great measure strangers to any law except lynch-law, and that order, the first law of God, is utterly unknown. But what is the cause of all this public disorder and social derangement? Who are to blame for precipitating upon this rich and fertile land this gigantic fusion of evils? The answer is plain. They arise from a wild and utterly preposterous attempt of the Radicals to establish in the

South the supremacy of a race utterly unprepared, unfit, and incapable to assume for years to come any other position in social and political life than that sanctioned by a condition of semi-barbarism. If the white and black races in the South had been left to themselves, as they are in New York and in all the North, there would have been none of this anarchy, none of this bloodshed, none of this "new rebellion," as the Radicals call it. In this effort to elevate the black race above the white, the Radicals have excited in the former visions of ease, plenty, and equality which they know can never be realized in this age. They have awakened in the negro's mind an idea that he is greater and more powerful than his late master, and that when a question of justice or right arises between them, the influence of the black must kick the beam. But when the ignorant negro finds that the promises of his white Radical friends are not fulfilled, he becomes an altogether different creature from what he was even in a state of bondage. His savage and cruel nature is developed. He becomes a marauder, a ravisher, an incendiary, a debased and inhuman animal. White citizens are then compelled to defend themselves against the depredations of the blacks, and naturally a collision occurs in which it would be singular if somebody were not hurt. All this springs from a violation of the laws of nature and of the statute in regard to the status of the two races which the Radicals insist upon carrying out in the

South, and which would be followed by similar deplorable occurrences were a like attempt made in the North or in any community where the blacks have settlement in any numbers. Here, then, is a solution of the question as to whom the existing reign of violence in the South should be ascribed. Now, what is the remedy? To apply a corrective to this state of things would be, first, to cease giving the negroes ideas above their capacity; second, to make them understand that

they are amenable to the laws, and as liable to punishment for their infraction as the white man; third, to make them comprehend that they must work or starve, "root, hog, or die;" and, lastly, to leave the whites and the blacks in the South to settle the status of the two races among themselves, just as we do here in the North, without interference from Northern place-seekers or corrupt and venal adventurers from any quarter.—*New York Herald.*

MOUNT VESUVIUS.



Writing from Naples under date of Oct. 12th, the correspondent of the *Times* says—"Another eruption of Vesuvius is a *fait accompli*, and, to quote the words of one of our journals, the mountain, like royalty, is honored with a daily bulletin. I call it another eruption; but, in truth, Vesuvius has not been quiet since last November, when it astonished visitors and alarmed the inhabitants of the immediate neighborhood by its brilliant displays. The same cone which was then in action has been more or less active ever since; but it is only since the beginning of this month that evident signs were observed of increasing action. The scientific apparatus on the mountain about Oct. 1st gave the first unmistakable signs of what was coming. Then the puffs of light steam or smoke grew into columns of dark black smoke—tongues of lambent fire followed, just licking the edges of the crater, accompanied by discharges of artillery and heavy showers of red-hot lava and ashes. Day after day this activity increased, until, on the night of the 8th inst., after a slight shock, the old cone was rent in two, and a deluge of lava came rushing forth and ran down to the foot of the great cone, crossing at one point the new path which has been traced out for the convenience of visitors. Since that the course of the lava has increased in abundance and rapidity, and as the agitation of the scientific instruments is increasing also, there is every probability that the ex-

hibition will be as magnificent as it was at the beginning of the year. The wind, which has for some time been in the south-east, bears the copious volumes of smoke towards the north-west, sweeping over the bay just in front of Naples, while the lava is pouring down towards the Atrio del Cavallo, in the direction of the Hermitage, presenting from a distance a magnificent spectacle. Especially does it so now, when clouds sweep wildly over the sky, for stratum after stratum is lit up until the whole atmosphere appears to be on fire. To add to the grandeur and solemnity of the scene the detonations, or rather "thunderings," have been frequent and loud, shaking the ground in the neighborhood more or less severely. From the commencement of the new symptoms Professor Palmieri has been in residence at the Observatory, in order to complete and confirm the observations which he made at the beginning of the year. You will remember that one of these observations led him to adopt the theory that volcanic action is subject in a certain degree to lunar influence. Of course, all to whom an eruption is a novelty have been rushing over to ascend the mountain; the weather has, however, been most inauspicious, and on several evenings travellers have been driven back by the violence of the storms. No one should be permitted to go up the mountain while in conflagration without a guide.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, NOVEMBER 7, 1868.

ENCOURAGEMENT.

To the Elders of Israel who are at present on missions from Zion we have a few words of encouragement with regard to their labors in the ministry. It is very natural for the sons of Israel who have been born and educated in the valleys of the mountains, assisting by their steady, unflinching labor to make the desert rejoice and blossom as the rose, and to build up the waste places of Zion, to feel considerable diffidence when they are called on missions to preach the Gospel. They realize to a certain extent their weakness, and traditionally feel the want of an education to preach the Gospel and come in contact with the boasted wisdom of this age, believing that it requires a certain amount of worldly learning to preach the Gospel, which learning they are aware they have had but little opportunity to obtain; and, although they could compete very favorably with the nations in honest, manly labor, power of endurance, or knowledge of the science of life, they are apprehensive that they have not sufficient worldly wisdom to enable them successfully to fulfill so important a calling as a messenger of salvation; therefore, when hearing their names called, or being given to understand that they are called to go and preach the Gospel in foreign lands, they wonder why they have been selected.

These feelings may be very natural, but they arise from a lack of experience. If the work we are engaged in was a cunningly devised fable, or an imposition, were its pretensions and doctrines false and, like all false religions, under the influence of the prince and power of the air, then indeed it would be necessary to have our sons skilled in logic, educated to vividly portray imaginary glories, and advocate doctrines that the Almighty Father does not sanction, by the cunning of, so called, logical argument and human invention. But it is not so. It is the truth that is to be advocated, and ye are the sons of God—heirs to the holy Priesthood—called by the will of God to administer His word to the nations, calling upon the inhabitants of the earth, wherever you are sent, to repent of their sins and obey the Gospel of our Lord and Savior Jesus Christ.

It appears that Moses, notwithstanding he had been educated in the wisdom of the Egyptians, shared this feeling of diffidence, and plead with the Lord not to send him, saying: "O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue. And the Lord said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say." Wherefore it is neither new nor very strange that we should experience these feelings; but we serve the same God that Moses served, and

He hath chosen us, although we may be slow of speech and possessed of but little worldly learning, to be his ambassadors to the nations, and He will be mouth to us and teach us what to say, requiring at our hands that we have faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility and diligence; promising that if we ask we shall receive, or if we knock it shall be opened unto us. It does not require worldly wisdom to put us in possession of these virtues, it simply requires us to purify ourselves that we may be vessels of honor fitted for the Master's use, that the Holy Spirit may be in us like a well of water springing up into everlasting life.

John, the beloved disciple, taught this doctrine, that every man that had the hope of eternal life purified himself, even as Jesus Christ was pure. Jesus set us the great example that it was possible, by the power of the Holy Ghost, to live without sin, and this is a fact that is demonstrated by all Saints who love the Lord their God with all their might, mind and strength; they, by living the religion of Jesus Christ, strive to purify themselves, that they may have dwelling in themselves that mind which was in Christ Jesus. This is the principle that will render us sufficient in the hands of God to win souls to Christ, making our testimony quick and powerful unto the convincing of the honest in heart and the Israel of God, then can we have joy in our labors.

Our heavenly Father hath said, by the mouth of His Prophets, our fellow laborers, concerning the glorious work we are engaged in: "Therefore, behold, I will proceed to do a marvellous work and a wonder," again: "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed." We presume you are familiar with these passages of Scripture, in which God has declared that He would do His mighty work. This work was not to be accomplished by the wisdom of man, but by the power and wisdom of God; He would do His own work, and would with the weak things of the earth and things that are naught, accomplish His mighty purposes and bring to pass His strange act, that "no flesh should glory in his presence."

Truth is powerful in itself; it is sound doctrine; and to advocate it in power, unto the convincing of the honest in heart, we have to preach both by example and precept in the power and demonstration of the Holy Ghost, diligently seeking for the house of Israel with all patience and long-suffering. When we reflect that the Father is doing His own work, and hath chosen us, in our weakness, as instruments to call this generation to repentance and warn them of judgments to come, we can see the force of our beloved President Brigham Young's instructions, as also the necessity, to keep ourselves like a clean sheet of paper whereon our heavenly Father may write His own characters, and impressible to the influences of the Holy Spirit, even that Spirit that will not dwell in unholy tabernacles. Then do we enjoy that continual peace that arises from a consciousness of doing right, and he that is a doer of the word is always powerful in testimony, because he can tell the truth unflinchingly, without being scathed by its fire.

It is joyful to win souls to Christ, but this can only be done by the will of God who giveth the increase. The noble son of Israel, who faithfully lives his religion, not only has the power of convincing the honest in heart, but he is a source of blessing and comfort to the household of faith who, seeing his good works and partaking of his peaceful, inspiring influence, are incited to diligence. This is productive of good meetings, and the power of God is en-

joyed by the Saints who, under this holy influence, love to testify of the goodness of God towards them, and of the knowledge that He has imparted to them through obedience to His commandments. Then are the gifts and blessings of the Gospel enjoyed, and the Saints rejoice in the Holy One of Israel.

Let us never be discouraged if we do not early see the fruits of our labors, for know of a surety that the word of the Lord will not return unto Him void. The Savior likened the preaching of the word unto a sower who went forth to sow seed, some of which "fell by the wayside; and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns; and the thorns sprang up with it, and choked it. And others fell on good ground, and sprung up, and bear fruit an hundredfold." Explaining this in the following manner: "The seed is the word of God. Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for awhile believe, and in time of temptation fall away. And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience." It is so to-day, and this may inspire the servants of God with hope and patience, knowing that they are like unto the sowers of the seed, and that, inasmuch as we comply with that which is required at our hands, all will be well. Inasmuch as "in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe," and seeing that we have the privilege of laboring for the cause of truth, let us so live that we may be able to acceptably fulfil the high and holy calling whereunto we are called.

The Prophet's instructions to us concerning "short sermons" should ever be kept in remembrance. At the time they were given it was thought that that counsel would be very easy to carry out, but the experience of a year or two develops that the Elders scarcely know when to cease speaking, sometimes occupying the time that brotherly love and courtesy would have suggested to allot to their fellow-laborers, that they also might have an opportunity of expressing their feelings or testifying to the truth and goodness of God.

Strive for wisdom, which is profitable to direct; preach the word in season by the power and demonstration of the Holy Ghost, without which all preaching is vain. Store your minds with all useful knowledge, reflect upon the truths we have briefly brought to your remembrance, and we feel, if you will carry out these suggestions, that we can safely assure you that you will be very successful in your various fields of labor, returning to Zion bearing your many sheaves.

TRIP TO WALES.—October 17th, as noticed in STAR 44, we left Liverpool for Merthyr, and was very cordially received at the depot by Elders Elias Morris, William C. Thomas, John S. Lewis, Nephi Pratt and Levi W. Richards; Elder Thomas P. Green, President of the North Wales Conference, had previously joined us on the way. Met with the Saints in Conference in the

large Temperance Hall, Aberdare, on the 18th ; the Hall was well filled during the afternoon and evening by very attentive congregations, among whom were several strangers, and many who had walked from considerable distances. On the evening of the 19th attended a Concert given by the Saints in Merthyr, and held meeting with them on the evening of the 20th. On the 21st, met with the Saints in Cardiff, on the 22nd, in Swansea, on the 23rd, in Llanelly ; returned to Swansea on the 24th, attended three meetings there on the 25th, started for Liverpool on the 26th, and arrived about 9 p.m.

The meetings were well attended, and we were blest with much liberty in speaking, occupying a large share of the time, the brethren feeling disposed to derive all the benefit possible from our visit, not knowing when it might again occur. And in all meetings and from all we observed and heard, we feel much gratified in being able to testify of the very commendable faithfulness, zeal and energy of the Elders, both native and from Utah, who are laboring in Wales ; and to commend the patience, faith and good works of the Saints in that region, and the untiring industry, prudence and economy they are exercising to hasten the day of their departure for Zion. Employment is often difficult to obtain, especially for full time, the wages are generally very low, and many are scattered miles from the nearest brethren, yet they steadfastly persevere in unflagging labors for their deliverance, hoping for renewed aid from their brethren in Utah, and trusting in the God of their salvation for the way to be opened for their deliverance in accordance with His wise pleasure.

In our travels, we parted with Elder Levi W. Richards, President of the Monmouthshire Conference, at Merthyr ; with Elder Nephi Pratt, President of the Glamorgan Conference, at Cardiff ; with Elder William C. Thomas, President of the Carmarthen Conference, at Llanelly ; and with Elder Elias Morris, President of the Welsh District, and Elder John S. Lewis, President of the Swansea Conference, at Swansea. They were all enjoying excellent health, are doing all the good in their power in their several fields of labor, and are much encouraged and blest in so doing. And we again tender our thanks to them and to all with whom we were privileged to associate for their kind care for our comfort, and to all who listened to our remarks for their respectful attention, trusting that our short visit may prove mutually beneficial.

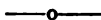
AT A DISTRICT MEETING held in Bell's Hotel Hall, Glasgow, Oct. 25th, Elders David Adamson, William Hunter, William Spiers, Lachlan McFadyen, and Gavin Maxwell respectively reported the Glasgow, Paisley, Rutherglen, Parkhead and Pollokshaws Branches in good condition, the Saints rejoicing in the Gospel—that law of liberty which, through faithfulness, makes them free indeed, and insures to them the reward of eternal life with the just.

Elders Joel Grover, John E. Pace, James Sharp and David Adamson addressed the congregations, giving such teachings, counsel and exhortations as seemed most suitable. There were many strangers present, a good feeling prevailed throughout the day, and careful attention was given to the various instructions.

ELDER F. D. RICHARDS and company arrived in Salt Lake City on the 1st of October, and not on the 2nd, as stated in our last number.

POST OFFICE ORDERS.—Those who forward us Post Office Orders will greatly oblige by making them payable at the Post Office in PEMBROKE PLACE, LIVERPOOL.

THE REV. MR. PURCHAS AND RITUALISM IN BRIGHTON.



The Rev. Mr. Purchas, of Brighton, must be highly delighted with the attention which he has suddenly excited beyond Brighton itself. He is now known wherever London newspapers can carry information. Apart from the merits of the question, however, we may ask "why the office of the Bishop" has been "promoted," not by any aggrieved parishioner or churchwarden, but by the reporters for the daily press? The Bishop of Chichester is charged with the ecclesiastical supervision of Brighton; he receives a very handsome salary; he is aided by an Archdeacon, who, according to some writers, ought to act as *oculus episcopi*, the Bishop's eye. Yet Mr. Purchas has for years pursued with impunity his Ritualistic performances, and the Bishop's "inhibition" has been issued only within the last few weeks. How is this? Has the prelate been "busy, or on a journey?" Is his residence a Sleeping Palace or Castle of Indolence, where duty is forgotten, where "delights" are not "scorned," and "laborious days" not lived? We fully admit the many merits of newspaper reporters; we know their intelligence, their industry, their quick apprehension of facts, their diligence, and general impartiality. But they are not the very first persons that we should select to be "overseers" of churches or to keep ecclesiastical sheep from wandering beyond the true fold. Yet it is to the London press that the English people are indebted for the attempt to repress Mr. Purchas. The Bishop of Chichester never moved in the matter until there appeared long newspaper accounts of the strange doings in his own diocese. In one sense it may be said that the press thus usurps the functions of the dignitaries of the Church; but, to put it

perhaps more correctly, newspapers are obliged to step in to counteract the negligence, indifference, or timidity of bishops. In these dreadful days of innovation, when the "licentiousness of the press" has attained wide scope, we presume that we must forgive the intrusion; but we hope no sacrilegious writer will suggest that the Bishop's salary should be transferred, even in part, to the gentlemen who have done his work. * * *

Of this Mr. Purchas who has suddenly bounded into fame, it is sufficient to say that some of the most zealous High Churchmen in Brighton denounce most earnestly his extraordinary innovations, his defiance of precedent, his ludicrous travestie of the Liturgy of the Church. But it seems to us that the Ritualists who object to the eccentricities of their new and irregular ally have no *locus standi*. For years they themselves have been defying bishops, offending congregations, and contravening the law. The professed votaries of the theory that the Church should be above the State, have intrenched themselves behind the Erastian statutes which make every incumbent a freeholder. Avowing that their doctrines are based on obedience to bishops, they have distinguished themselves by disobedience. Relying on uniformity secured by discipline, they present varieties so great that no two Ritualist churches are exactly alike. They are therefore entirely out of court when they object to an offending brother, who has sat at their feet and bettered their instructions. If they have relied on the tardiness and costliness of proceedings in the ecclesiastical courts, he has a right to protect himself in the same way. If, contrary to the modern and generally accepted usage of the English Church,

they burn two candles on the altar by day, he has the same right to burn sixteen, sixty, or six hundred, or to fill his chapel with a cloud of incense. If they attract young ladies to listen to confidential advice, he or any other innovator may erect a confessional box, and imitate Romanism to the very letter of its rites. Some congregations say, "This is as bad as Popery;" but, in fact, it is much worse. Popery has its evils, but it is a system; it is consistent. It gives no play for the wild pranks of foolish young men, or the uncultivated tastes of eccentric curates. The evils of its policy are, to a certain extent, mitigated by the severity of its discipline; and the power placed in the hands of individual priests is, at all events, regulated by the higher powers. But the Ritualists are priests unregulated and run wild, each inventing a ritual for himself—each with a new "development" of some old doctrine—each free to bring in new practices—each surrounded by admiring young ladies who "wonder with foolish" and possibly pretty "faces of praise," and by their indirect idolatry stimulate the poor young men to innovations more and more startling every day. Women, when they become spiritually excited, seldom know any measure in their fanaticism; and when they like to be ruled they choose a tyrant rather than a sovereign who hesitates to command. Thus, in spite of himself, the Ritualist parson is elevated into a little pope, and, unlike the Romish priest, he is utterly uncontrolled. This state of things is surely full of danger. Never was any Church founded on such a

toleration of anarchy. Ritualism presents, unchecked, all the evils of mere Congregationalism, and, equally unrestricted, more than all the perils of sacerdotal despotism. It is Popery in every parish, and every parson a pope.

* * * How far the inhibition of the Bishop of Chichester is affected by the position of Mr. Purchas it would be premature to say. The reverend gentleman is not a vicar or rector of the old kind; but a short Act of last session did alter the titles of perpetual curates to chapels of ease, and it may have given him a position different from that of an ordinary licensed curate. His place of worship is, we understand, a proprietary chapel, and this fact also may affect the Bishop's power of effectual control. But it is certainly time that these questions should be settled in some decisive way. It may be that the law cannot touch proprietary chapels, and that the Bishop will find himself as powerless to interfere with the performances of Mr. Purchas as with those of the actors at the Brighton Theatre. If so, we hope that we shall hear no more of the reverend rebel than of any other gentleman who entertains the public in a concert-room, lecture-room, theatre, or hall. His exhibition ought to be guarded from mob outrage as thoroughly as any other piece of private property in the town. But he cannot sustain two characters; he cannot be allowed to retain the advantages that attach to a position in the Church of England, while he directly disobeys the authorities and the law of the Church.—*Daily Telegraph*.

INCOMES OF THE IRISH CLERGY

It seems probable that the Irish clergy did not all understand in the same sense the recent inquiry relative to the amount of their incomes. The Commission being instructed to report (among other things) "as to the revenues, property, and emoluments belonging to the several benefices" issued to the incumbents a set of que-

ries, and have arranged the answers in a tabular digest annexed to the Report; the queries themselves are to be published in an appendix which has not yet made its appearance, and which is also to contain some particulars of property acquired by the Irish Church Establishment since the Reformation, from Royal or Parliamentary grants

or by gift of private individuals. Now, if we take as an example the answers obtained from the diocese of Dublin, and examine the column showing the "gross yearly revenues of the benefices and the sources of such annual revenues," we find that in the returns from nine of the 119 benefices credit is given for "surplice fees." The amount ranges from £8 and upwards, and in one instance (Monkstown) it is £120 for burial fees alone, but unfortunately the burial ground is about to be closed, and this golden egg will come no more. But it does not appear why nine clergymen do, and 110 do not render an account of fees received for the performance of sacred offices. Some, however, may have included these under another item, which will be found in 11 more of the 119 returns—viz., "pew-rents, or other sources of income;" but still it will be observed that five clergymen in six make no mention either of fees or of pew-rents as part of their income. It is possible that the majority of the clergy may have considered that they need only state the amount of the endowment of their benefice, and not the whole of their professional income. The Commissioners, in the estimate given by them of "the property of the Established Church in Ireland," have expressly excluded "pew-rents or voluntary payments." It is but little that we learn of the amount derived from voluntary contributions at present. Pew-rents often produce a large sum. In these returns for the diocese of Dublin the perpetual curate of Sandford states that his endowment is only £93 and a parsonage-house, but

his pew-rents produce £324; and in other instances "pew-rents and other sources of income" (besides the endowment, which in these cases also is small) are returned as producing for the incumbent £300, £496, £556. Such clergymen do not stand much in need of State endowments. A clergyman at Harold's-cross, a suburb of Dublin, states his yearly revenue thus:—"Rent of land, £67; pew-rents and Sunday collections, £462. Sunday collections now probably produce in England and Ireland an enormous sum. The money contributed at the offertory in the course of the communion service is, according to the Rubric, to be disposed of "to such pious and charitable uses as the minister and churchwardens shall think fit." Churchwardens do not always exercise much control over the application of these funds. A good practice increasingly prevails of circulating in the church at Easter an account of their distribution; and this, which is the exception, might well become the rule, so that the givers should know something of what becomes of their gifts. It may be added here that the Ecclesiastical Commissioners for Ireland provide out of their funds derived from Church property not needed in the quarters where it was bestowed, large sums for expenses which in England fall upon the parish. The Commissioners pay the following sums in an average year:—£14,514 for parish clerk's salaries; £9,668 for sextons; £1,410 for organists, £133 for blowers, and £139 for tuning; £2,039 for communion elements; £3,040 for church requisites; and £9,314 for lighting and fuel.—*Times*.

SUMMARY OF NEWS.

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One of the clerical and lay conferences which have been inaugurated in the diocese of Ely was held at Bury St. Edmund's on Tuesday, the bishop of the diocese presiding. Amongst the speakers was the Duke of Rutland, who appealed to all classes of churchmen to lay aside their differences on minor matters, now that "the enemy was at the door," and all religion was in danger.

The Portuguese journals say that no less than 500 Jesuits, in round numbers, have sought refuge in Portugal since the Spanish revolution. I should presume (says the Paris correspondent of the *Morning Post*) that quite as large a number have fled to France. There are many in Paris, but they keep very quiet.

DESTRUCTIVE GALE AND TIDAL WAVE IN MEXICO.—New York, Oct. 29.—Telegrams received here to-day say that the town of Sanblas, on the east coast of Mexico, has been greatly damaged by a heavy gale and a tidal wave which washed over the town. Four deaths are reported.

Appropos of General Grant's remarkable reticence of speech as a candidate for the Presidency, the following despatches vouched for by both officers, have been published:—"To General Grant: I think Lee will surrender if things are pushed—Yours, Phil. Sheridan." "To Major-General Sheridan: Push things.—Yours, U. S. Grant."

A witness in court who had been cationed to give a precise answer to every question, and not talk about what he might think the questions meant, was interrogated as follows:—"You drive a waggon?" "No sir, I do not."—"Why, man, did you not tell my learned friend so this moment?" "No, sir, I did not."—"Now, sir, I put it to you on your oath, do you not drive a waggon?" "No, sir."—"What is your occupation then?" "I drive a horse, sir."

A Berlin paper says that the present Belgian Minister at Madrid has witnessed the fall of five thrones, overthrown by five revolutions. He was at Paris in 1830 and 1848, at Naples in 1861, at Athens when Otho had to quit, and finally he has witnessed the deposition of Isabella. Belgium had better now send him to Paris, suggests the *Volks Zeitung*. And why not to Prussia? retorts a Paris paper.

FOR THE CHURCH AND STATE PARTY.—The democratic party in England argue that if the Episcopal Church be disestablished all the people will turn infidels and Papists. The only thing which holds them to Paul and Luther is the establishment. Now, why is it that in this country, where we have no establishment, the people do not turn either to Tom Payne or the Pope, but adhere to Christianity and the Reformation? Will churchmen acknowledge that it is because the Americans are wiser and better than the English? Or what?—*New York Times*.

SPANISH MANNERS.—The correspondent of a London paper, in his "Notes of a Journey through Spain," says—"From the little I have yet seen of the Spaniards I should judge them to be a very polite and well mannered nation. Travelling in the second class, I have found all my companions extremely good-natured, and ready to help me in any difficulty. On entering a carriage it is the custom to lift one's hat and make a friendly salute, with a few words of greeting to its inmates. Most people carry their day's provisions about with them; they never begin their meals themselves without offering their bread, meat, or wine first to their travelling companions."

EXTRAORDINARY OCEAN WAVE & EARTHQUAKES IN NEW ZEALAND.—From north to south of New Zealand a curious tidal phenomenon was observed on Saturday, the 16th of August. The sea rushed out and in with extraordinary violence, and in some places in the south island great damage was done from the sea going far over the usual high-water mark. On Monday, the 17th, shocks of earthquake were felt over a larger portion of New Zealand than is usually subject to them. The northerly point reached was Napier, and from there as far south as Otago. Auckland, as usual, was entirely exempt. The schooner *Rifleman*, which arrived at Dunedin on August 28 from the Chatam Island, brings sad news. These islands have been visited by three tidal waves, causing great loss of life and property. The settlement of Tapunga, on the north side of the island, felt the greatest force. It was entirely destroyed—no mark being left to tell where it stood. The ground was completely covered with sand and seaweed. The inhabitants barely escaped with their lives. The sea went inland about four miles. Along the coast a house and its contents belonging to Mr. Hay, sheep farmer, were carried bodily out to sea. Some Marois, in trying to save a boat which was being carried out to sea, were drowned. The settlement of Waitangi sustained great loss. Houses were shifted, and carried out to sea. A large quantity of Government stores were destroyed. The force of the water at Tapunga smashed drays, and removed to a considerable distance stones half-a-ton in weight.

A wise man will desire no more than what he may get justly, use soberly, distribute cheerfully, and live upon contentedly.

Nothing sets so wide a mark between a vulgar and noble soul as the respect and reverential love of womankind. A man who is always sneering at woman is generally a profligate or a bigot.

AFFECTION.—How sacred, how beautiful is this feeling, in pure and guileless bosom? The proud may sneer at it, the fashionable may call it a fable, the selfish and dissipated may affect to despise it; but the holy passion is surely of Heaven, and is made evil by the corruptions of those whom it was sent to bless and preserve.

ADDRESSES.

N. B. Baldwin jun., 19, Commercial Road, Macclesfield.
John S. Lewis, 15, Fynone Street, Swansea.

DIED.

FORD.—At Chesterfield Derbyshire, on the 16th May, William Ford, aged 73 years.

THOBURN.—At Alexandria Vale of Leven, on the 19th inst., Joseph Thoburn, aged 80 years and 7 months.—*Deseret News* please copy.

BOUTLON.—At Bountiful, Davis County, on the 25th of September, of croup, Sophia, daughter of William and Martha Boulton, aged 2 years and 9 months.—*SALT LAKE TELEGRAPH.*

BINGHAM.—At Payson, Sep. 27th, Mary, wife of Jeremiah Bingham, formerly Mary Reece, from Parish Bitterly Shropshire, England, aged 33 years and 23 days.—*DESERET EVENING NEWS.*

WADE.—At Salt Lake City, Sep. 15th, Emma Henrietta Wade, of teething.—*DESERET EVENING NEWS.*

POETRY.

"COMING HOME."

A message glad from Zion to the British Isles,

Many who have waited long rejoice;

Happy that the day long looked for on them
smiles,

Singing as they come with gladsome voice.

CHORUS:—

Coming home, coming home, don't you hear them
sing,

Yes, they are coming home, hurrah! hurrah!

The harvesters rejoice, as the sheaves they with
them bring

They are coming, they are coming from afar.

Many will be mourning when the Saints are gone
away,

Over opportunities gone by,

Thousands have despised mercy's blessed day,

Sorrowing in bondage long they sigh.

CHORUS.

See the canvass swelling, like majestic wings,

Skimming o'er the surface of the main,

Bearing on an army to serve the King of kings,

Resolved his sceptre to maintain.

CHORUS.

Jehovah does preserve them on the ocean's breast,

And guides them by his spirit all the day,

While travelling home to Zion located in the west,

There with Saints to learn the perfect way.

CHORUS.

Deseret News.

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AND BY ALL BOOK SELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"SEEK YE THE LORD, ALL YE MEER OF THE EARTH, WHICH HAVE WROUGHT HIS JUDGMENT;
SEEK RIGHTEOUSNESS, SEEK MEERNESS: IT MAY BE YE SHALL BE HID IN THE DAY OF THE
LORD'S ANGER."—Zephaniah ii, 3.

No. 46. Vol. XXX.

Saturday, November 14, 1868.

Price One Penny.

THIRTY-EIGHTH SEMI-ANNUAL CONFERENCE.

(*Deseret Evening News*, Oct. 6, 1868.)

The Thirty-Eighth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints convened this morning in the New Tabernacle at ten o'clock. The congregation at that hour was a large one, though the vast building was not filled; and as the voices of the choir mingled in harmony with the sonorous tones of the great organ, in the opening hymn, the solemnities of the occasion pervaded the assembled thousands.

On the stand we noticed President B. Young and President D. H. Wells, of the First Presidency; Apostles Orson Hyde, Orson Pratt, John Taylor, Wilford Woodruff, Geo. A. Smith, E. T. Benson, C. C. Rich, Lorenzo Snow, Erastus Snow, Franklin D. Richards, George Q. Cannon and Joseph F. Smith; John Smith, Patriarch; John Young, E. D. Woolley and Samuel W. Richards, the Presidency of the High Priests' Quorum; George B. Wallace and Joseph W. Young, of the Presidency of this Stake of Zion; Joseph Young, Albert P. Rockwood,

Jacob Gates and John Van Cott, of the First Presidency of the Seventies; Edward Hunter, L. W. Hardy and Jesse C. Little, the Presidency of the Bishopric; Bishops, presiding Elders, and leading men from settlements the most remote, and those at nearer points of distance, Idaho, Utah, and Arizona being represented.

One notable point in connection with this Conference is, that it is the first General Conference of the Church held in Utah at which there has been a full Quorum of the Twelve Apostles present. The nature of the duties and labors of the Twelve causes one or more of their number to be nearly always absent in some parts of the earth, aiding to build up the kingdom of God; but this October, through the recent arrival of Elder Franklin D. Richards, all are in the Territory, and all are assembled at Conference. The communion and counsellings of President Young, President Wells, and the full Quorum of the Twelve, with their united wisdom, wide experience,

and the spirit and inspiration which accompany them, will, beyond doubt, give birth to much most valuable instruction and counsel to the people, and the adoption of such measures, under the dictation of the Spirit of God, as will be of incalculable benefit to the interests of the community. We record this meeting together of all the Twelve at Conference, as most noteworthy.

The meeting was called to order by President B. Young, and the Tabernacle choir sang the opening hymn: "The morning breaks," &c. Elder George A. Smith offered up prayer, and the 20th Ward choir, which occupied a position on the left of the stand, sang the hymn, "Father, how wide thy glory shines," &c.

Elder Orson Hyde first addressed the Conference, reasoning at some length on the principles of temporal and spiritual salvation. As many followed the Savior for the loaves and fishes, so many seek the home of the Saints for mere sordid and pecuniary motives, caring for nothing higher than the accumulation of this world's goods. But the Saints have to work out their salvation, to build up the kingdom of God, and further the cause of human redemption. The feeling which many have, that now is a season of scarcity of bread, and from which they are led to shut up their bowels of compassion, is not one that should be indulged in. We should succor the needy and do good to all. The approach of the railroad toward completion, and the spirit which animates those engaged in its construction, are evidences of the manner in which God is working for the accomplishment of his holy purposes. When that road is completed, it will be found to be a mighty instrument in the hands of the Lord for furthering his work. The speaker exhorted the Saints to labor diligently to build up the kingdom of God, and learn to become saviors before the Lord.

The Brigham City choir, under the leadership of R. L. Fishburne, which occupied a position to the right of the stand, sang the anthem, "I will lift up mine eyes!"

Elder Orson Pratt then addressed the congregation. He noticed the rea-

sons why we came here—not because we wanted to, but because we were compelled to, and could not help ourselves. The spirit of opposition which drove the Saints beyond the Rocky Mountains, and compelled them to seek a shelter in the then almost unknown wilds of this mountainous country, has operated against the Church and its leaders from the time the Prophet Joseph obtained the plates up to the present. The same spirit has ever manifested its opposition to the people of God, whenever he has had a Priesthood and power upon the earth and communicated his revelations to his people. The Saints have been called upon to gather out from the nations of the earth, that they may be separated from everything unrighteous and corrupt. We have toiled and labored here to make ourselves homes. We were compelled to labor by the force of circumstances and the exigencies of our situation. No other people have toiled as we have done, for no other people have been placed in such untoward circumstances. Who has done all that is to be seen in this Territory, in changing it from a wilderness to a beautiful, well cultivated and productive country? The old settlers have done it. They pioneered this region and gave to government a country which would have been unsettled perhaps for another century, for they made a base of supplies for the exploring parties, prospectors and mining camps, which have been the birth of several surrounding States and Territories. We were refused our rights in Missouri and Illinois, because the people there said we were not the old settlers in those regions. We are the old settlers here; and we have come here to enjoy freedom and the rights guaranteed to us by the Constitution of our country. With our religious rights and liberties, we have many others, and among these is the right to trade with whom we please and where we please, so long as we do not break any law nor infringe upon the rights of others. We have fostered here men who have used all the influence in their power to injure us as a people; we have given them our grain, paid them our money, and impoverished the Territory by putting

millions and millions in their hands to be carried away. Did they profess friendship? Yes. But as an individual, unless men repent and keep the commandments of God, the speaker said he would not trade with them to the extent of one dime.

Elder Pratt reasoned on this principle at some length, and dwelt in a plain and forcible manner on the course pursued by merchants who openly professed friendship for the "Mormons," but secretly did everything in their power to injure and, if possible, destroy them; and said he would rather go into the mountains, kill the wolves and dress in the skins thus obtained, than put money in the hands of those who would destroy him, his brethren, and the institutions of the kingdom of God.

Singing by the Tabernacle choir.
Prayer by Elder E. T. Benson.

Conference adjourned till 2 o'clock.

2 p.m.

The 20th Ward choir sang "My soul is full of peace and love," with Hallelujah by brother J. J. Daynes.

Elder Erastus Snow prayed.

The Fishburne choir sang a quartette—"Pray for the peace of Deseret."

Elder John Taylor spoke of the character of our Conferences, and the objects for which we assembled together in such a capacity. The subjects dwelt upon at such times are not confined to that which is usually called religious by the sectarian world, but comprise everything that relates to man's welfare, happiness, prosperity and existence, all of which is embraced in our religion. The subject of trading, spoken of in the forenoon, would bear considerable investigation. It had been a principle acted upon by all nations to adopt measures calculated to further the general good. Our position is such a one as many nations have been placed in at some period of their existence. Nations make treaties of commerce, appoint consuls, and take other steps to protect their trade and commercial relations. Special advantages are conferred upon various industries; protection is extended to home manufactures, and prohibition is exercised to a greater or less extent against imported goods. No one ques-

tions the right to do thus; no one thinks of bringing charges against any people or nation who try to further their own interests in such a manner. We are not a nation, but as a part of this Republic, and in our Territorial condition we hold political relations with the general government. We are somewhat different from other communities. Our religion has brought us together; our faith unites us; yet we have rights which we cannot neglect and be justified. Numerous and strong reasons were adduced by Elder Taylor why we should not trade with those who have tried and continue to try to injure us; and why we should support ourselves, do our own trading, our own merchandizing, and build up the Territory that is our home. This is done by political organizations and by religious societies all through Christendom, and we have an equal right with others to protect ourselves and our own interests.

Several rules for the guidance of the moral course of the Saints were then read, and submitted to the vote of the congregation, who unanimously agreed to sustain and live by them.

Elder Joseph W. Young testified to the truth and importance of the doctrines advanced to-day. The question is, will we sustain ourselves? He quoted the words of Jesus, "He that is not with us is against us," and urged the necessity of our being united and faithfully acting upon the principles advanced touching this matter.

The Tabernacle choir then sang a hymn, composed for the occasion by sister Eliza R. Snow.

Bishop E. D. Woolley offered up prayer, and the Conference adjourned till Wednesday morning, 7th, at 10 o'clock; a meeting of the Priesthood being called for half-past six o'clock in the evening.

6½ p.m.

Pursuant to call, the Bishops, their counsellors, with the Priesthood generally, convened in the Old Tabernacle, Presidents B. Young and D. H. Wells, the Twelve Apostles, and over three thousand Elders being present.

"Softly beams the Sacred Dawning," was sung by Elders J. D. T. McAllister and G. Goddard, and Elder Orson Hyde offered prayer.

"Glorious things are sung of Zion" was then sung.

Bishop Edward Hunter made some remarks, recalling personal reminiscences of his early history in the Church, and touching on some scenes through which he had passed. He said we are here and in the right place to build up the kingdom of God. When he came here the country was a barren desert, and there seemed to be no natural soil that would produce sustenance for human life; but the Lord blessed the land and the elements, and now the country is productive and our labor is blessed. He called attention to the negligence which some manifest with regard to paying their Tithing. He said some evaded doing their duty in this respect when they should rejoice in the privilege; and he urged the brethren to do their duty and act like men of God, to pay their Tithing and realize the blessing which accompanies obedience to the commandments of the Lord.

President B. Young said that he thought he could be able to make the congregation hear without injury to himself, if the brethren would keep very still. We have a great work to perform to save the house of Israel and gather the honest in heart. Much was done since the last Fall Conference to bring the poor Saints from the nations. And while the disposition was manifested by the brethren to do everything in their power, much faith had to be exercised to accomplish what has been done. At the 1st of February last there had only been received \$9000 towards gathering the poor this season; yet, when Elders H. B. Clawson and William C. Staines were sent east on the 17th of the same month, there were \$27,000 to send with them. Over \$70,000 had been received for this purpose. There had been 3197 persons emigrated from Liverpool; and as on a calculation it was found that it would cost about sixty-five dollars a head, or \$65,000 for one thousand adults, to bring them from Liverpool to the terminus of the U.P.R.R., it would be seen that the agents had been greatly blessed in furthering the immigration, although a number of those brought on were

able to help themselves in part. He said we have still much to do to gather those who remain; and after he had related what had been done by some last year, he proposed that we should re-commence our efforts in the same direction. He offered a donation of another thousand dollars this year, and Captain W. H. Hooper proposed also to give a thousand. He spoke of the railroad as one of the greatest blessings, of a temporal character, which had ever been conferred upon the Saints, and referred to the honorable manner in which those connected with it had dealt with us, and said they should be blessed of the Lord. He spoke in a calm, clear and impressive manner on the subject of trading with those not connected with the Church. A report of his remarks will be published, to which we refer our readers.

Elder George A. Smith urged the brethren on a subject which he has often dwelt upon—the importance of those who have not done so taking out their naturalization papers, that they may be in a position to assume the responsibility and claim the rights of citizenship. He also advocated the importance of educating our own teachers, by sending young men and women to normal schools where they can be qualified for successfully taking charge of schools.

An expression of opinion was called for relative to the subject of trading, when it was unanimously voted that we sustain ourselves and those who sustain us.

Elder Joseph F. Smith offered the closing prayer.

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Wednesday, 7th, 10 a.m.

The Tabernacle choir sang the hymn commencing on the 67th page, "Praise ye the Lord." Prayer by Elder Jacob Gates. Singing by the 20th Ward choir, the anthem, "Zion awake."

President B. Young then said the Authorities of the Church would be presented to the Conference, and Elder George Q. Cannon presented them in the following order. It will be seen that Elder George A. Smith was called to fill the position of President H. C. Kimball as first counsellor to President Young, and Elder Brigham

Young, jun., was appointed to fill the vacancy in the Quorum of the Twelve thus created. Every vote was, as usual, unanimous.

Brigham Young, President of the Church of Jesus Christ of Latter-day Saints, George A. Smith his first, and Daniel H. Wells his second counsellor.

Orson Hyde, President of the Quorum of the Twelve Apostles, and Orson Pratt, sen., John Taylor, Wilford Woodruff, Ezra T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow, Franklin D. Richards, George Q. Cannon, Joseph F. Smith, and Brigham Young, jun., members of the said Quorum.

John Smith, Patriarch of the Church.

Daniel Spencer, President of this Stake of Zion, and George B. Wallace and John T. Caine his counsellors.

William Eddington, John W. Young, John L. Blythe, Howard O. Spencer, Claudius V. Spencer, John Squires, William H. Folsom, Emanuel M. Murphy, Thomas E. Jeremy, George W. Thatcher, Peter Nebeker, and Charles S. Kimball, members of the High Council.

John Young, President of the High Priests' Quorum, Edwin D. Woolley and Samuel W. Richards his counsellors.

Joseph Young, President of the first seven Presidents of the Seventies, and Levi W. Hancock, Henry Harriman, Albert P. Rockwood, Horace S. Eldredge, Jacob Gates, and John Van Cott, members of the first seven Presidents of the Seventies.

Edward Hunter, Presiding Bishop, Leonard W. Hardy and Jesse C. Little his counsellors.

Samuel G. Ladd, President of the Priests' Quorum, Robert Price and William McLaughlin his counsellors.

Adam Spiers, President of the Teachers' Quorum, Henry I. Doremus and Martin Lenzi his counsellors.

James Leach, President of the Deacons' Quorum, Peter Johnson and Charles S. Cram his counsellors.

Brigham Young, Trustee in Trust for the Church of Jesus Christ of Latter-day Saints.

Truman O. Angel, Architect for the Church.

Brigham Young, President of the Perpetual Emigration Fund to gather

the poor, George A. Smith, Daniel H. Wells, and Edward Hunter his assistants for said Fund.

George A. Smith, Historian and general Church Recorder, and Wilford Woodruff his assistant.

Elder John Van Cott, in some spirited and pointed remarks, contended that we should govern ourselves in wisdom in our appetites and labors, and cease to be "hewers of wood and drawers of water" for those who grow strong on our weakness and fat on our leanness. As a people we have had to labor very hard to conquer this wilderness and subdue the elements around us, that we might draw a sustenance from the earth. We have labored to excess, and have been unwise in so doing. We should learn to govern our lives so as to prolong them. He testified to the truth and wisdom of the teachings given during this Conference, and said the Saints should take care of themselves, exalt themselves, and sustain the interests of the kingdom of God.

Fishburne's choir sang, "Do they pray for me at home," sweetly and touchingly.

Elder George Q. Cannon said this was a momentous period, and he felt deeply impressed with its importance. He was extremely desirous that the people should realize the full force of the course they had been pursuing. He reviewed the circumstances which had given power and influence to our enemies here in our midst, and referred to the events which occurred in Nauvoo immediately preceding the martyrdom of Joseph and Hyrum. The threat is made that we will be crushed and destroyed, and this threat is not made covertly, quietly, nor in a corner, but it is published in our principal city, and sent forth to the world, north, south, east and west, and with it slanders the most foul and abominable have been circulated. No greater evidence of our patience, forbearance, and law-abiding tendencies could be given than the fact that the author of these threats, falsehoods and slanders is not hung. He walks our streets unnoticed and unchallenged. In any other Territory he would be hung up to a telegraph pole by an outraged community. If the people will not

sustain the author of these outrages on themselves, let them cease sustaining those who do sustain him, for the paper he publishes is subscribed for, fostered and sustained by individuals in this city who seek the support of this people. It has been claimed that those from whom we are withdrawing our patronage here, have been the means of bringing prosperity and trade to us—that they have benefitted us instead of our benefitting them. If such is the case it will not hurt them, nor do them any injury for us to cease contributing our strength to them. There are among the merchants here fine gentlemen, and were they in the east he would as soon trade with them

as any others; but the reason why he would trade with them there and not here is, if they were there they would have no interest in exciting a crusade against us, they would have no fat contracts to seek for, and no reasons for creating bitterness against us that the results consequent upon it might make contracts for them to gain money by. Elder Cannon said the subject was one that should be investigated wisely and dispassionately; and he urged the people to serve God and keep his commandments.

Anthem by the Tabernacle choir,
"O, Praise the Lord."

Prayer by Elder Lorenzo Snow.

[TO BE CONTINUED.]

SKETCHES FROM THE MODERN HISTORY OF THE JEWS.

(*Jewish Chronicle.*)

It was in the month of April, in the year C.E. 70, that Titus, the son of the Roman Emperor Vespasian, took his position, and encamped with a numerous army around the walls of Jerusalem. The defenders of the city within it were divided into three garrisons; but between these the fiercest hostility unfortunately prevailed, so that the energy and fortitude which should have been directed against the common enemy were expended among themselves. Their combined forces amounted to about twenty-five thousand men. The troops of Titus were composed of Roman soldiers and some few from Syria, from Egypt, and other portions of the empire, making an immense armament, amounting probably to a hundred thousand men. The fortifications of the city were so extensive and apparently impregnable, that it seemed impossible that any human power could assail them with success. They consisted of three walls, one within the other, which surrounded the city on all sides, except at such places where the nature of the ground being steep with impassable ravines, there was but a single rampart. These walls were surmounted by lofty fortresses built of solid masonry, ninety

on the first wall, fourteen on the second, and sixty on the third. The strongest of these bulwarks was that called Autonia. Its elevation was seventy feet, and it stood on a rock ninety feet high. But higher still than all the other edifices of the city, rose the glittering walls and towers of the Temple, each side of which occupied the eighth of a mile in length. It was a magnificent and stately structure, combining together the appearance of a fortress and a palace. Some of the single stones employed in the foundations were seventy feet square. It had its outer courts and inner courts. The gates were constructed of Corinthian brass, and exhibited the most elaborate workmanship. The most beautiful of these was eighty-seven feet high, and was sheeted with gold and silver. Over another gate a golden vine was suspended, to which bunches were attached as large as a man. The roof of this gorgeous edifice was covered with spikes of the precious metals; its spacious courts were built of marble; all the utensils used within it were of gold and silver; splendor and beauty were combined together in everything connected with it; and its walls and pinnacles were constructed

with materials of such strength and solidity that they seemed to have been built for eternity. In five short months this temple and all the principal buildings of Jerusalem were transformed into a smoking and crumbling ruins.

Titus immediately addressed himself to the task of sacking the city, and brought his legions and his various implements and engines of war to bear upon the massive fortifications. On some occasions the Jews fought with great heroism, and routed the besiegers. At other times Roman valour and discipline prevailed over the tumultuous fury of their foes. Had the leaders of the different factions within the city—Simon, John, and Eleazar—been united, the conquest of the city might have proved a much more difficult task; but these refused, in general, to act in concert, and by their mutual hostilities assisted the Romans. The first important success was the taking of the tower of Antonia, which Titus ordered to be levelled with the ground. Next the Romans effected a breach in the wall which connected that fortress with the temple. Meanwhile famine and pestilence began to rage among the besieged, and they suffered excesses of horror at the very details of which the heart sickens. On the 10th of August the temple was set on fire, and soon its snow-white walls and gilded pinnacles were enveloped in flames. After burning many hours the once gorgeous pile became a total ruin; and the Roman army at length entered within that portion of the city in which the edifice had stood. The upper city still remained in possession of the Jews. A conference was proposed between the belligerents, and Titus agreed to permit the Jewish soldiers and people to withdraw unharmed if they surrendered without further delay. The proposition was rejected; and on the 20th of August the Roman troops and battering rams commenced to operate on the upper walls. At length, on the 19th of September, C. E. 70, the final triumph of Roman arms and valour obtained possession of the

whole city, and one of the most memorable sieges on record terminated. During its progress the almost incredible number of a million of human beings are supposed to have perished by famine, disease, the sword of the enemy, and the factions and massacres which raged within the walls. Not less than a hundred thousand captives were made among the unfortunate beings who fell into the power of the victor. Many of these were sent to grace the triumph of Titus at the Roman capital, while the vast majority were reserved to labour in the mines of Egypt or were distributed among the provinces of the empire to be exhibited as gladiators in public shows, or to serve their owners in every menial capacity, till death, more merciful than the conquerors, released them from their miseries.

Thus terminated the long and memorable career of the Jewish state and kingdom. Vespasian, the Roman Emperor, issued an edict putting up all the lands of Judea for sale; and by these means a foreign population became to some extent introduced into those abodes which for so many generations had been occupied by the children of Abraham. A garrison of a thousand Roman soldiers were posted within the ruins to prevent the reconstruction of the walls and the temple; and careful search was made by the imperial order for all those who were in any way related to the royal house of David, that they might be slain, to prevent the possibility of a revival of their claims to the sovereignty of Judea. A portion of the country had in a great measure escaped the horrors of the war; all those cities and districts which lay beyond the Jordan, and had submitted without resistance to the Roman arms, such as Samaria, and the dominions of King Agrippa, were not devastated by fire and sword. There the Jewish people continued to live in comparative security, though their unity as a nation, and their importance and influence as a separate community, had passed away.

[TO BE CONTINUED.]

General Grant and Mr. Schuyler Colfax are elected President and Vice-President of the United States.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, NOVEMBER 14, 1868.

LIVE YOUR RELIGION.

OUR beloved President, Brigham Young, in his instructions to the Saints in Utah, frequently urges them to live their religion. Being ever impressed with the necessity of this, we have chosen this very pithy sentence for our editorial. It is a singular fact that in all ages mankind have been very willing to fight for their religion, die for it, and persecute unto death those who did not believe the same doctrines that they professed to. But it has always been difficult for their priests, or teachers, to induce the multitude to live according to the moral code they taught. This failing has not been confined to the laity, but the exponents of the various faiths themselves have frequently fallen short of illustrating in practice what they profess in theory. Hence the phrase "physician heal thyself." Such teachers have been obliged to say, "do not do as I do, but as I say." This must be very weak, to say the least of it, and not calculated to inspire others with the assurance that it was possible to live according to the principles they taught.

The most atrocious cruelty has been committed by man upon his fellow-man for the sake, as they said, of religion. They believed they were doing God a service by their unholy rites, torturing unto death the unfortunate beings who differed with them in their religious belief. Thousands have gazed with ghastly satisfaction upon the awful sufferings and dying agonies of those who have been burned alive at the stake. And when they had satiated themselves with this shocking sight, this horrible spectacle of paganism, disperse to their drunkenness, slandering, cheating and debauchery, as though their hearts were stone and their consciences dead to every ennobling principle. So dark and cruel is false religion, that every principle of pure love and refinement is swallowed up in a desire to sustain holy(!) faith by such a terrible scene of barbarism. Hence it has become a saying that "man will do anything for religion, but live it."

It is an error for the Saints to suppose that believing on God and Jesus Christ, repenting of their past sins, being baptized, by immersion, for the remission of their sins, and receiving the gift of the Holy Ghost, is all that is requisite for their being saved in the kingdom of God. It is not so. These are the initiatory steps by which they become the children of God, by adoption, having been adopted into His family by their obedience to the first principles or commandments of His kingdom. "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby

we cry, Abba, Father." By these steps we realize that the kingdom of God is a reality, that it is again established upon the earth, and that Jesus Christ was and is indeed the Son of God, and that the principles He taught are the only ones which, through our obedience thereto, will save us in the kingdom of God. Therefore it is highly necessary that we should study, and get a familiar acquaintance with all the principles He taught, and live them; practice them in our everyday life, in all our dealings with our neighbors, that we may not be under condemnation. If we do not, we shall undoubtedly be beaten with many stripes; for it is written, "that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes." Then it behooveth us to examine ourselves, and see if we are living up to the light and intelligence that obedience to the Gospel hath revealed to us.

There are the children of obedience and the children of disobedience in the kingdom of God, as well as in the world. There are those who love and delight to do the will of God, and are ever preparing themselves to know more of His will by living up to the knowledge that they have. But the wheat and the tares grow together until the harvest, when they will be separated. So it is in the kingdom of God; there are those who profess to, and there are those who really do the Master's will. Profession alone is similar to "faith alone," dead, because it brings forth little or no fruit. We must always remember "that faith without works is dead," and that the greatest testimony that we can bear of our love to God, and of the truth of the principles that His glorious Son taught, is by demonstrating them in our everyday life, and living in obedience to the teachings and valuable truths that are continually given by the servants of God through the press and by oral instructions. These are indeed the word of God, through the holy Spirit, adapted to our circumstances to day, and we should make them a light unto our path and a lamp unto our feet. By them we can walk in the light, as Jesus Christ is in the light, then do we have fellowship one with another, and the blood of Jesus Christ cleanseth us from all sin. (John i, 7.)

The Savior taught his disciples in the following language: "Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." We are the disciples of Jesus Christ, and if our light does not shine, we presume it must be because we do not live our religion, but merely profess the principles to accomplish some end of our own. The motives are alone known unto God. It is very certain that if any one demonstrates the principles of the doctrines of Christ in their associations and dealings with the world, it is soon noticed in this generation. For being taught the very erroneous doctrine that they can do nothing, that Jesus Christ has taken all their sins upon himself, requiring them only to believe on him and he will save them, is not likely to induce the necessity of a very strict moral practice; so that when any one, however humble, is seen to be living the glorious principles that Jesus taught, he is sure to be observed. It is the mere profession of these principles that operates as a stumbling block to many, to a greater or lesser extent. This arises from the fact that, as a general rule, mankind judge from appearances; therefore it is very natural that, when they hear an individual testifying that he knows

that Jesus Christ was and is the Son of God, and that he knows that God has again restored His Church to the earth, and that he knows this by the revelations of the Holy Spirit, they should notice his actions and see whether his life corresponds with his testimony; thinking, very naturally, that if God had revealed so important a fact to them, it would certainly have the effect of causing them to strive to order their lives so as to please Him and manifest their gratitude for so great a boon. If they do not perceive this, they doubt the truth of the testimony. Were we to rely alone upon obedience to the first principles, we would differ but slightly from those termed Christians, who believe and consider themselves to be justified and saved by faith alone. "The devils also believe, and tremble." (James ii, 19.)

It may be asked what we mean by "live your religion." We mean, live "by every word that proceedeth out of the mouth of God." After having repented of past sins and been baptized for their remission, to sin no more, but to do right. Do no wrong; speak no evil; if you have ever stolen, steal no more; if guilty of the sin of drunkenness, drink no more; if you have been in the habit of swearing, swear no more; if you have been influenced by a violent temper, learn self-government, self-control, and be gentle and kind; if you have spoken evil, slandered, or been guilty of backbiting, do so no more, but "speak of all the best you can;" if you have been dishonest, learn to be honest; strive to live within your means, and lay a foundation on which to build a life that you can reflect upon with pleasure and satisfaction. Strive to be pure and virtuous in your thoughts, words and actions, envying no man anything, but patiently striving to overcome all evil, that you may be approved of God. Strive to get faith to consecrate one-tenth of your income to the service of God, thereby proving Him and increasing in experience and a knowledge of the providences of God, and gain the confidence and blessing of our heavenly Father by a firm and steady adherence to the principles of truth and righteousness. Jesus said: "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." Bear what fruit? The fruits of righteousness.

The Saints profess to have the Spirit of God, and it is well known, or should be, by every Bible believer or student, that "the fruit of the Spirit is in all goodness and righteousness and truth." It is not professing Christ that constitutes us his disciples, but it is by demonstrating the superiority of his system or plan of salvation by daily living the principles he taught. By study and reflection we learn that his instructions all agree, whether they were taught unto the Jews and others in Palestine, as recorded in the Bible; or unto the Nephites and others in America, as recorded in the Book of Mormon; or to the inhabitants of the earth in these latter-days, as recorded in the book of Doctrine and Covenants; they all agree, all teach the same principles. The same Spirit taught the same doctrines in the days of Adam, Noah, Jesus and his Apostles, and through Joseph Smith, and now through Brigham Young and the Twelve, as also through all the sons of God whom He hath called to be his witnesses unto the nations, for He is the same to-day, yesterday, and forever—"His course is one eternal round," and in Him there is "no variableness, neither shadow of turning." Therefore, we would affectionately entreat all the Israel of God, called to be Saints, in the language of our beloved President: "LIVE YOUR RELIGION."

G. T.

PRESIDENT YOUNG'S TRIP SOUTH.

[CONCLUDED FROM PAGE 710.]

Sept. 24th, 1868.

Last night was the coldest night we have had since leaving home. Water poured into a tin dish outside this morning had a thin surface of ice over it within half an hour. Fires in sitting rooms were necessary for comfort last evening and this morning. We left Ephraim with the most kindly feelings towards our Scandinavian brethren in general and brother Canute H. Brown in particular. We reached Manti a little after nine a.m. and were welcomed with enthusiasm and warmth by young and old who were drawn up to receive the company. The construction of arches of evergreen is becoming a regular feature in these receptions of President Young and his company. On entering Manti we passed under a fine one, upon which was stretched the word WELCOME in large letters. Before going to meeting the company was conducted by Bishop A. J. Moffat to a stone school house, where a very interesting collection of home productions was displayed. This exhibition was most gratifying, as it gave the visitor a better idea of the range of our products than any number of written or oral descriptions could do. We saw shawls there, manufactured at home in Manti, of a quality, that surprised us, they were so excellent. It would be improper to mention names—unless we mentioned all—where there was so much that was worthy of praise. There were flannels, linseys, jeans and cassimeres in the piece, and in great variety; and there were dresses, coats, &c., made up. The display of grains, fruit and vegetables was also fine. We noticed some homemade dyes, respecting which we would have been pleased to have made inquiries had the manufacturer been present. Brother W. K. Barton had a very fine specimen of stone cutting on exhibition, in the shape of a square column for a grave; from the names on the sides we thought its execution must have been to him a labor of love.

THE MEETING.

The meeting house and a bowery built at its side for the accommodation of the people, were crowded with an attentive congregation. Elders W. Woodruff, G. Q. Cannon, Thos. Taylor, J. F. Smith and G. Dunford, and President O. Hyde addressed the assemblage. We were delighted to meet here Elder Erastus Snow, who had come, on his way from his field of labor in the South to General Conference, to meet President Young and the company and to perform the remainder of the trip with them. He is in the enjoyment of good health. After partaking of the hospitality of Bishop Moffat we rolled out for

GUNNISON.

In travelling this road the recollection of the valuable lives which have been lost upon it during the recent Indian troubles, saddened us. There was as fine a display made to receive the company at this town as the numbers of the settlers and the capabilities of the place would admit of. The children came to Bishop H. H. Kearnes', where the President and the most of the company stopped, and sang in their best style, their song of welcome. If Gunnison should receive no accession of numbers through outside emigration, it would only require a few years to give it a strong population of "home emigration" alone, judging by the number of children to be seen on every hand. The people here have had many serious difficulties to contend with. Bishop Kearnes and family have been here seven years; during that period they have moved four times. The Indian troubles have unsettled everything and everybody; but Gunnison occupies a beautiful location at present, and with the cessation of the troubles, the people will feel more settled. The infusion of a new, energetic element that has not suffered the discouragements and losses of the past few years which the citizens here have experienced, would be a great help to the place; good water

is wanted; but Twelve Mile creek, with some labor and expense, can be brought to their doors. The people are poor; but, in looking at their surroundings, we felt that if they could have peace, they would soon be surrounded by plenty. This is an important point, and will yet be a fine place of residence. From all that is yet known of the country the route past this place and up the Sevier river offers the greatest advantages for a railroad between this city and the Colorado river of any other known route. The meeting this evening was addressed by President Joseph Young, and Elders Jos. W. Young, Geo. Q. Cannon and W. Woodruff.

Sept. 25th, 1868.

Bidding our kind friends farewell we rolled out this morning early for Nephi, 45 miles distant. We were now "homeward bound," and though we had everywhere been treated with the utmost kindness and warmth of feeling, we felt, as all missionaries do when they are released to return home, gratified at the privilege. We stopped at the new settlement at Chicken Creek and ate dinner and held meeting. President Joseph Young, and Elders E. Snow and W. Woodruff and President D. H. Wells spoke to the people. The leading citizens of Nephi, accompanied by the brass band and choir of that place, were here waiting to receive the company when it drove up. From this point to Nephi the road runs through a most beautiful country. It was one vast meadow as far as the eye could reach on every hand, and with water for irrigating purposes, could be made a very superior farming district. At

Nephi

Meeting was held in the evening; Elders Thos. Taylor, J. F. Smith, G. Q. Cannon and President Joseph Young addressed the people.

Sept. 26th, 1868.

We were hospitably entertained at Payson to-day at a public dinner. It was a sumptuous meal, and no pains were spared by Bishop J. B. Fairbank's and the people of his ward to make it an enjoyable and successful affair. We arrived, after a drive of about 43 miles, at

PROVO.

A meeting was held in the evening at which Elder A. M. Musser and President D. H. Wells spoke to the people.

Sunday, Sept. 28th, 1868.

The meeting this morning was addressed by President Joseph Young and Elders W. Woodruff, E. Snow and G. Q. Cannon. In the afternoon we took our departure for the city.

Every one who has spoken of this preaching tour pronounces it one of the best they have ever made. An uncommon flow of the Spirit has been enjoyed by the Elders, and they have spoken with a plainness and power seldom equaled. The people have been more than usually demonstrative in their receptions; the manifestations of regard for him whom God has chosen to be their leader, by giving him such hearty and loving receptions, has seemed to be a delightful gratification to them, and hard indeed would be the heart who could witness these spontaneous outpourings of affection on the part of the people and their children without being touched by them. President Young holds no government appointment, man has had no share in elevating him to the position which he fills; but God who chose him to lead His people has filled them with a deep, abiding and increasing love for him. He reigns in their hearts, and it is their highest delight to render him all the honor in their power. The most exacting ruler could not fail to receive gratification from such honor as is paid President Young. But the question arises, are the people as willing to receive and obeys his counsels as they are to honor him. Our increase in the remarkable qualities which already distinguish and mark us a peculiar people depends upon this question of obedience. In every quarter of this land we see the fruits which it has produced. We feel assured that such visits as this, from which President Young and company have returned, will contribute to increase these fruits, and to bring the people into a condition of greater unity than at present—a consummation so desirable that to effect it every true Saint will unceasingly pray.

MINUTES OF A DISTRICT CONFERENCE

HELD IN ABERDARE, WALES, OCT. 18, 1868.

— o —

10 a.m.

Present on the Stand—Albert Carrington, President of the European Mission; E. Morris, President of the Welsh District; and N. Pratt, J. S. Lewis, W. C. Thomas, L. W. Richards and T. P. Green, Presidents of Conferences.

Meeting commenced by singing and prayer.

Elder T. P. Green said that the Saints in his field of labor were very much scattered, but were all in good standing, and determined to do their best to roll on the work of the Lord.

Elder L. W. Richards said he was glad to meet the Saints in Conference. Said his Conference was free from debt, and the Saints were united in their labors. He had the opportunity of bearing his testimony to many during last summer while preaching out of doors, for which he felt thankful.

Elder W. C. Thomas said he was glad for the opportunity to report his Conference. All the Saints and Priesthood were united with him in their labors. They have baptized quite a number lately, and there were good prospects for additional baptisms.

Elder J. S. Lewis said he rejoiced in meeting with the Saints in Conference. Reported his Conference as being in good condition. They had organized night schools, which will do much good to all who will attend. He was grateful for the privilege of being sent to preach the Gospel.

Elder N. Pratt said that the Saints among whom he labored were doing their best to do right and live faithful to their holy religion. All the Priesthood were united with him in his labors, for which he truly felt thankful.

President E. Morris read the Statistical Report, which showed that there are in the Welsh District 37 Branches, 270 Elders, 49 Priests, 30 Teachers, 51 Deacons; 71 received; 57 removed; 35 excommunicated; 6 dead; 129 emigrated; 88 baptized; total, 1657.

He said he was glad to meet with the Saints in Conference, and for the opportunity to state the condition of

the Welsh District. The District is in a good condition; the Saints are generally striving to live their religion. He was called to succeed President John Parry, who returned home last summer, and was pleased in being able to say that the District was in a good condition when brother Parry left. Upwards of 1,000 have been added to the Church since he began to labor in Wales about three years ago. Much open air preaching has been done during the past summer, which he hoped would result in good. Now, since the summer is passed, we have organized night schools to teach those who are too poor to go to the other schools. He felt well, and exhorted the Saints to be true to their God and His work, that they may be saved in His kingdom.

President Carrington said he was pleased with the privilege of meeting with the Saints in Wales. He did not come here after the wealth of the world, but to do all the good in his power. Exhorted the Saints to be faithful, and to be preparing themselves to become united in all things, temporal as well as spiritual.

Singing by the choir.

Benediction by Elder Lewis.

2 p.m.

Singing and prayer.

President E. Morris presented the Authorities of the Church of Jesus Christ of Latter-day Saints as they are now organized, and they were unanimously sustained.

Elder W. C. Thomas spoke at some length, in a very interesting manner, upon various subjects.

President Carrington delivered an instructive discourse, which was listened to with very close attention.

Meeting closed by singing and prayer.

6 p.m.

Singing and prayer.

Elder T. P. Green expressed his joy in meeting the Saints in Conference for the first time in South Wales, and

rejoiced in being identified with the work of the Lord.

President Carrington occupied the remainder of the evening in giving such instructions as were deemed most appropriate; bore a strong testimony of the truth of the great latter-day

work, and expressed thankfulness for the good meetings they had enjoyed.

Singing by the choir.

Benediction by Elder W. C. Thomas.

T. R. JAMES,

Clerk of Conference.

MINUTES OF A CONFERENCE

HELD IN SWANSEA, AT THE ODD-FELLOWS' HALL, KING STREET, SEPT. 20, 1868.

10 a.m.

Present on the Stand, of the Elders from Utah, Elias Morris, President of the Welsh District; J. S. Lewis, N. Pratt, W. C. Thomas, and L. W. Richards, Presidents of Conferences.

Singing. Prayer by Elder J. S. Lewis. Singing.

All the Branches were reported by their respective Presidents to be in excellent condition.

Elder Lewis said that he was perfectly satisfied with the brethren and sisters constituting the Swansea Conference. They are a kind, willing, generous and warm-hearted people, exceedingly kind to me, and are striving to live their religion. It is true that we occasionally find a man who is really a disgrace to the kingdom of God, and the reason we retain his name on our books is, because we have to look to the salvation of families as well as of individuals; perhaps, by excommunicating the head, the whole family would go to destruction, so we have to be cautious in plucking up the tares, lest we should pull up some nice bunches of young wheat. The day of separation will come by and by, and every one will go where he belongs.

President Morris said that he felt in his heart to bless the Saints, and felt that they were a blessed people. He was pleased with the Conference over which brother Lewis presided, and advised the Saints to continue faithful to God and to each other. Recommended the establishment of evening schools in all the Branches, for the benefit of those, both old and young, who have been deprived of the privilege of going to school. Gave some excellent instructions on practi-

cal "Mormonism," and the meeting was closed by singing, and prayer by Elder Pratt.

2 p.m.

After singing and prayer, the Authorities of the Church in Zion and in this land were presented before the Saints, and were unanimously sustained.

The time was then occupied by Elders Thomas, Pratt and Morris, in giving such instructions as were adapted to the various circumstances of the Saints in this country, more particularly impressing upon them to economize their small earnings so as to do what they could towards being gathered with the Saints in Zion where the Lord's poor are cared for, and where they can realize the earnings of their own labor and enjoy the further blessings and privileges there conferred.

6 p.m.

The meeting commenced as usual, with singing and prayer.

Addresses were delivered by Elders Richards, Pratt and Morris, treating generally on the first principles of the Gospel and the establishment of the kingdom of God in these the latter-days.

Elder J. S. Lewis sang "Man, know thyself," and the meeting closed by benediction.

The Hall was crowded during each meeting, and the best of order prevailed. Many strangers had the privilege of hearing the Gospel preached in the power of the Holy Ghost, which was bestowed most abundantly upon the speakers.

Reported by Elder P. STONE.

SUMMARY OF NEWS.

The Junta at Seville, the "Express" states, are about to give practical evidence of their sincerity in the important matter of freedom of worship by formally laying the first stone of a Protestant church.

"What did you used to do, mamma, before you were married?" asked a cherubic four years old. "Well, my dear, I had a very good time." "A good time!" he exclaimed, indignantly; "what, without me!"

It is computed that about one-third of the couples who are married sign their marriage contract with a X. The remaining two-thirds do not sign with the cross, but we have heard it said (though, we confess, only by a bachelor) that their lives are doubtless distinguished by the X (cross) in after life.—*Quiz*.

The Czar of Russia has recently issued a ukase by which he subordinates the direction of the "United Greek Church" to the Ministry of Public Worship. This is nothing less than an anti-Papal manifesto.

A MUSICAL FAMILY.—Mrs. Mary L. Hutchinson, the mother of the Hutchinson family of singers, died recently of paralysis, at Milford, New Hampshire, aged 83. She was the mother of 16 children, to whom the musical powers with which she was naturally gifted were generously transmitted.—*New York Times*, Oct. 14.

THE INSURRECTION IN CUBA.—New York, Nov. 4. The Havana correspondent of the "New York Herald" states that the insurrection in Eastern Cuba is spreading. The insurgents are estimated at 6,000.

THE COTTON CROP IN BRAZIL.—The "Times" says the Brazilian advices state that the production of cotton in the province of San Paulo is estimated this season to be one-third greater than that of last year, it being reckoned equal to about 250,000 bales.

The Indians attacked the Pacific Railway on Oct. 31, interrupted the traffic, and wrecked one train. One person was killed. United States troops are being sent to protect the railway.

The following is reported in the "Gaulois":—Two gentlemen were speaking in one of the streets in Madrid of the departure of the Jesuit fathers. "Have you observed," said one, "that they never chanted the mass? It appears that such was the rule of the order." "I am not surprised," replied the other. "Birds of prey do not sing."

The "Chicago Tribune" is jubilant over the Republican victories in Pennsylvania, Ohio, and Indiana. It becomes quite obstetric in its metaphor:—"The twins are born, and their names are Ulysses and Schuyler. The mother is as comfortable as could be expected. The daddy, old Uncle Sam, is as happy as a clam at high tide."

The "Church News" states that the Pope recently intimated to a distinguished Roman Catholic English peer that Archbishop Manning and Bishop Ullathorne would soon receive the cardinal's hat, and that the Scottish hierarchy is about to be restored, with the Right Rev. James Laird Batterson, some time curate of St. Thomas the Martyr, Oxford, as archbishop of Glasgow and primate of all Scotland.

We have from Valparaiso an extraordinary account of the election of a patron saint to one of the churches there, which was concluded on the 6th of September. The "Mercurio" says the favourite candidates was "the Adorable Savior of the World," who polled 19,946 votes; "the Most Holy Virgin" had 4132; sundry odd saints put in a poor show, polling in the aggregate 384 votes. After the election a Te Deum was sung and a sermon pronounced in celebration of the joyful event.

An anti-tobacco association has just been started at Paris, warmly supported by a confraternity of doctors. They will have it, says the Paris correspondent of the "Standard," that Cavour (who worked himself to death) was killed by a cigar, and that Count D'Orsay was also extinguished by the weed.

To wish to do without our fellows, and to be under obligation to no one, is a sure sign of a soul void of sensibility.

The human heart is made for love, as the household hearth for fire and for truth, and the household lamp for light.

All mankind are happier for having been happy ; so that if you make them happy now, you make them happy twenty years hence by the memory of it.—**SYDNEY SMITH.**

ADDRESS.

H. C. Jacobs, 13, Devonshire St., Chorlton on Medlock, Manchester.

DIED.

WADE.—At Salt Lake City, September 15th, Emma Henrietta Wade, of teething.—**DESERET EVENING NEWS.**

COTTRELL.—At Farmington, U. T., Oct. 7, 1868, in child bed, Emily Jane, wife of William Cottrell, daughter of William and Elizabeth Sanders.

Deceased was born in Crophorne, Worcestershire, October 27th, 1839. She died as she had lived, in full faith of a glorious resurrection. She leaves a husband and three children to mourn her loss.—**(COM. DESERET EVENING NEWS.)**

SHARP.—At Salt Lake City, on the 8th, of October, Henry James, son of John and Ann Maria Sharp, aged 3 years, 9 months and 8 days.—**DESERET EVENING NEWS.**

POETRY.

—O— HYMN.

BY MISS E. R. SNOW.

O God of life and glory,
Hear Thou a people's prayer:
Bless, bless our Prophet Brigham,
And let him, Thy fullness share.
He is Thy chosen servant,
To lead Thine Israel forth;
Till Zion, crown'd with joy, shall be
A praise in all the earth.

He draws from Christ, the Fountain
Of everlasting truth,
The wise and prudent counsels
Which he gives to age and youth.
Thyself in him reflected,
Through mortal agency—
He is Thy representative,
To set Thy people free.

Thou richly has endow'd him
With wisdom's bounteous store;
And Thou hast made him mighty,
By Thy own Almighty power,
O, let his life be precious—
Bless Thou, his brethren, too,
Who firmly join him side by side—
Who're true as he is true.

Help him to found Thy kingdom
In majesty and power:
With peace in every palace,
And with strength in every tow'r.
And when Thy chosen Israel
Their noblest strains have sung:
The swelling chorus then shall be,
Our prophet, Brigham Young.

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AND BY ALL BOOK SELLERS.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"SEEK YE THE LORD, ALL YE MEER OF THE EARTH, WHICH HAVE WROUGHT HIS JUDGMENT;
SEEK RIGHTEOUSNESS, SEEK MEERNESS: IT MAY BE YE SHALL BE HID IN THE DAY OF THE
LORD'S ANGER."—Zephaniah ii, 3.

No. 47. Vol. XXX.

Saturday, November 21, 1868,

Price One Penny.

THIRTY-EIGHTH SEMI-ANNUAL CONFERENCE.

[CONCLUDED FROM PAGE 726.]

Wednesday, Oct. 7th, 2 p.m.

The 20th Ward choir sang the anthem, "O, come, let us sing unto the Lord," composed and arranged by brother J. J. Daynes.

Elder John Taylor offered up prayer.

Brother Fishburne's choir sang, "How will the Saints rejoice to tell."

President George A. Smith expressed peculiar sensations and feelings that were elicited by thinking that at every general Conference for years past our beloved brother and President, Heber C. Kimball, was with us. But now he is gone; and while we feel the loss, we cannot but rejoice that he has received the reward of his life of humility, integrity, righteousness and unswerving faithfulness.

Brother Smith reviewed at length the early history of the Church, and the persecutions which commenced as soon as the Prophet Joseph received the plates. About forty-nine times was the Prophet brought before the courts on various charges trumped up against him, and in every instance he

was acquitted. He was again arrested and without examination was lodged in prison at Carthage; and while there, though under the pledged faith of the State of Illinois, given by its Governor for his security, he was basely murdered, his brother Hyrum was murdered, and Elder John Taylor, who was with them, received four balls.

A summary of the discourse during the time occupied by the afternoon meeting would only do it injustice, the history of the Church being brought down to the expulsion of the Saints from Nauvoo; and some interesting documents were read illustrating the historical remarks made.

The conclusion of the discourse was postponed till to-morrow morning.

Singing, "Rejoice in the Lord," by the Tabernacle choir.

Prayer by Elder Brigham Young, jun.

Thursday, 8th, 10 a.m.

Singing by the 20th Ward choir,

anthem, "Make a joyful noise unto the Lord."

Prayer by Elder Wilford Woodruff.

Brother Fishburne's choir sang, "An angel from on high."

President George A. Smith continued his historical discourse.

After bringing it down to the point where the persecuted Saints reached this valley, under the guidance of President B. Young, he described the appearance of the country when they arrived, so barren-looking and burnt up that scarcely a particle of green vegetation was to be seen, and the ground black with hideous-looking crickets, that seemed to eat up and destroy every particle of vegetation. As the trains now bring the immigrating Saints to these valleys, where smiling plenty and a beautiful country greet them on every hand, they cannot realize what this place then was. Yet here, having arrived in extreme destitution, many of them barefooted and almost naked, the early settlers lived and labored, under the direction of the Priesthood; and while yet in the midst of great poverty, steps were taken to gather out the Saints still left behind in the East and those in the nations of the earth. The Perpetual Emigration Fund was organized, and the work of gathering commenced and has continued.

He referred to the opening of commercial houses here owned by men not belonging to the Church, and to the vast sums of money made by them in an incredibly short time. The Buchanan expedition was alluded to, and the fact noted that it destroyed and wasted forty millions of dollars of money belonging to the government, and that was all it did. It is said by some that the money brought into the country by that expedition, and the merchandizing consequent upon it, were a source of great prosperity to the people. But the flour which government paid twenty-eight and a half dollars a hundred for, was bought from the Saints at about five dollars a hundred, and paid for in poor goods. The men who had made money from us had not employed it for the benefit of the Saints, but they had used their influence and means to add to our troubles and heap injuries upon us. Papers

have been sustained from such sources that have spread abroad and persistently circulated the most vile and false calumnies against us; and that have called us assassins, cut-throats, vile and abominable, and represented our religion and institutions in the most odious light which corrupt imaginations can suggest, to stir up enmity against us, and to send armed bodies here to destroy our lives and property, and drive us from our homes. We crossed the great plains to come here and serve God. Shall we do so; or shall we forget the object of our gathering together? Shall we continue to sustain an influence and a power that would destroy us, and have the responsibility of our destruction upon our own heads? or shall we sustain righteousness, truth, virtue, and the kingdom of God?

He would fellowship no one who would give aid to strengthening the power of evil; and he exhorted the Saints to fellowship no one who would not sustain the Zion of God.

Singing, "Hard times come again no more," by brother Fishburne's choir.

President B. Young instructed the Saints on the principles of salvation, and treated on a number of subjects. A synopsis of his discourse would convey a very inadequate idea of it; and as it was reported in full, we direct attention to it when published.

The Tabernacle choir sang "Glory be to God in the highest."

Prayer by Elder E. L. Sloan.

2 p.m.

Singing by the 20th Ward choir, anthem, "Praise ye the Lord."

Prayer by Elder Franklin D. Richards. Brother Fishburne's choir sang, "Now pray we for our country."

President D. H. Wells spoke of the overruling providences of the Almighty in our behalf, manifested in the prosperity and progress of the Saints. But the blessings He has to bestow upon us cannot be enjoyed by us unless we are obedient; and we must prove by our actions that we will employ those blessings to further the cause of truth, and not aid in building up the kingdom of the evil one. We have gathered out from the nations,

and we have desired to see our children trained up uncontaminated with the errors and false opinions existing in the world ; but we must keep ourselves separate and apart from the society of the wicked, or we shall have with us the iniquity and wickedness of the ~~Babylon~~ Babylon from which we have gathered. We do not expect to cease communication with the outside world. We are on the highway of the nations, and we expect many will come here. Some will wish to remain, which they have a perfect right to do ; but we must keep ourselves uncontaminated by wickedness ; we must preserve our own interests and sustain ourselves, and we must build up the kingdom of God, or He will find a people who will do it and keep His commandments in all things.

The names of the following brethren, from the places specified, were then presented to the Conference to go on a mission to the Southern settlements, and were unanimously sustained.

Salt Lake City—Albert W. Davis, Adam Spiers, George Naylor, B. L. Adams, Ward Pack, Alfred Lampson, William Asper, S. L. Sprague, jun., John Houtz, Elliot Hartwell, Silvester Jackman, W. L. N. Allen, Boyd Stewart, John W. Chamberlain, David Stewart, Barnet Rigby, Fred. Heath, George Goodrich, William Atkins, John Wayman, Amos Neff, Isaac Groo, Moses Thurston, Charles B. Taylor, William Red, Daniel Segmiller, Charles Segmiller, James Vantassel, John Gabbott, Smith Bros.

Spanish Fork—George B. Snell, Willard O. Creer, August Swensen, John H. Koll.

Payson—Daniel Stark, — Curtis, William Heaton, Joseph Tanner, William Whiteman, Jesse Taylor, Newell Potter, John Burr, John W. Keil, Christopher F. Dixon, Charles C. Burr.

American Fork—Arza Adams, Alexander Nichol, Henry Chipman, Steven Mott, Alexander Miller, William Robinson, Nathan Adams, William Kelly.

Springville—Elmer Taylor, Lyman S. Wood, — Bird, Lorenzo Johnson, Richard Thorn, Nelson Spafford.

Nephi—Samuel Claridge, Samuel Linton, Charles Foote, George Harmon, Israel Hoyt, John Esplin, Thomas Vicors.

Battle Creek—Benjamin W. Driggs, Chauncey Bacon, Henson Walker, John Long.

Bountiful—William S. Muir, Israel Barlow, jun., David Thackerel, Thomas James, David Thompson, Brigham Y. Baird, Christian Christiansen, Thomas Atkinson, Peter Corney, Chester Call.

Farmington—Job Welling, David Hess, Oliver Robinson, Thomas Grover, jun., David Saunders, Alma Hayes, Philander Brown, Elias Van Fleit, Lorenzo Watson, Thomas Steids.

Centerville—William Myers, Ira Parks, Z. Cheeney, Michael Garna, Lyman Leavitt, Thomas Stolorthy, Charles Hogg, John Myers, George Leavitt.

Coalville—Hyrum Eldredge.

West Jordan—John Benion, Samuel Egbert, John Egbert, Robert Pickston, Samuel Bateman, Joseph Bateman, Benjamin Cutler.

Mill Creek—Edward Pugh, James Miller.

Grantsville—Aroet Hale, Ara W. Sabin, James Karl.

Tooele—David H. Leonard, Robert McHendrie, Peter Phister, George Coleman, Captain John Gillespie, Wm. A. Picket, Orson P. Bates, Enos Stookey.

Harriman's Fort—Thomas Butterfield.

Draperville—Joseph G. Brown.

Kaysville—George Stevens, William A. Flint, Robert Egbert, James Shearer, John Weaver, James Green, James Sheen.

Big Cottonwood—James Spillet, Daniel G. Bryan, Charles Bagley, Preston Lewis, Wm. Newman, Samuel Rich, Duncan S. Casper.

Provo City—Martin W. Mills, Riley G. Clark, Samuel Pratt, Zeros T. Pratt, Wm. Brown, Alfred D. Young, Benjamin K. Bullock, Thos. B. Clark, Lyman L. Wood, Benjamin M. Roberts, James Stratton, John H. Carter, James C. Snow, George Baum, Caleb C. Baldwin, Hyrum Pratt.

Morgan County—Sandford Porter.

Ogden City—Chauncey W. West, jun., Nathaniel Leaveitt.

President B. Young then addressed the Conference on a number of subjects. His remarks were reported in full for publication.

The name of Elder Joseph W. Young, who was appointed last winter to go south and assist President Erastus Snow, was presented to the Conference, by the President, who unanimously voted that he should fill the mission and be blessed and prospered.

Conference was then adjourned till April 6th, 1869, at 10 o'clock in the

morning, to meet in the New Tabernacle.

Singing, "Children of Zion awake from thy sadness," by the Tabernacle choir.

President Young pronounced the closing benediction.

E. L. SLOAN,
Clerk of Conference.

THE EARTHQUAKE AT HOME.

There are earthquakes "in divers places." On the 15th of August the most terrible ever known wrecked, and then drowned, many hundreds of miles of the South American coast, sending a wave as far north as California, and right across the Pacific, eight thousand miles, to our own countrymen in New Zealand. On the 21st October, San Francisco—the capital of the Pacific, as it is called by anticipation—had several successive shocks, violent enough to ruin many great buildings, and drive all the inhabitants into the streets. And on the 30th of October a smart shock was felt in this island, over an area about a hundred and fifty miles long, and half that wide—perhaps we shall shortly find over a much larger area. England is apt to flatter herself that she is not as other countries in respect of earthquakes—not as those hot, wicked countries in the south of Europe, for example. She rests on too sure a foundation, and her house is too well built to be easily shaken. Indeed, if all the geologists tell us be true, there is a very large thickness of water-laid strata, lying like a mountain of mattresses and feather beds, to be disturbed before the central commotion of the earth can reach us. Here and there, indeed, the fire has burst forth, and forced the molten contents of the abyss out of huge fissures; and right in the middle of the hunting country of Leicestershire, not to speak of Northumberland and Cornwall, there are hills of red granite, which were there, hard and cold, long before the Alps had ever shown themselves. We have it in us, as they say of a slow and undeveloped genius. It is only a question of depth,

or of time, or of accident. The whole island may be a dormant volcano, as Vesuvius was till after the Augustan age. Indeed, the geologists say we stand right over one of the great fissures, and that the neighborhood of the internal fire contributes as much to the exceptional mildness of our climate as the Gulf Stream does. But in these matters people go by history and personal experience, which is very light in respect of earthquakes. By industrious search two or three hundred have been collected from our annals. There was a sharp one in the midland counties fifty years ago, and there have been shocks and tremors and rumblings in Scotland and Wales, and some special localities. * * *

The earth has not yet settled itself, if it ever will. It is still undergoing what are called cosmical changes, tardily following, by natural sequence, upon greater changes, of unknown date. Indeed, for aught science can tell us, the rate of change and development may never have been more rapid than it is now. Give time, and slight tremors centuries apart would make a new earth. But who can venture to deny the possibility of really destructive earthquakes? He must first tell us what an earthquake is, for that question is still in a purely speculative phase. The results we know, but not the cause. Let us hope that the little incidents in this way, which in England yield only a pleasurable excitement, and suggests no more sense of danger than is necessary to the sense of security, are only gas explosions down in the coal strata. Leamington, Worcester, Bath, Exeter, Swansea, and Merthyr, are either on the con-

measures or on the strata next in succession to them. The dark lines and darker tints on our geological maps mark the districts liable to these shocks. The persons who are so good as to send us their impressions describe a shock first, such as would follow from an explosion, and then undulations, vibrations, and rumblings lasting some seconds. No doubt a cause comparatively slight will communicate undulation—that is, a wave of motion—to any substance we know of. It may seem but the flicker of a flame—a sensation more in the mind than the body; but it is all Switzerland or half the West Indies that has been waved. In solid substances that wave must be of very great velocity. It will be ascertained probably by a comparison of dates how long the great earthquake wave was crossing from the foot of the Andes to New Zealand, but the rate would be slow compared with that almost instantaneous transmission of motion which gives to the earthquake its awful unity and suddenness. Something like an earthquake can be produced by common accident or human design. The fall of a building, the explosion of a magazine, and even the passing of any vehicle will shake the ground. The passing of a train in a tunnel, or through a hill, will so shake the whole mass as to disturb the quicksilver surface in an observatory above several hundred yards off. Such instances go to show that an earthquake felt over half this island may come of a very slight and local cause. The whole subject, however, is so inscrutable, that the early recurrence of shocks even as mild as October 30th,

still more a slight tendency to increase in their violence, would much disturb the national sentiment of a security from such disasters.

We are not aware that science has made the least approach to even a probable account of these phenomena. All we know for certain is that there exists the material for almost any conceivable disturbance below our feet. There is the fire below, the water above, and the combustible matter and imprisoned gases between. Magnetism also reveals other forces and other currents pervading the solid globe. Can man claim the honor of contributing to shape its surface? That is just possible. It is known what effect the abstraction of water by an artesian well has on the whole stratum from which the supply is drawn, and here are we digging out of the earth millions of tons of coal, carrying it off, and dissipating it in the atmosphere. That must here and there affect the natural balance of material, diminishing the pressure here, increasing it there, and making new settlements, or faults, in the rock we stand upon. That may seem but a trifling matter, but we may one day find the dreaded exhaustion of our coal-fields anticipated by catastrophes of a more sudden and violent nature. Man is now claiming to be master of the climate. He can open or close the windows of heaven as he lists, by making the surface a forest or a desert. Perhaps he may find that he has shaken the earth, whether he willed it or not, whether harmlessly or not;—it will take ages to show.—*Times*.

SKETCHES FROM THE MODERN HISTORY OF THE JEWS.

(*Jewish Chronicle*.)

During the reigns of Vespasian and Domitian, the Jews in Palestine were subjected to great persecution and cruelty. Previous to the siege, the members of the Sanhedrim had made their escape from the city, and fled to Jammia. Its chief was the celebrated Gamaliel, the Nasi, or Prince. At

that town, situated in the tribe of Dan, and near the Mediterranean shore, a rabbinical school of great reputation gradually arose under the influence of the learned men who had settled there, and it became a source of authority to the scattered and exiled Jews everywhere, as to the interpreta-

tion of their sacred books, and the settling of religious controversies which from time to time arose among them. Other learned rabbis dwelt in different cities, and became the heads of schools, such as R. Eliezer in Lydda, and R. Akiba, in Bnai-brak.

After the destruction of their temple, the new form of religious service, commenced long before, gradually spread among the Jews, which continues to exist till the present time. This was the worship in synagogues, where in smaller numbers the Jews assembled for public worship, and for instruction in the law. The high priest had perished in the temple at Jerusalem, and no successor was ever appointed; so that gradually the rabbis or teachers began to exercise several of the functions and the authority of the Levites and priests, both at Jerusalem and throughout the dispersed nation. They increased their authority by the exposition of the law, and traditions, which, it was believed, Moses had received on Mount Sinai, and had been handed down by unbroken descent from age to age through the members of the Sanhedrim.

The most numerous colonies of Jews which were increased after the fall of the capital were in Babylonia, in Egypt, and in Cyrene. In these several places the industry and thrift of the exiles soon put them in possession of wealth, and gave them some degree of importance. After the lapse of a few years, the exactions to which they were subjected induced them to raise the standard of revolt, and to resist and assail the dominant power. The Roman sceptre was then held by Trajan, and the occasion for the rebellion was singular. The birthday of that monarch occurred on the 9th of August, and the anniversary of that event was celebrated by tumultuous joy throughout the empire; while the united Jews commemorated on the same day, with mourning and tears, the sack of their once glorious Temple. The contrast was offensive to both parties, and led to hostilities. So also on another occasion, on the very day that the imperial family were mourning the loss of a daughter, the unfortunate Jews were commemorating their joyful Feast of Lamps. The in-

censed Empress exclaimed to Trajan, that "before he undertook any other conquest, he should sweep that insolent people from the earth"—a suggestion which he obeyed, to some extent, by a fierce persecution.

Soon afterwards, while Trajan was absent with the Roman legions in Parthia, the Jews in Egypt and Cyrene embraced the opportunity to resist their oppressors, and in the outburst of their fury they inflicted on them great losses. At Cyprus, it is said, the Jews slew a very large number of their enemies. In Alexandria, the whole Jewish community soon suffered a terrible retribution, for they were eventually slain to a man. Martius Turbo, a Roman general, suppressed the revolt in Cyrene with great cruelty, and as many as six hundred thousand Jews are said to have perished by the sword. The succeeding Emperor Adrian promulgated a decree subsequently, that no Jew should ever set foot on the Island of Cyprus, on pain of death; and that even those who were cast upon the shore by shipwreck should suffer the same penalty.

Immediately after the suppression of the Jewish insurrections in Egypt and Cyprus, a similar rebellion burst forth in Mesopotamia. When the exiled Jews first settled there, they were protected and tolerated under the Parthian rulers who then bore sway over that country. After the conquest of the Parthian dominions by Trajan, the Jews became subject to Roman authority, and soon began to feel the bitterness of Roman persecution. They were compelled, among other exactions, to pay a capitation tax for the support of heathen temples. But their insurrection was suppressed, after various vicissitudes of the contest, by Lucius Quietus, an able Roman general, who was commissioned to expel the Jews from the whole country of Mesopotamia. Before he had entirely completed his task, he was appointed Governor of Judea; and his energies were soon called into active operation in suppressing new disturbances in that ill-fated country.

In 117 Hadrian succeeded Trajan in the Roman purple. His feelings toward the Jews were hostile, and he issued decrees against them of the

severest description. He forbade them to observe anywhere throughout the empire the great distinctive usages of their nation and religion—to circumcize their children, to peruse the law, or to observe the Sabbath. He announced his determination to establish a Roman colony within the precincts of Jerusalem, and to erect a fane in honor of Jupiter on the very ruins of the Holy Temple. No greater insult could possibly have been offered by the utmost refinement or excess of malice, than this, to the religious feelings of the Israelitish people; and, while they were smarting under the infliction in sullen and gloomy despair, an enthusiast suddenly appeared, who declared himself to be the promised Messiah, who had come, in the hour of the darkest and deepest degradation of the nation, to rescue it from ignominy, to throw off the yoke of the oppressor, and lay the broad and deep foundations of the future glory, supremacy, and felicity of Israel. His name was Bar-Cochab, the Son of the Star. After he had obtained numerous followers, amounting in a few weeks to two hundred thousand, it was said that wonders attended him, among which was the fact that flames of fire issued from his mouth, by which he threatened to destroy the oppressors of the people of God.

The first effort of this remarkable leader was to gain possession of Jerusalem. By celerity of movement he readily accomplished that purpose. He unfurled his banner amid the surrounding ruins, and soon a vast multi-

tude of adherents gathered together. He assumed the title and functions of king as well as of Messiah. When the Roman general, Julius Severus, reached the scene, he found Bar-Cochab in possession of fifty fortresses and nearly a thousand unwall'd towns in Judea. Severus immediately commenced to reconquer the land, and at length, after many vicissitudes, Bar-Cochab and his adherents were driven to Bithur, the last city and fortress which they possessed. These were stormed, and Bar-Cochab slain. His remaining followers were either killed or sent into captivity, and thus this last and most formidable rebellion against the power of imperial Rome in Judea was effectually crushed.

The triumphant Hadrian now determined to execute his threats in reference to the establishment of a Roman colony in Jerusalem, in order more effectually to destroy all hope on the part of the Jews that their state and kingdom might ever again arise from their ashes. He planted a Roman colony in the irregular town which had arisen within the dilapidated walls; decreed the perpetual banishment of the Jews from the soil of Palestine; founded a new city on the former site of Jerusalem, which he termed *Ælia Capitolina*; and issued a decree prohibiting any Jew from entering the new city under pain of death, or to approach nearer to its confines than three miles, which would prevent them from even contemplating the former scene of the nation's glory from a distance.

[TO BE CONTINUED.]

Either take Christ in your lives, or cast him out of your lips; either be that thou seemest, or else be what thou art.—DYER.

SELF-HELP.—How futile often are our endeavors to secure a happy, prosperous, or independent future for those we leave behind us! In fact, it often seems that extreme caution in this respect defeats itself. The best legacy to children is Self-Help. Bank-stock is nothing to it. That may take wings; but the energy to which disaster is only an incentive to effort, that is of itself a fortune. We look with tender eyes upon those we love, and sigh to think we may, perchance, not be on the shore when they launch their little barks, forgetting Him who holds the winds in His hands and regards the fall of the sparrow. Said a good mother once, in reply to such anxious fears, "I have got beyond that. Should I be taken away from my children before their maturity, very likely some one who will see faults to which I should have been blind, will do for them far better than I should. I have thought it all over, and can trust Him."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, NOVEMBER 21, 1868.

IS IT CONSISTENT?

PRESIDENT Brigham Young, during the last October Conference, speaking of the emigration, informed the assembled thousands that, "At the 1st of February last there had only been received \$9000 towards gathering the poor this season; yet, when Elders H. B. Clawson and William C. Staines were sent East on the 17th of the same month, there were \$27,000 to send with them. Over \$70,000 had been received for this purpose." When we reflect upon the position of the Saints who have subscribed this comparatively large amount of means, we cannot help being forcibly impressed with the great amount of self-denial that the Saints in the mountains have manifested by subscribing so large a sum for the gathering of the "Lord's poor" from the nations of the earth. This is marvellous in the eyes of all reflecting persons, and testifies loudly of the love of God thus manifested by His people in Zion, and of their desire to forward the interests of His kingdom by gathering together His Saints who have made a covenant with Him by sacrifice.

But a few years ago those valleys were a barren waste where, it was said, nothing could be grown; the pioneers went there poor and almost destitute, having been driven from Christian(!) civilization by mob violence. Those who have swelled their numbers since have been those who were poor in this world's goods, "not many wise men after the flesh, not many mighty, not many noble," but such as had taken upon them the name of Christ, and were patiently gathering together as God opened up their way; and who, when they arrived there, labored at anything their hands found to do, building school houses, Tabernacles, meeting houses; distributing the waters from the cañons and controlling them to irrigate their lands; building dwelling houses, barns, and sheds for cattle; erecting telegraph offices, and stretching the wires over all the country; paying their Tithing and their offerings, and frequently donating for missionaries' families, the poor, and so forth; and as a master-stroke, having made the desert teem with life and vegetation, donating over \$70,000 to assist the scattered Saints to gather home.

Do we realize the great work that, through the blessing of our heavenly Father, has been accomplished? This has not been accomplished without much labor and self-denial. So self-evident is this fact, that those acquainted with the labors and strivings of the Saints in the valleys of the mountains, are constrained to give them credit for their untiring industry and noble perseverance. Truly has the God of Israel blessed them, and the majority of the Saints know this and acknowledge Him as the giver of the increase of their

untiring labors. The secret of their success and prosperity has been in their faith, faithfulness and noble self-denial; and one reason why they were able to donate so liberally, at a time when money was so scarce in Utah, was their abstaining from the use of tobacco, spirits, strong beer, tea and coffee, uses which long habit in many cases required much self-control to overcome. The word of the Lord through President Brigham Young, together with the "Word of Wisdom" revealed through the Prophet Joseph Smith, have instructed the Saints to abstain from these things, as they were not conducive to health, nor to the fellowship of the Holy Spirit. The Saints who read and study the information conveyed to them through the STAR, and who strive to order their lives after the spirit and letter of the instructions from Zion, and endeavor to keep pace with the times, know very well that the Word of Wisdom is taught and almost universally practiced by the Saints in Zion, and that it is required at their hands to abstain from the use of these articles, for they are not conducive to health or strength, but their use shortens the days of men upon the earth, being productive of many diseases.

The Saints are called upon to live their religion, and keeping the Word of Wisdom is embraced in the counsels. Those who are addicted to the use of tobacco and intoxicating liquors cannot be said to be strictly and fully living their religion, for they are both wasting their time and means and injuring their health, and thus doing less than they otherwise might to fulfill the commandment of God to gather. Then is it altogether consistent to assist those to emigrate who, knowing the duties and requirements devolving upon those called to be Saints, decline to hearken to the counsel of the Holy Spirit through the servants of God, and persist in using tobacco, spirits, and other worse than useless articles, with the means of those who, for the love of God and respect of his counsels, break off pernicious habits, and donate the means thus saved for the gathering of the Lord's poor? If it is necessary for the Saints in Utah to refrain from erroneous indulgences, is it not equally binding upon the Saints in this country? Do the Saints abroad know why they do not abstain from the use of tobacco, spirits, and strong drinks? It is because they do not exercise the will to do so. They know as well as the Saints at home that this is required at their hands. There is implanted within us the power by which we move and act as we do, and by which, under the influence of the Holy Spirit, we can do the will of the Lord, or accomplish anything He requires at our hands, or deny ourselves of anything that may not be consistent with the mind and will of God our Eternal Father.

These principles have been taught for years, and the Saints in Zion are striving to put away everything that would prevent the free intercourse of the Spirit of God, or that in the using would be wasteful or extravagant. The Saints in these lands, who enjoy the Spirit of Zion, are also refraining from foolish habits and unhealthful practices, and are patiently saving means that have hitherto been squandered, to help themselves to gather to Zion. There are no doubt many who had they listened to the voice of counsel and the whisperings of the Spirit, might have been in Zion rejoicing in the blessings that are not at present to be obtained anywhere else. Is it consistent to imagine that, if we are not willing to-day to listen unto the counsels of the servants of God, and deny ourselves of injurious habits that we have been slaves to here, we will do so when we arrive in Zion? What guarantee have the brethren here that such will be the case? We can only determine what is likely

to follow by the works of to-day. If any one is truly honest, really loves the truth, and rejoices in the principles of righteousness, his course will correspond with those principles. And if the reports we hear from the various Conferences are correct, if the Saints are living their religion as well as they know how, then they do not make a habit of using tobacco or otherwise spending their hard-earned money uselessly.

Jesus Christ said : "If any man will come after me, let him deny himself, and take up his cross, and follow me." The disciples of Christ are willing to deny themselves of anything that is not consistent with His mind and will. They realize that the Holy Spirit will not dwell in unholy tabernacles, and that by the use of tobacco or ardent spirits, they more or less defile themselves,—not to mention the sin of extravagance that is incurred by such unwise expenditure. We would ask, is it consistent for anyone professing to be a disciple of Jesus Christ, an heir of salvation, a son of God by adoption, or a light to this generation, to indulge in the corrupt habits of the sons of men? Is the Eternal Father glorified by such acts? What think you, ye children of God who have covenanted to keep His commandments, you unto whom He hath revealed the new and everlasting covenant, and whom He hath brought to the light of His Gospel? Is it consistent to profess Christ, and act as the children of disobedience? Why is it that so many wax cold in the love of God and the principles of an eternal life? It is because they do not keep His commandments. Jesus said : "If ye keep my commandments, ye shall abide in my love." They do not abide because they neglect to fully purify themselves from the false habits and errors of the world; they do not strive manfully to walk in the light; confessing Him with their lips alone, they lose their "first love" and go into darkness.

We esteem it to be the duty of every Elder who has the care of souls to properly represent the Israel of God, with whom their free intercourse must make them familiar, so that the Lord's poor may not be neglected. The works of the Saints preach louder to this generation than their words or profession, since example is ever stronger than precept, and it is our duty to remember that the donations subscribed by the self-denying Saints in Utah, are more especially for the benefit of the self-denying Saints—the Lord's poor—scattered throughout the nations, even the Israel of God who waste not their substance in unnecessary expenditure upon the lusts of the flesh or bad habits, but who demonstrate the purity and honesty of their motives by refraining from the unholy practices of the children of men, and endeavoring to live their religion consistently with their calling to be Saints, like unto their brethren in Utah who, by refraining from unhealthy habits, have been able to donate means that would otherwise have been squandered in foolish extravagances, and who by such a course have enjoyed so much of the Spirit of God that they have, in some instances, cheerfully donated their last cow to assist the Saints to gather from Babylon.

We feel to entreat you to strive to be one with the Saints in Utah, and, by a wise course of self-denial, to co-operate with them for your emancipation from these lands. Strive by prudence in expending the means placed at your disposal, by your faithful labors and by refraining from all unwise and debasing habits, to be one with them in carrying out the wise counsels of our beloved President Brigham Young, for by so doing you will sow the seeds of righteousness, and in due time will reap thereward; for, "be not deceived,

God is not mocked ; and whatsoever ye sow that shall ye also reap." "Without consistency there is no moral strength."

G. T.

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MINUTES OF A CONFERENCE

HELD IN THE ODD-FELLOWS' HALL, UPPER TEMPLE STREET, BIRMINGHAM,
ON SUNDAY, NOVEMBER, 1, 1868.

Present on the stand, Albert Carrington, President of the European Mission ; R. E. Egan, Pres. of the Birmingham Conference ; Platte Lyman, Pres. of the London Conference ; H. C. Jacobs, Pres. of the Manchester Conference ; J. Lawson, Pres. of the Norwich Conference ; Robert Dye, Pres. of the Herefordshire Conference, E. L. Butterfield, Pres. of the Warwickshire Conference ; Marius Ensign, Pres. of the Liverpool Conference ; L. W. Shurtleff, Pres. of the Nottingham Conference ; J. E. Pace, Pres. of the Glasgow Conference ; N. B. Baldwin, Pres. of the Staffordshire Conference ; and H. B. Clemons and Winslow Farr, Travelling Elders.

10.30 a.m.

The choir, under the direction of Elder C. Cook, sang "The morning breaks." Prayer. Singing.

President Egan said we would now hear reports from Elder C. Napper, President of the Hockley Branch, and H. B. Clemons, Travelling Elder in this Conference.

Elder C. Napper said that he truly felt well in representing the Hockley Branch. It is composed of good men and women who possess the love of the Gospel. They have steadily increased by baptisms since last Conference, though not so rapidly as during the "emigration fever," the excitement of which has now cooled down. The

Elders are good men, and he loved to labor with them. They have over 2000 tracts for circulation, and very generally the people receive them willingly. Their meetings are good, and the Saints are commendably living in the enjoyment of the principles of truth. They have a Sunday school in good working order, under the presidency of Elder Moore. One or two have been excommunicated.

Elder H. B. Clemons said the Saints in the Birmingham Conference are striving to live their religion ; some of the Branches could do with a little more energy and zeal, and others have been considerably thinned by emigration. He never felt better in the work than he did to-day ; he knew that it was of God, and was willing to spend his life in spreading the truth.

Pres. Egan said the reports which had been given were true. He knew that the very great majority of the Saints of this Conference were a good people. They could not all emigrate last season, doubtless for good reasons. He then read a statement of the condition of the Conference on the 30th of June last, when it comprised 11 Branches, 3 Seventies, 77 Elders, 44 Priests, 22 Teachers, and 28 Deacons : total, 894. He also reported favorably of the financial affairs.

Elder H. C. Jacobs said it was with feelings of joy that he met in Confer-

ence with the Birmingham Saints, for he had many warm friends among them. He exhorted the people to thank the Lord that they are privileged to meet in the enjoyment of health and of so many other rich blessings. He had been called to succeed Elder A. Miner in the Presidency of the Manchester Conference, and he had found many warm friends there. They are not adding many by baptism, but he felt to do his duty, and leave the result in the hands of the Lord. He was grateful for the experience he had gained during the last twelve months.

Elder J. Lawson said he was thankful for all the blessings of the Gospel. He realized that God had spoken in our day to and through the Prophet Joseph Smith, and was grateful for the prospects that are before this people. It was a joy to him to know that he was a servant of God and authorized to teach the principles of life and salvation, for by living according to the principles of the Gospel we will be better men and women and secure the reward of eternal life. He congratulated the congregation on having received the principles taught by the Latter-day Saints, and said they would gather to Zion if they continued faithful.

The choir sang "We thank thee, O Lord, for a Prophet." Benediction.

2 p.m.

Singing, "Salvation, sacred sound."
Prayer. Singing.

Elder Robert Dye said he rejoiced much that he was in the kingdom of God, and that it would never more be thrown down. All the Prophets had looked forward to our day with joy. It was by practicing the principles of the Gospel that we could arrive at a proper appreciation of their value and to a knowledge of their truth. This work was destined to revolutionize the world, for the spirit thereof had a tendency to unite all in love, while the doctrines of men had a contrary effect. By searching the Scriptures we would find that all the Apostles taught the same doctrines, because they were all inspired by the same Spirit. The world call us a self-righteous people because we obey the

teachings of the Savior, and declare to them that they will be condemned if they do not also observe them. Faith alone can not save anyone, as it is also necessary to perform works agreeing with the faith. This people have proved the truth of the Savior's saying: "If ye obey the doctrine," &c.

Elder J. E. Pace said that he had been edified in hearing the reports and testimonies of the brethren. He had been laboring in the Scottish District since July last, holding District meetings, and they had had good times there. The Saints there are a warm-hearted people, and he was thankful that he had been called into the ministry in his youth. He desired to do right, and exhorted the Saints to live their religion, for they would thus obtain salvation in the celestial kingdom of God.

Elder N. B. Baldwin said he was truly happy in meeting with the Saints in Conference. He was thankful that he had been called to preach the Gospel in his youth; he had been raised in the Church, and it might appear natural for him to follow in the footsteps of his fathers; but he did not depend upon tradition for a knowledge of the divinity of this work; he knew it to be of God by the Spirit of God, and advised the Saints to save their means and emigrate as fast as their way opened.

Elder E. L. Butterfield said that he also had been raised in the Church, but, until called to the ministry, he did not know this work to be true. He now knew that by obeying the principles taught by this people men did receive a knowledge that this work is of God. The Scriptures informed us that God would do nothing but what he would reveal to his servants the Prophets; and, by referring to the Revelations of St. John, we would find that an angel was to restore the Gospel; and the signs follow this people, as the Savior said they should follow the believers. He then contrasted the condition of the people in Utah with that of other civilized and Christian communities, showing that nothing like the same proportion of immorality existed there as elsewhere.

Elder Platte Lyman said he felt his

own weakness, but he knew that he was sent to preach the Gospel of Christ, which was taught by this people. It is not strange that we meet with no better resection, for our Savior met with a very poor one. It is very easy to call us fools and fanatics, but the world will sooner or later learn that what they call, "Mormonism" is of Divine origin. What was the testimony of Hepworth Dixon concerning this people? "If they were not quite so good the world would like them much better." From the beginning the priests of the day have been the greatest foes this people have, strange as it may seem. He was thankful that we are not popular, else we might gather too many who have no regard to upright conduct. Those who thought more of anything than they did of the Gospel were not worthy of it. This people had no one but God to thank for their prosperity, for they had experienced but little save an unrelenting disposition to persecute on the part of the world.

Singing, by the children, "Come, brethren, let us haste away." Benediction.

6 p.m.

After singing and prayer, the Authorities of the Church were presented and unanimously sustained.

Pres. Carrington occupied the remainder of the time in giving such teachings, counsel, encouragement and exhortations as seemed most suitable to the large audience of Saints and strangers.

Singing. Benediction by Pres. Carrington.

WALTER SCOTT,
Clerk of Conference.

On Monday evening, Nov. 2nd, under the excellent management of Elders Charles Napper, G. Baugh, C. Checketts, T. Moore and W. Scott, Elder C. Cook, conductor, the Conference Concert, in the same commodious Hall, afforded an evening of relaxation, innocent recreation and rich enjoyment to the assembled hundreds, the singing by the choir and by the children, the recitations, dialogues, and solos by both voice and instruments being performed by all in a highly creditable manner, and received by the audience with enthusiastic applause and repeated encores. And it is hoped that those who have labored to lighten the cares of their brethren in Babylon, may ere long, with all the faithful, be able to win their way to Utah, there to aid in cheering the sons and daughters of Zion.

W. S.

CORRESPONDENCE

SCOTLAND.

Edinburgh, Nov. 11, 1868.

Pres. A. Carrington.

Dear Brother,—I improve the present opportunity in writing you a few lines setting forth the condition of my field of labor, and the feelings of the Saints over whom I am called by the grace of Christ the Savior to preside, and their progress towards the mark of eternal perfection.

Financially considered, the Saints are poor in this Conference, as I presume they are in all the other Conferences in the British Mission, and are so bound down by circumstances that they are unable to do for them-

selves and for the kingdom of God what they desire in their hearts to do; and yet it is wonderful to see how much they can accomplish when they are united and determined to build up the kingdom and gain an exaltation therein. God is blessing his people and prospering them in their labors; they are much better off than the generality of the poor around them, and the means which come into their possession are expended more economically and do them a greater amount of good.

I am pleased in being able to say that the Saints in this Conference are progressing in the self-sustaining prin-

ciples of the Gospel, and are becoming more economical and thrifty, at least their works lead me to believe so, though there is yet room for improvement.

Although poor in purse, the Saints here are pretty rich in the Spirit of the Gospel, and they are feeling very well, and rejoicing in the privilege and blessings of their religion. It is encouraging, and causes my heart to rejoice, to see the manifest determination of the Saints to overcome the superstition and prejudice of the present age, and to govern their lives by the life-giving principles of the Gospel of the Son of God. The Saints are manifestly making improvement in the practice of their holy religion, and the effect is to be seen in their everyday life, in their beaming countenances, and in their hearty welcome to the servants of God when they visit them.

I have just returned from a tour through the northern portion of this Conference with brother Grover, who

is here on a visit from the Glasgow Conference. We have had a time of rejoicing in visiting the Saints and holding meetings which were well attended by Saints and strangers, and it is to be hoped that good will result from our humble endeavors to teach the principles of life and salvation. Our hearts were made glad by the manifestations of the Holy Spirit in all our meetings.

I rejoice in my labors, for the Lord is blessing me with all that I can ask for. My health is very good, and my labors are a pleasure because the Saints with whom I labor are increasing in every good word and work; and I can report my little flock, if not increasing in numbers very fast, to be increasing in unity and strength.

Praying God to bless you and all the brethren in the Office with every needed blessing, I remain your brother in Christ,

JAMES SHARP.

SUMMARY OF NEWS.

A rakish-looking craft arrived at Queenstown on Wednesday, from Labrador, with the unusual appellation of the Devil, and has for a figurehead a full-sized representation of his Satanic Majesty. When entering the harbour an exciting contest took place between her and the Cunard mail tender Jackal, resulting in the defeat of the Devil.—*Irish Times*

RITUALISM IN INDIA.—Ritualism appears to be causing some trouble in India. The Calcutta community has been agitated for some time past by the strange forms and ceremonies introduced into the service at the cathedral; but now the "Catholic revival" has extended to the Hills, and has just made its appearance at the Lawrence Memorial Asylum, Murree. During the winter this station is almost deserted, and the principal of the asylum chose that quiet period to carry out his "improvements" in the chapel. The communion-table was taken away and an altar erected. An ornamental bottle for water stood near the altar, "to be used either for mixing water with the wine before consecration of the elements, or for the 'rinsings' which are drunk off by the 'celebrant' when the service is over." The hymn-books from St. Alban's, Holborn, were introduced into the Church, and on one occasion a midnight administration of the Communion took place, in imitation of a midnight mass, when the "altar blazed with some 200 candles." All this created no little stir when it became known to the public. If the decision upon the conduct of the principal had rested with the bishop this mode of conducting the service would have gone on unchecked; but a committee manages the affairs of the asylum, and the members made short work of the expedients by which Ritualists in this country contrive to discomfit their ecclesiastical superiors. The committee summarily dismissed the principal. There was an end at once to candles, acolytes, and "rinsings."—*Standard*.

A Western editor describes the scene of a popular lecture thus—"Three thousand ladies were hanging on the lips of one man." A pretty strong man that!

No fewer than 15 bakers in Sherborne and the neighbouring villages in Dorset were fined last week for selling bread under weight. A correspondent states that in order to meet the fines levied they raised the price of bread.

CROSSES AND PICTURES ON PUBLIC ROADS.—The Roman Catholics of Sale have erected in Hope-road a cross from 12 to 14 feet high, upon which is a painted figure representing the Savior.—*Warrington Guardian*.

The "Lancet" records the confinement of a girl at Rochford, Essex, under eleven years of age. The mother and infant were both well. The "Lancet" adds—"This is probably the youngest example on record, and we earnestly hope that it may continue to be so, for it manifests a depraved precocity which is truly lamentable in a Christian country."

The new suspension bridge at Niagara Falls, commenced over a year ago, will be completed about the end of November. The span is 1264 feet and 4 inches, and the two cables are 1900 feet long. In each cable there are seven wire ropes, each two and a half inches in diameter. The span is said to be longer than that of any other suspension bridge in the world.

At Rochester, New York, a woman named Mary Swingler has just been sentenced to six months' imprisonment for cruelty to her adopted daughter, seven years of age. The woman had burnt the child's hands by forcibly holding them over a cooking stove until neighbours interfered. The woman's reason was that the child had stolen a piece of candy, and "she intended to give her an idea what hell is."

WHAT HE KEPT.—A clergyman, on his way to church one Sunday morning, accosted a cabdriver, and reprimanded him sharply for his want of reverence for the day. "Well, sir, I can't keep the Sabbath now-a-days at all." "But, my friend, if you don't keep the Sabbath you don't keep the law; then what on earth do you keep?" "Sir, I am labouring hard to keep a wife and seven little 'uns," meekly replied the cabman.

A fight occurred at St. Bernard parish, near New Orleans, between white and negro clubs. Three negroes and one white were killed. The negroes at night burned three houses, killing seven persons, of whom two were women and three children. A body of whites at New Orleans armed themselves and procured a steamboat to proceed to the scene of the disturbance, but were prevented by General Rosseau, who detailed a body of cavalry to preserve order in the city and vicinity. Fifty negroes entered Dardanelles, Arkansas, on Sunday, and fired upon the houses. The whites armed themselves and drove the negroes from the town.

THE JESUITS.—The "Liberta Cattolica states that the total number of the Society of Jesus employed in foreign missions is 3429; of these there are—In England, 139 fathers, 117 scholastics, 55 brothers coadjutors. In Scotland—14 fathers, 3 scholastics, 3 brothers coadjutors. In Ireland—61 fathers, 37 scholastics, 36 brothers coadjutors. A scholastic is one not yet admitted to the priesthood, whose occupation is that of study or teaching and giving instruction. The Jesuits are employed in the United Kingdom only as auxiliaries, consequently there are among them no vicars-apostolic or vicars-general.

NOT A REASSURING PREDICTION.—The recent shocks of earthquake in California have not a little disquieted the people of that State. They remember that the shock which so lately devastated Peru was preceded by several warnings, very similar to those which have tried the strength of San Francisco. Then some one has recalled the prediction of an old Spanish priest made no less than 200 years ago. He foretold that a great city would arise upon the bay of San Francisco, that four times it should be laid in ashes, and once destroyed by an earthquake. The four fires have, it is said, already happened—has the time now come for the earthquake? Whenever the earth trembles, many a man and woman in San Francisco think of the old padre's prophecy and feel the impulse to fly.

VICE AND VIRTUE.—That the virtuous person, or he who performs his duty by obeying the will of God, enjoys much happiness, and that the vicious person, or he who lives in the habitual violation of the law intimated to him by reason and conscience, is subject to much infelicity, are truths so obvious, that they have not escaped observation in any age.

THE PRESENT AGE.—This age is beautiful, like every other, if expression and feature be true to it.

DIED.

KELSON.—At Salt Lake City, Oct. 5th, of canker, Rosina Rath, daughter of John H. and Mary Kelson, aged 12 months.—*DESERT EVENING NEWS.*

AMES.—At Moroni Sanpeta, Oct. 10th, of teething and diarrhoea, Aaron, infant son of Reuben and Mary Ann Ames, aged 8 months and 21 days.—*DESERT EVENING NEWS.*

OSTLER.—At Nephi City, Oct. 3rd, Agnes Ostler, daughter of David and Anne Ostler, aged 2 years and 2 weeks.—*DESERT EVENING NEWS.*

HUNTER.—At Salt Lake City, Oct. 13th, of brain fever, Esther Ann Brown, daughter of James and Jane Hunter, aged 7 years, 1 month and 17 days.—*DESERT EVENING NEWS.*

P O E T R Y.

—O—

L I F E S ' R O S E S .

(Selected.)

When the morning first uncloses,
And before the mists are gone,
All the hills seem bright with roses,
Just a little farther on:
Roses red as wings of starlings,
And with diamond dewdrops wet;
"Wait," says Patience, "wait, my darlings—
Wait a little longer yet."
So with eager, upturn'd faces,
Wait the children for the hours
That shall bring them to the places
Of the tantalising flowers.
Wild with wonder, sweet with guesses,
Vex'd with only fleeting fears;
So the broader day advances,
And the twilight disappears.
Hands begin to clutch at poises,
Eyes to flash with new delight,
And the roses, oh the roses,
Burning blushing full in sight!

Now with bosoms softly beating,
Heart in heart, and hand in hand,
Youths and maids together meeting
Crowd the flowery harvest land.
Not a thought of rainy weather,
Nor of thorns to sting and grieve;
Gather, gather, gather, gather,
All the care is what to leave!
Noon to afternoon advances,
Roses red grows russet brown;
Sad eyes turn to backward glances,
So the sun of youth goes down.
And as rose by rose is wither'd,
Sober sight begins to find
Many a false heart has been gather'd,
Many a true one left behind.
Hand are clasp'd with fainter holding,
Unfill'd souls begin to sigh
For the golden, glad unfolding
Of the morn beyond the sky.

ALICE CART.

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AND BY ALL BOOK SELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"SEEK YE THE LORD, ALL YE MEER OF THE EARTH, WHICH HAVE BROUGHT HIS JUDGMENT;
SEEK RIGHTEOUSNESS, SEEK MEERNESS: IT MAY BE YE SHALL BE HID IN THE DAY OF THE
LORD'S ANGER."—Zephaniah ii, 3.

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AN ADDRESS

DELIVERED BY PRESIDENT GEO. A. SMITH, IN THE NEW TABERNAACLE, SALT
LAKE CITY, OCTOBER 8TH AND 9TH, 1868.

(Reported by David W. Evans.)

The circumstances by which we are surrounded are such as to cause feelings of no ordinary character. In all the Conferences held hitherto, in this city and in Nauvoo, we have enjoyed the society of our late lamented President, Heber C. Kimball; and his being called away from a useful field in which he had long labored, should remind us that each of us, at any moment, may be called to close our career here for time, and to await our reward in the resurrection. We can but rejoice that our brother, in his long life and labors in the Church, was a pattern of humility, faith and diligence, and was instrumental in the hands of God in bringing many thousands to a knowledge of the truth. The blow which has fallen upon us in being deprived of his company, counsel and instruction, should remind us of the necessity of diligence in the discharge of all our duties, that, like him, we may be prepared to inherit cele-

tial glory, and to associate with Joseph and Hyrum Smith and David Patten, and the martyrs who have gone before.

The incidents that have been brought to our notice by our brethren who have spoken during the Conference, give rise to a series of reflections in relation to our early history as a people, which, I presume, it would be well for us all to review. There are some in this Territory who have been in the Church thirty-six, thirty-seven, or thirty-eight years, but a great many of the people have been in only a few years. A very large portion of our population have been reared here, and consequently a brief sketch of the early incidents of our history may not be unprofitable to any.

When Joseph Smith took the plates of Mormon from the hill Cumorah, he was immediately surrounded by enemies, and though he was a young man of unexceptional character, he was compelled to go from place to place,

while translating the work, to avoid persecution. The press and the pulpit denounced him as an imposter and his followers as dupes. As soon as he preached the doctrine of baptism for the remission of sins, and organized a Church of six members, he was arrested and brought before a magistrate, honorably discharged by him, and immediately arrested again and hurried into an adjoining county, where he was insulted, spit upon, and kept without food during the day, and then given crusts of bread and water. The next day he was taken before magistrates who, after a rigid examination, found no fault in him. A mob resolved to "tar and feather" him, but through the instrumentality of the constable, who previously treated him roughly, but who now became his friend, he made his escape in safety. All these proceedings were instigated by clergymen and professors of religion in high standing. A similar spirit of persecution was manifested in a greater or less degree in every place where the Gospel was proclaimed, not only against Joseph Smith, but also against other Elders who preached the word.

This system of persecution continued, especially in the shape of vexatious law suits, numbering some fifty in all, up to the day of his death, and in all of which a most vicious and vindictive spirit was manifested outside of judicial questions. In every case he was honorably acquitted, and upon the charge of treason upon which he was detained in Carthage jail, when murdered, he had not even been lawfully examined before a magistrate. In all these trials except one he had been before persons religiously opposed to him—his enemies were his judges—and all this while every act of his life was prompted by a firm desire to do good to his fellow men—to preach the gospel of peace—to magnify the high and holy calling he had received from the Lord and thereby lead back to the ancient faith of Jesus Christ his fellow beings who had fallen into darkness.

Vexatious law suits not accomplishing the work to the satisfaction of the persecutors of the Saints, mob violence was resorted to, as being more

effective. On the 25th day of March, 1832, in Hyrum, Portage Co., Ohio, Joseph Smith was dragged from his bed and carried to the woods, daubed with tar and feathers, and otherwise ill-treated. The following is his account of the outrage:

"On the 25th of March, the twins before mentioned, which had been sick for some time with the measles, caused us to be broke of our rest in taking care of them, especially my wife. In the evening I told her she had better retire to rest with one of the children, and I would watch with the sickest child. In the night she told me, I had better lie down on the trundle bed, and I did so, and was soon after awoke by her screaming 'murder!' when I found myself going out of the door, in the hands of about a dozen men; some of whose hands were in my hair, and some hold of my shirt, drawers and limbs. The foot of the trundle bed was towards the door, leaving only room enough for the door to swing. My wife heard a gentle tapping on the windows, which she then took no particular notice of, (but which was unquestionably designed for ascertaining whether we were all asleep,) and soon after the mob burst open the door and surrounded the bed in an instant, and, as I said, the first I knew, I was going out of the door in the hands of an infuriated mob. I made a desperate struggle, as I was forced out, to extricate myself, but only cleared one leg, with which I made a pass at one man, and he fell on the door steps. I was immediately confined again; and they swore by God they would kill me if I did not be still, which quieted me. As they passed around the house with me, the fellow that I kicked came to me and thrust his hand into my face, all covered with blood, (for I hit him on the nose,) and with an exulting horse laugh, muttered: 'Ge, gee, God damn ye, I'll fix ye.'

They then seized me by the throat, and held on till I lost my breath. After I came to, as they passed along with me, about thirty rods from the house, I saw Elder Rigdon stretched out on the ground, whither they had dragged him by the heels. I supposed he was dead. I began to

plead with them, saying, "You will have mercy and spare my life, I hope," to which they replied, "*God damn ye call on your God for help, we'll show ye no mercy;*" and the people began to show themselves in every direction; one coming from the orchard had a plank, and I expected they would kill me, and carry me off on the plank. They then turned to the right and went on about thirty rods further, about sixty rods from the house and thirty from where I saw Elder Rigdon, into the meadow, where they stopped, and one said "Simonds, Simonds," (meaning I suppose, Simonds Rider,) "pull up his drawers, pull up his drawers, he will take cold." Another replied: "Ain't ye going to kill 'im, ain't ye going to kill 'im?" when a group of mobbers collected a little way off and said: "Simonds, Simonds, come here;" and Simonds charged those who had hold of me to keep me from touching the ground, (as they had all the time done) lest I should get a spring upon them. They went and held a council, and, as I could occasionally overhear a word, I supposed it was to know whether it was best to kill me. They returned after a while when I learned they had concluded not to kill me, but pound and scratch me well, tear off my shirt and drawers, and leave me naked. One cried, "Simonds, Simonds, where's the tar bucket?" "I don't know," answered one. "where 'tis, Eli's left it." They ran back and fetched the bucket of tar, when one exclaimed, "God damn it, let us tar up his mouth;" and they tried to force the tar-paddle into my mouth; I twisted my head around, so that they could not, and they cried out, "God damn ye, hold up yer head and let us give ye some tar." They then tried to force a vial into my mouth, and broke it in my teeth. All my clothes were torn off me except my shirt collar, and one man fell on me and scratched my body with his nails like a mad cat, and then muttered out: "God damn ye, that's the way the Holy Ghost falls on folks."

They then left me, and I attempted to rise, but fell again. I pulled the tar away from my lips, so that I could breathe more freely, and raised myself up, when I saw two lights. I made

my way towards one of them, and found it was Father Johnson's. When I had come to the door, I was naked, and the tar made me look as though I had been covered with blood; and when my wife saw me she thought I was mashed all to pieces, and fainted. During the affray abroad, the sisters of the neighbourhood had collected at my room. I called for a blanket, they threw me one, and shut the door. I wrapped it around me and went in." *History of Joseph Smith, Mill. Star*, vol. 14, page 148.

I will add that the exposure of the child above referred to, to the night air caused its death. This murdered child was doubtless the first martyr of the last dispensation.

In a revelation given Sept. 1831, the Lord said, "It is my will that the Saints retain a strong hold in the land of Kirtland for the space of five years."

The Saints owned several farms in Kirtland. Mr Lyman, a Presbyterian, also owned a grist mill there, and many of us got our grinding done at his mill, although our brethren owned mills two or three miles distant. We had commenced building the Kirtland Temple. A portion of the city site had been surveyed, and many of the Saints who had recently come in were building houses on the lots. Mr Lyman associated himself with a combination to starve us out. The authorities proceeded to warn all the Latter-day Saints out of the township, and formed a compact not to employ us or sell us grain, which was scarce at the time. Mr Lyman had 3,000 bushels of wheat, but refused to let us have it at any reasonable price, and it was believed we were so destitute of money that we would have to scatter abroad. The warning out of town was designed to prevent our becoming a township charge, the law of Ohio being that if a person, who had been warned out of town, applied for assistance, he was to be carried to the next town and so on till he was taken out of the State or to the town from which he formerly came.

We were obliged to send fifty miles for grain, which cost us one dollar and six cents per bushel delivered in Kirtland. Mr. Lyman's grain remained unsold and his effort to starve us taught

us better than to longer patronize his mill, although it cost us the trouble of going two or three miles to mills belonging to our brethren. We built a magnificent temple and a large city. We paid our quota of taxes and we were as noted and remarkable for our industry, temperance, thrift and morality there, as our people are at the present day. We also patronized a Mr. Lyon, who was a gentlemanly outside merchant, but the moment he got an opportunity he united with our enemies to oppress us.

We sent our children to school to Mr. Bates, a Presbyterian minister, who soon after went into court and bore false witness against the Elders, and further testified on oath that every "Mormon" was intellectually insane. This lesson did admonish us not to longer intrust the education of our youth to canting hypocrites.

For several years we had used the paper of Geauga Bank at Painesville, as money. A loan of a few hundred dollars was asked for by Joseph Smith, with ample security, but was refused, and Elder Reynolds Cahoon was told they would not accommodate the "Mormon Prophet," although they acknowledged the endorsers were above question, simply because it would encourage "Mormonism." So much of their specie was drawn by Joseph Smith, during the three succeeding days, as greatly improved their tempers, and they said to Elder Cahoon, "tell Mr. Smith he must stop this, and any favor he wants we are ready to accord him."

Subsequently application was made to the Legislature of the State for a bank charter, the notes to be redeemed with specie and their redemption secured by real estate. The charter was denied us on the grounds that we were "Mormons," and soon a combination of apostates and outsiders caused us to leave Kirtland, the most of our property unsold; and our beautiful Temple yet remains a lasting monument of our perseverance and industry. The loss sustained through this persecution was probably not less than one million dollars.

MISSOURI.

On the 20th day of July, 1831, at Independence, Jackson county, Joseph Smith set apart and dedicated a lot as

the site of the Temple of the centre stake of Zion, ground having been purchased for this purpose, and it still is known as the "Temple lot." The Saints entered lands in different parts of the county, built houses, opened farms, constructed mills, established a printing office (owned by W. W. Phelps & Co., and the first in Western Missouri), and opened a mercantile establishment, the largest in the county, owned by Messrs. Gilbert & Whitney.

In July, 1833, a mob was organized by signing a circular, which set forth that the civil law did not afford them a sufficient guarantee against the "Mormons," whom they accused of "blasphemously pretending to heal the sick by the administration of holy oil," and, consequently they must be either "fanatics" or "knaves." Under the influence of Methodist, Baptist and Presbyterian ministers, they tore down the printing office of the *Evening and Morning Star*, which cost some \$6,000. They stripped and tarred and feathered Bishop Partridge and Elder Charles Allen, and seized several other Elders and cast them into prison, compelled Gilbert & Whitney to close their store, and soon after broke it open and scattered their goods to the four winds. They tore down twenty houses over the heads of the inmates, and whipped and terribly lacerated with hickory withs many of the Elders, killed Andrew Barber, and severely wounded many others; robbed the houses of their property, and finally expelled fifteen hundred people from the county. They also destroyed some 216 dwellings, and much of the land, being valuable timber land, became public plunder. The Saints were robbed of most of their horses, cattle, implements of husbandry, etc. The total loss in these transactions is estimated at half a million dollars.

"Horrible to relate, several women thus driven from their homes gave birth to children in the woods and on the prairies, destitute of beds or clothing, having escaped in fright. It is stated on the authority of Solomon Hancock, an eye witness, that he, with the assistance of two or three others, protected one hundred and twenty women and children for the space of ten days, who were obliged to keep them-

selves hid from their pursuers, while they were hourly expecting to be massacred, and who finally escaped into Clay county, by finding a circuitous route to the ferry."

They could be traced by the blood from their feet on the burnt prairie. This occurred in the month of November, and is a specimen of the kindness that law-abiding Latter-day Saints received at the hands of those who had power over them. The Saints were so law abiding that not a single process had been issued against any member of the Church in Jackson county up to the organization of the mob, although all the offices, civil and military, were in the hands of their enemies.

Prominent in these cruelties as actors and apologists were the Reverends Isaac McCoy and D. Pixley, the former a Baptist and the latter a Presbyterian missionary to the Indians.

CLAY COUNTY.

The arrival of the Saints in Clay County was a blessing to the inhabitants, who had just opened small prairie farms and planted them with Indian corn, much of which was unharvested. They had cattle on the bottoms and hogs in the woods. The majority of the people received the Saints with gladness and gave them employment, and paid them in corn, pork and beef. The wages were low, but sufficient to supply the more pressing wants of the people. From time to time Joseph Smith forwarded money from Kirtland to Bishop Partridge to supply the most needy. The mob in Jackson Co. sent committees to stir up the feelings of the people of Clay against the Saints. For some time their oft repeated efforts to do so were unsuccessful. Parties of the mob would come over from Jackson and seize our brethren and inflict violence upon them. The industry of our people soon enabled them to make some purchases of land, and then their numbers were increased by arrivals from the east. The mob of Jackson Co. continued their endeavors to stir up dissatisfaction among the people of Clay Co. against the Saints. At length the citizens of Clay Co. held a public meeting and requested the "Mormons" to seek another home, when the Saints located in the new

county of Caldwell, which contained only seven families, who were bee hunters. As the county was mostly prairie their business was not very profitable, and they gladly embraced the opportunity of selling their claims.

Caldwell Co., being nearly destitute of timber, was regarded by the people of upper Missouri as worthless. Every Saint that could raise fifty dollars entered forty acres of land, and there were few but what could do that much, while many entered large tracts. The Saints migrated from the east and settled Caldwell in great numbers.

In three years they had built mills, shops, school, meeting and dwelling houses, and opened and fenced hundreds of farms. Our industry and temperance rendered our settlements the most prosperous of any in Missouri, while they embraced all of Caldwell, most of Davis, and large portions of Clinton, Ray, Carrol and Livingston counties, when the storm of mobocracy was again aroused and aided by the Governor of the State, Lilburn W. Boggs, who issued the order expelling all the Latter-day Saints from the State under penalty of extermination. This caused the loss of hundreds of lives through violence and suffering. Houses were plundered, women were violated, men were whipped, and a great variety of cruelties inflicted, and a loss of property amounting to millions was sustained, while any one that would renounce his religion was permitted to remain.

Joseph and Hyrum Smith, Alexander McKee, Lyman Wight and others were for several months thrust into prison, and in one instance, while there, were fed on human flesh and tantalized with the inquiry, "How they liked Mormon beef"—it being the flesh of some of their murdered brethren.

The Lord softened the hearts of the people of Quincy, Illinois, and while the hundreds of Saints were fleeing over the snow-clad prairies of Missouri, not knowing where to go, the people of Quincy were holding public meetings, raising subscriptions and adopting measures to give the fugitives employment and succor, for which our hearts overflow with gratitude.

[TO BE CONTINUED.]

TWO WAYS.

—o—

Those nations who consider themselves the most advanced and enlightened in matters of political economy and statesmanship, have come to the conclusion that there is only one satisfactory system of ruling a nation, and that is by what is termed the balance of power; by so balancing nations, and parties in a nation, that a very little thing turns the scale, and the party in power can only move along through a gauntlet of the fiercest, bitterest, most rancorous opposition. This opposition at times is so severe and so formidable, that there is actually a dead lock in the affairs of state, and the party "in power" can do nothing which the party "out of power" will not allow.

It is urged that this system of balances and checks is essential to the preservation of the government from despotism. Perhaps it is among many people, who will be always going to one extreme or another, unless their fellows hold them back, and by continued lugs and nudges and jostlings keep them in the right track, or somewhere near it. The suggestion, however, will force itself upon one's mind, that people who need so much looking after and pulling and pushing and forcible guiding and direction, must be very poor hands at the work of government, and, if they are the best that can be found, so much the worse for humanity.

Let us look at the matter in another light. Rulers who approximate in any wise towards excellence are frequently called fathers of their country. To complete the simile, the country must be their families. Now only to think of the head of a family being unable to do anything, to make any move, by reason of half his family saying to his proposition yea, and the other half nay! It would be ridiculous. Yet it would be no more ridiculous than it is for a nation to come to a dead lock when the ministry and the opposition are of about equal weight and influence, and like two well matched teams, hitched to a wagon, one at front and the other at

rear, and each pulling away for dear life against the other. The system is preposterous, looking at it from such a standpoint.

The world knows of two systems of government—that of despotism, and that of balances and checks. There is a third, more delicate than either, and far superior to either, yet, for those very reasons, fit only for adoption among good men and true, because of its great liability to abuse, and abuse destroys its efficacy, converting its machinery into an instrument of tyranny. That third system is the system of righteousness and unanimity. If, instead of a nation being divided and opposed, as is the case under the system of balances and checks, it were unanimous in its movements, how much could be accomplished, because of the energies, time, and means which would thereby be economized, and applied in the right direction. All thereby could work to the general advantage, and it would be daily manifest how true it is that union is strength.

As a general, almost universal thing, the world cannot distinguish practically between the ideas of unanimity and despotism. Unanimity refers to the whole people. Despotism specially to the rulers. Unanimity is for the general welfare. Despotism for the aggrandizement of the ambitious and unscrupulous few at the expense of the people. Unanimity implies voluntary submission, despotism implies involuntary subjection.

The system of rule which the Latter-day Saints aim to introduce and establish is not despotism. Their desires, exertions, and prayers are to the contrary. But it is unanimity, as Jesus said, when upon the earth—Be ye one with me, as I am with the Father; except ye are one, ye are not mine.

That this unanimous system of rule shall one day prevail all over the earth, is foreshadowed plainly enough in the Scriptures, where they speak of Him ruling whose right it is to rule; if Jesus were lifted up he would

draw all men unto him; that unto him every knee shall bow and every tongue confess, &c.

Now, as this unanimity will one day become universal, there must be a time when it shall have a commencement. And what time more appropriate than now? Other systems have been tried and have failed. They have been weighed in the balances and found wanting. Good as is the system in operation in the United States, and it is generally esteemed the best, there are serious defects inherent in it. It does not preserve peace in the nation. It does not preserve union nor harmony. It does not hold the nation well together. It does not produce a minimum of crime. It does not abolish poverty of the masses and the prostitution of woman. It does not economize the energies and abilities of the people

and the material resources. There is too much wickedness and waste in the existing system. It does not control the exertions of all for the good of the whole. It does not secure life and virtue. Complicated and exact as are its checks and its balances, it does not prevent despotic monopoly and frightful public corruption. It is almost powerless in social and moral matters. Hence the necessity for something still better, something calculated to bring about all these advantages which the systems in the various nations have not yet done, and which they manifestly are incompetent to do.

Perhaps that something which the best among men feel conscious is lacking among the nations, is near at hand. Let us wait and see. But do not let us oppose ignorantly or maliciously. All things will work together for good.
—*Salt Lake Telegraph.*

“And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.”—JOHN.

PERVERSIONS TO THE CHURCH OF ROME.—The *Tablet* boasts of the proofs of sincerity and strength of principle given by recent converts to the Church of Rome in the renunciation of great advantages in order to join that communion. The Rev. Mr. Pye, the son-in-law of the Bishop of Oxford, who has just seceded to Rome, gave up a prebend and a rich family living; and the *Tablet* states that the Rev. J. M. Bellew has resigned an incumbency the value of which is estimated at £1000 a year. On the same authority we learn that Captain Pye has followed the example of his relative, and was received into the Church of Rome on Sunday, Nov. 1st. We are further told that in one month of the present year 104 persons were received into the Church of Rome in London alone.

THE WAY TO ROME.—The Roman Catholic journals are parading an extraordinary letter which an English clergyman, the Rev. T. W. Mossman, has written to Dr. Newman. Father Newman had publicly set forth his reasons for denying all validity to Anglican orders, and thereby awakened Mr. Mossman's anxieties. In the course of a letter to the Roman Catholic disturber of his peace, Mr. Mossman writes—“I know something of the troubles of this distracted English Church; and I feel strongly that these terrible distractions are to be healed, not by Anglican priests coming to a belief that they are only laymen—even if it be unbaptized laymen—but by their believing in their priesthood, and acting upon it. And then, when they do this, I feel sure that, in God's own time, it will come to pass that Anglicans will also see that it is God's will that they should submit to the Holy Apostolic See, and that it is their duty as well as their privilege to be in communion with that bishop who alone is the true successor of Peter, and, by Divine providence, the Primate of the Catholic Church. The lurid, murky flame of Protestantism, kindled in the 16th century, is rapidly becoming quenched; and the true light of the Gospel, which twice before came to England from Rome, is once more beginning to beam upon us from the Eternal City, where the Prince of the Apostles and the Doctor of the Gentiles shed their blood.”

Mr. Mossman was ordained a priest of the Church of England by the Bishop of Lincoln in 1850.—*Daily News.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, NOVEMBER 28, 1868.

THE TESTIMONY OF EARTHQUAKES.

"THERE are earthquakes 'in divers places,'" says the *Times*, one of the leading journals in the world, at the commencement of an article that we re-published in the *MILLENNIAL STAR*, No. 47, for the information of our readers. More than eighteen hundred years have passed away since the Son of God, foretelling to His disciples concerning the events that should precede His second coming, said : "For nation shall rise against nation, and kingdom against kingdom : and there shall be famines, and pestilences, and earthquakes in divers places." The pages of history and the journals have borne, and are bearing, a faithful testimony of the truth and of the fulfilment of this divine prophecy in their yearly and weekly records of the events that have been and are taking place upon this earth from the days that this remarkable prophecy was uttered until now. Of late years earthquakes are becoming so numerous that they excite the attention of the wisdom of the wise who are constrained to admit that "there are earthquakes in divers places."

But there is another prophecy also being fulfilled which they are not so prone to acknowledge. There is another testimony, in connection with the testimony of earthquakes, that assigns a reason for their frequency ; a testimony against which the journals strive to close their columns, and upon the people who faithfully testify by their words and their actions this all-important fact, do they heap every opprobrium to nullify, if possible, the force of their testimony ; while they have gladly published the refuge of lies, they have shrunk from admitting the probability of the truth of this testimony, that the Gospel of the kingdom is being preached for a witness. It is recorded that Jesus Christ foretold, on the same occasion that He uttered "there shall be earthquakes in divers places," "And this gospel of the kingdom shall be preached in all the world for a witness, and then shall the end come."

In the year of our Lord 1827, it pleased the Eternal Father, through His Son Jesus Christ, to again communicate with His children upon the earth, in fulfilment of the prophecies which He had beforetime uttered by the mouths of His holy Prophets, and which have been handed down to us in the Bible and the Book of Mormon. Joseph Smith was chosen to be the instrument through whom it pleased our heavenly Father to restore the "Gospel of the kingdom ;" choosing such other witnesses as seemed good in His sight, He restored the keys of the kingdom and the holy Apostleship to the earth. The Prophet Joseph Smith faithfully testified to this fact, as also did the witnesses whom God chose, calling upon all the inhabitants of the earth, whether king

or peasant, high or low, rich or poor, bond or free, to receive and obey the heavenly message. Many joyfully received the glad tidings, and willingly obeyed the commandment of the Lord to repent and be baptized—for the message was alike to priest and people—who, when they had thus been obedient, received the gift of the Holy Ghost, the Spirit of revelation, upon which rock Jesus Christ built His Church, and promised to all they should receive upon rendering obedience to His commandments. Thus they were able to testify, having the highest assurance from heaven, that the mission of Joseph Smith was from God. The Prophet, in the midst of soul-trying difficulties and persecutions, faithfully bore his testimony and sealed it by his blood when he was martyred in Carthage for the truth and the testimony of Jesus. Hundreds and thousands, who have received the “gospel of the kingdom” and been obedient to the word of the Lord, have faithfully testified to the truth of Joseph’s divine mission and of the restoration of the Gospel, and in obedience to the Divine counsel “it becometh every man who hath been warned to warn his neighbor.”

These disciples of Jesus Christ have also joyfully submitted to the spoiling of their goods, being smitten and driven, leaving houses, lands, fathers, kindred and friends, and to be accounted as “the offscouring of all things” for the love of Him who in His infinite wisdom has conferred such a blessing as the restoration of His Gospel unto the earth. This testimony is known among the nations, for diligently have the sons of Israel disseminated the glad tidings through their own Journals, by distributing tracts, and by oral discourses, to warn all people to “fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven and earth, and the sea, and the fountains of waters,” calling upon all men everywhere to repent of their sins and false traditions and be baptized, that they might receive the Holy Ghost, and warning them by the Spirit of prophecy of judgments to come.

There is a voice of testimony and warning throughout the earth, wheresoever the Latter-day Priesthood have been sent by the Almighty Father to declare His truths, crying “come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.” They who receive the word “in an honest and good heart,” as speedily as circumstances will permit leave their native lands and flee to Zion for refuge; and the fulfilment of this part of the vision which was made manifest to John upon the island of Patmos, is faithfully recorded by the journalists every year when they record the number of Latter-day Saints who wend their way to the peaceful, healthful vales of Utah, “beautiful for situation on the sides of the north,” that being the place at present appointed for the gathering of Israel. There the Saints are being taught of His ways, and are being instructed to walk in His paths, that they may be prepared for His coming.

In a revelation given to Joseph Smith, December 27th, 1832, published in the Book of Doctrine and Covenants, page 102, par. 25, the Lord said: “And after your testimony cometh wrath and indignation upon the people; for after your testimony cometh the testimony of earthquakes that shall cause groanings in the midst of her, and men shall fall upon the ground, and shall not be able to stand; and also cometh the testimony of the voice of thunderings, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea, heaving themselves beyond their bounds.” We would can-

didly ask, are not these predictions being fulfilled? The word of the Lord through the Prophets who spake as the Holy Ghost, the Spirit of Truth, gave them utterance, whether they dwelt on the eastern or western continent, as recorded in the Bible, the stick of Judah, or in the Book of Mormon, the stick of Ephraim, has borne witness and declared that previous to the second coming of the Son of God the "gospel of the kingdom," or the kingdom of God, should be preached; and that upon the Gentiles, the children of disobedience, even those who should reject His divine message, He would pour of His wrath and fierce indignation in earthquakes, pestilence, wars, and famine, and the seas heaving beyond their bounds. To-day the public journals bear testimony to the commencement of the fulfilment of these predictions; they record the "earthquakes in divers places," the tidal waves heaving beyond their bounds and engulfing cities, also the tremblings of the earth and the awful calamities and disasters at sea.

The signs of the times are thus recorded every week, but who can discern them? None, save the meek and lowly followers of the Lamb, those who daily strive to live their holy religion, who are alive in Christ and enjoy the fellowship of the Holy Ghost. The philosophy of this world is to-day, as it was in the days of Noah, blind to the events that daily surround us, and is ever putting off the fulfilment of prophecy to an age far away in the future—"it will take ages to show." We might in very good grace, unto the worldly wise of this generation, repeat the words of our blessed Redeemer: "O fools, and slow of heart to believe what the prophets have spoken." In vain do they say "we have the Bible! the Bible! that is sufficient for our salvation;" and they eagerly clasp in their embrace a, to them, sealed book; for, did they truly believe in that sacred volume, they would gladly receive our testimony and prepare themselves for the great events that are coming upon the earth, yea, and even now at our very doors. Did they understand the Bible, they would understand the signs of the times. Jesus said: "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." The priests and the multitude professed to believe in the Scriptures then as they do to-day, and in them they now think they have eternal life, and those Scriptures most emphatically testify of the work of God being performed upon the earth to-day. In the days of Jesus, had they believed in the Scriptures, they would have received Him; and so to-day, all who truly believe in the Scriptures receive His work of to-day.

Those who are of the House of Israel and who delight in the truth, we feel earnestly to entreat, be not weary of well doing, but patiently "press toward the mark for the prize of the high calling of God in Christ Jesus," by faithfully living day by day the glorious faith you profess, for the Lord has declared, in a revelation given August, 1831, "I, the Lord, am angry with the wicked; I am holding my spirit from the inhabitants of the earth. I have sworn in my wrath, and decreed wars upon the face of the earth, and the wicked shall slay the wicked, and fear shall come upon every man, and the Saints also shall hardly escape." (Doctrine and Covenants, page 152, par. 9.) The path of counsel is the path of safety, and while the press is chronicling the fulfilment of the words of the Prophets, the Saints should be preparing themselves, and have "oil in their lamps," keeping their light bright and shining by fulfilling all the requirements of our heavenly Father through the Prophet Brigham

Young, whom God hath appointed to lead His people. Do not be merely hearers or readers of the word, and neglect to put in practice the instructions received and urged upon us to fulfill; but let us, like the children of obedience, order our lives subservient to the Lord's will. Be ye clean, that bear the vessels of the Lord. Neglect not to warn your neighbor, not by foolish argument and discussion, but by your plain and unvarnished testimony, and by the testimony of Jesus showing forth His praise in your words and actions of love and self-denial, that thereby your garments may be clean from the blood of this generation; thus when the time comes for your way to be opened to go to Zion, you can go with songs of joy, rejoicing in a conscience void of offence to God and man.

G. T.

CORRESPONDENCE

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SCOTLAND.

Glasgow, Nov. 17, 1868.

Pres. Albert Carrington.

Dear Brother,—After taking leave of you and the brethren at the Office, 42, Islington, on the 5th inst., I went on board the steamer Princess Royal, at the Trafalgar Dock, and had about an hour to wait before she started out for Glasgow. It was a very stormy day, and the sea was very rough, which soon caused sea-sickness among most of the passengers. It continued very windy, and the rain came down in torrents at intervals, until about midnight, when the storm ceased and all was calm and serene the rest of the day. We arrived at Greenock about 10 o'clock on Friday morning. I left the boat there and came to Glasgow by train—distance twenty-two and a half miles.

Since my return I have visited several of the Branches and attended meetings with them, and I am happy to say that I find the Saints very generally well in health, and rejoicing exceedingly in the work of the Lord. I baptized a young woman at Stewarton on the 9th inst., and two other persons were baptized in the Glasgow Branch on the 12th inst. Many others in different parts of this Conference seem to be earnestly searching after the truth, and I hope, by the blessing of God, that their understandings may be enlightened that they may know the truth when they hear it, and go forth and embrace the Gospel, which

is the power of God unto salvation to all who believe and obey it.

I have reorganized a Branch at Greenock numbering thirteen members, several of whom are new converts, having been baptized within the last two months. Elder Hugh McNab, whom I appointed President of the Branch, is a very energetic, thorough-going and exemplary man, and it was through him and the united labors of the brethren at Glasgow that we have been enabled to establish a Branch at Greenock. There was scarcely a Sunday during the past summer but that some of the brethren from Glasgow were there and held meetings, both in-doors and out-of-doors. Already the fruit of our labors is making its appearance, as some few have been baptized, and I feel sanguine in the belief that several others will soon be added to the Branch, for the meetings are well attended and a spirit of inquiry prevails.

Elders James Sharp and Joel Grover came in last night from the Edinburgh Conference, and gave a very cheering account of affairs in that region. The Saints are increasing in unity, faith and good works, and, as a consequence, an excellent spirit prevails.

My visit to the Birmingham Conference and the highly esteemed privilege of spending a few days at Liverpool will long be remembered by me. I am striving to treasure up the counsel and instruction that I received from you, and to reduce the same to

practice; and I hope that, by the blessings of the Lord, I may ever be found faithful to my calling, and that I may ever live so as to merit the approbation of my brethren who are placed over me in the Priesthood.

My health continues good, and I

feel to rejoice in my labors. With kind regards to yourself, bro. Teasdale and all in the Office, in which bro. Sharp and Grover join, I remain yours faithfully,

JOHN E. PAGE.

SKETCHES FROM THE MODERN HISTORY OF THE JEWS.

(Jewish Chronicle.)

Toward the conclusion of the second century of the Christian era, the Jewish nation, though scattered throughout various portions of Europe, Asia and Africa, present themselves to view as arranged under two distinct ecclesiastical authorities. One of these was the Patriarch Simon, whose seat and residence were at Tiberias; the other was the "Prince of the Captivity," who resided at Babylon. Simon was the son and heir of Gamaliel. With him were associated Rabbis Nathan and Meir, as heads of the law. They gave instruction to the numerous disciples, and established schools which became celebrated throughout the world for their superior learning. The Jews who dwelt in the western provinces of the Roman empire acknowledged the authority of these schools, and admitted the claim of Simon to be regarded as the Patriarch of the church, and the Nasi, or President of the Sanhedrim. His orders were obeyed, and his opinions and decisions in reference to the teachings of the law were respected, among the Jews, even as far as Spain and Africa. They also contributed to his support and that of his associates without reluctance. Wherever the Jews resided they usually erected a synagogue, proportioned in size and splendor to their numbers and means. The Patriarch of Tiberias annually sent forth his Legates who travelled through all those countries, possessing authority to determine disputes, to regulate the religious affairs of the Jews, and to collect the tribute of the Patriarch. On the return of the Legates they informed that dignitary of the condition of the synagogues, of the prospects of

their brethren, and advised with him as to the interests of those who acknowledged his supremacy.

At this early period extreme bitterness already existed between the Jews and the Christians; and the latter, though themselves often a persecuted sect, made continual efforts to convert the former. Nor were these exertions always futile; for among the converts whom they succeeded in acquiring, history mentions at least one who was said to have been a person of distinction. This was Hegesippus, an ecclesiastical writer of the second century, who was the first author who, previous even to Eusebius, undertook to narrate the history of the early Christian Church; though his works have unfortunately perished.

At that period the structure of the synagogues, subject to the Patriarch of Tiberias, generally bore some faint resemblance to the form of the temple at Jerusalem, and the worship which was observed within them was simple. The chief man was he who took the most prominent part in the services, and was termed the angel or overseer. He covered his head with a veil, and ascended the tribune, repeated the prayers. He also scrutinized the reader while he read from the books of the law. The days of public service which were then observed were the Sabbath, or seventh day of the week, Mondays and Thursdays. In the majority of synagogues out of Palestine an officer was employed, termed the interpreter, who, understanding both the Hebrew and the vernacular language of the country, translated the portion of the law read to the congregation. Beside the overseer, there were three elders

who assisted him as rulers of the synagogue. The chief penalty which they could inflict was termed the Anathema, or excommunication; and he who became its subject, was not only cut off from the Israel of God, but became an outcast from the whole Jewish community.

Simon, the Patriarch of Tiberias, seems to have been an ambitious man; and his overbearing temper led to several attempts to deprive him of his supremacy. One of these was made by the two Rabbis who were next to him in dignity and authority, Nathan and Meir. They asserted that Simon could not answer every question which might be propounded to him respecting the law; and that therefore he ought to be deposed. Accordingly they conferred together, and devised various questions of extreme subtlety and difficulty wherewith to confound the Patriarch in a public meeting of the Sanhedrim. Fortunately for Simon, a friendly Rabbi overheard the conversation of the conspirators, informed him of their purpose, and repeated to him the questions which they audaciously had resolved to ask. He prepared himself with diligence; and when the two assailed him with their knotty enigmas, the Patriarch not only answered them with ease, but also exposed their own ignorance, and put them to confusion.

The influence of the Patriarch of Tiberias was successfully maintained by Jehuda, the son of Simon, who succeeded him, and who was sometimes termed the Holy, in consequence of his superior piety. Though the law of the Emperor Hadrian forbidding the Jews to circumcise their children was still in force, he received the rite of the eighth day after his birth. It was during his supremacy that the celebrated Mischna, containing the authorized interpretation of the Mosaic law was compiled at Tiberias. It was an enormous undertaking, and the sources from which it was derived were the oral law, or explanation of the written law, which Moses was said to have received from God on Sinai, and which he afterward repeated to Aaron and his sons; the opinions and maxims of the wise men and prophets of the Old Testament; the decisions of dis-

tinguished schools and rabbis; and the ancient usages and customs which had prevailed among the nation from time immemorial.

The first part of this celebrated work, which is esteemed and revered by the Jews to the present day, refers to agriculture and the laws relating to it. The second treats of festivals, and the observance of the Sabbath, and other holidays. The third, which is called *Nashim*, (of women,) expounds the ceremonies of marriage and divorce, and other matters referring to the intercourse of the sexes. The fourth discusses the laws which appertain to men as members of civilized communities, and the punishment to be inflicted for their violation. The fifth treats of holy things and offerings; and the sixth sets forth the mode by which things and persons become unclean, and the ceremonies which should be observed to purify them.

The Mischna soon acquired a supreme authority among the Jews everywhere. But in the progress of time, this work also became the subjects of numerous interpretations and comments. Yet the Mischna retained its authority, and in time expanded into the voluminous Talmuds of Jerusalem and Babylon.

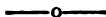
During the reign of the Emperor Alexander Severus, whose temper was mild and amiable, the Jews throughout the empire enjoyed security and repose. Their credit was raised in consequence of the fact that Zenobia, the celebrated Queen of Palmira, then flourished, and openly acknowledged her descent from Jewish ancestors. At the same time the proverbial industry and economy of the nation were obtaining for a large portion of them an unusual degree of opulence, which also tended to promote their security. Caracalla, the son and successor of Severus, though cruel to all the world beside, seemed to have entertained a favorable feeling toward the Jews; and Heliogabalus, who subsequently disgraced the imperial throne, went so far as to adopt the custom of circumcision and abstinence from the use of the flesh of swine.

Cotemporary with this period of the supremacy of the Patriarch of Tiberias was the prosperity and influence of the other great source of authority

among the Jews, already referred to, the "Prince of the Captivity," who held his Court at Babylon. After the destruction of Jerusalem and the dispersion of the people, that portion of them who fled to Mesopotamia and lived under the jurisdiction of the Parthian monarchs, always flourished, being exempt from exactions and persecutions. Their chief, who lived at Babylon, having assumed the rank and title of a spiritual potentate, acknowledged by the ruling monarchs, claimed an absolute religious authority over all the Jews who dwelt in eastern countries, as did the Patriarch of Tiberias over those of the West. At first the Babylonian ruler acknowledged the superior ecclesiastical authority of the western potentate. But that submission was of short duration, and soon the Prince of the Captivity began to surround himself with a degree of dignity and splendor which far outshone those of his rival. He was inaugurated with great pomp, and conducted himself as Oriental sovereigns usually did, by secluding himself in

his palace. He patronized also the schools of Hebrew learning at Babylon, and soon the celebrity of those institutions equalled even that of the schools of Tiberias. The Prince was surrounded by Rabbis instead of Satraps; his whole court was modelled after that of the Parthian monarchs; and the Jews throughout the East paid the same tribute to support his display which they would have done for the temple of Jerusalem had it still existed. Many of the nation were then extensively rich; and one of them, it was even said, possessed a thousand ships on the sea and a thousand cities in the land. This prosperity and that of the Jews in general continued till A.D. 226, when a revolution took place. Artaxerxes ascended the throne, and the Magian religion was elevated to supreme authority. All other religions were then forbidden throughout the kingdom, and the Jews were compelled to exercise some reserve and secrecy in the practice of their religious rites.

SUMMARY OF NEWS.



New York, Nov. 15.

Intelligence received here from Mexico states that the city of Alomas, in Cinaloa, and several towns in Sonora and Lower California, have been destroyed by tornadoes.

New York, Nov. 16.

The steamer *Matanzas*, of New York, bound for this city from Savannah, with a cargo of cotton, has been burnt at sea. The cause of this disaster is not yet known. Six of the crew are saved.

New York, Nov. 19.

A Kuklux band has been routed at Centre Point, Arkansas, by the Militia. Nine of their number were killed and 20 captured.

Cologne, Nov. 17, evening.

Shocks of Earthquake were felt at different quarters of the town this afternoon at a quarter to four o'clock.

Naples, Nov. 18.

The eruption of Mount Vesuvius continued with undiminished intensity. The lava is invading cultivated land, doing considerable damage, and threatening villages beneath. The maximum velocity of the lava is 180 metres per minute. If it has not encountered any obstacle it will now have reached the sea. New cones in active eruption have opened at the foot of the great cone, and from them issue two streams of fire, flowing into Fosso Vetrana. The great cone emits unfrequent but formidable explosions, violently ejecting stones and fire amid a dense overhanging cloud of smoke. The sesinograph is still greatly agitated.

A CONSUMMATION DEVOUTLY TO BE WISHED.—A sink of iniquity.—*Fun.*

During the past week 89 wrecks have been reported, making for the present year 1956.

The American papers contain accounts of gold discoveries of extraordinary richness in the territory of Idaho, in the Cœur d'Alene mountains.

As many as 1127 persons died from snake-bite in Oude last year.—*British Medical Journal.*

Some serious riots resulted from the excitement of the elections on Nov. 17. There has been a serious riot in Newport. The military were called out, and charged the mob repeatedly. One person was killed and several dangerously wounded. The town is now more quiet.

Disgraceful riots have taken place at Bristol, where two Liberals were returned. A body of rough, wearing Liberal colours, attacked all the Conservative committee rooms, doing immense damage. They then sacked the public houses, drinking and wasting the liquor. Several persons were injured, two dangerously. The damage is estimated at £10,000.

At Bolton some severe fights took place between English and Irish portions of the population. Many persons were injured, and considerable damage was done to property. Order was not restored until a company of soldiers arrived from Bury, and the Riot Act was read.

At Belfast, while Mr. Rea was nominating Colonel Chambers, of Liverpool, a wild scene of confusion ensued, during which Mr. Rea was much injured and the windows of the courthouse were broken. It was found impossible to proceed with the nomination, and it was accordingly adjourned until the following morning.

At Wakefield, the disturbance which arose out of the nomination was of so serious a character that the military had to be sent for from Leeds.

At the Wednesbury election, voters at Tipton were stoned by the roughs supporting Kenealy. Mr. Joseph, a surgeon, was cut on the head. A special constable who interfered and struck down the assailant was attacked. He took refuge in a house, but was dragged out, beaten with pick handles, and left for dead. His brother, a powerful fellow, was similarly hurt. The rioters attacked public houses, and broke windows. Thirty policemen marched out and disarmed the rioters, who threatened a renewal of disturbances in the night. A company of rifles are under arms in Wolverhampton waiting orders from Tipton.

The total quantity of coal raised in Great Britain in 1867 was 105,077,443 tons, an increase of 4,000,000 tons over the quantity raised in 1866. About a tenth of the quantity raised was exported—10,424,886 tons of coals, cinders, and culm.

UNEARTHING THE DEAD.—Mr. E. G. Squier, who is an authority on the ethnology and archæology of South and Central America, says there is nothing incredible in the story told by General Kilpatrick, United States Minister to Peru, that during the recent earthquake at Arica 500 mummies were thrown to the surface. He says—"The desert hills behind Arica, as indeed those surrounding the few habitable spots on the Peruvian coast, are literally stuffed with the desiccated bodies of the aborigines. They are but thinly covered with the light and nitrous sands, and are often exposed by the winds. I have seen dozens of them at Arica, lying on the surface, wrapped in coarse grass matting, or in their crumbling nets, for most who lived here seem to have been fishermen. I have carefully examined hundreds of the so-called mummies without finding the slightest evidence that their preservation is due to other than natural conditions of soil and climate."

DISCOVERY OF A SUPPOSED BURIED CITY.—A letter from the city of Mexico says that in the village of Tayahualco, situated among the lava fields in the valley of Mexico, some workmen digging below one of the large lava fields, discovered not only well-preserved buildings, but even dried up human bodies, which made them believe that a city had been buried there similar to Herculaneum and Pompeii. A scientific commission is going thither to examine the spot.—*Quebec Gazette.*

DIED.

BINGHAM.—At Payson, Sep. 27th, Mary Reese, wife of Jeremiah Bingham, aged 33 years, 5 months and 17 days.

Deceased emigrated from Parish Bitterly, Shropshire, England.—*DESERET EVENING NEWS*.
PERRY.—At Salt Lake City, Oct. 16th, of inflammation of the lungs, Frederick Perry, late of Coventry, England, aged 58 years.—*DESERET EVENING NEWS*.

STODDER.—At Salt Lake City, Sep. 20th, Sarah Stodder, in her 80th year, strong in the faith of the gospel of Jesus.—[*COM.*—*DESERET EVENING NEWS*.]

BOAZ.—At Salt Lake City, Oct. 16th, of diarrhoea, Catherine Truscott, wife of William Boaz, aged 73 years, 1 month and eighteen days.

She was baptized in London, on the 23rd of July, 1849, and emigrated in 1863. She was good and faithful Saint and beloved by all who knew her.—[*COM.*—*SALT LAKE TELEGRAPH*.]

POETRY.

OUR SUNDAY SCHOOL.

WRITTEN FOR THE 20TH WARD ANNIVERSARY.

Tune, "The days we went a Gipsying."

In the days we had no Sunday school a long time ago,
We spent our Sabbaths carelessly, and broke the sacred law,
We our religion did not prize, nor knew we much of God,
Or hardly cared to know why we were dwellers on earth's sod.
Or hardly cared to know why we were dwellers on earth's sod.
And thus we wasted precious hours, without a thought to bow,
To God above in Sunday schools, a long time ago!

But now we feel that we are blessed, for happy we can meet,
By thousands all through Utah's vales, and glad our Sabbaths greet,
For Father hath inspired his Saints to organize their youth,
And gather them where they can hear and read the words of Truth.
And gather them where they can hear and read the words of Truth.
We feel that we have much improved, though more we hope to know,
By coming here to Sunday school, though 'tis not long ago.

Whene'er, or where, we bow the knee and call upon the Lord,
We fervent ask that he would bless the teachers of our Ward,
With all who in the "Church of Christ," have e'er baptized been
From Brigham to the latest one who hath the water seen;
From Brigham to the latest one who hath the water seen;
That they may faithful be and true, to duty here below
And feel that Sabbath schools have changed the past—the long ago,

And when our parents pass away to realms beyond the skies,
A mighty host shall spring to fill the places they now prize,
To glad bear off the kingdom in the glorious "latter days,"
To step to time as God works out His plan through wisdom's ways.
To step to time as God works out His plan through wisdom's ways.
By countless myriads through the land shall Israel spread and grow,
And congregate in Sabbath schools more wise than long ago.

Salt Lake City.

N.

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LIVERPOOL:

EDITED PRINTED AND PUBLISHED BY ALBERT CARRINGTON, 42, ISLINGTON.

LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 20, BISHOP'S GROVE, ISLINGTON,
AND BY ALL BOOK SELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"SEEK YE THE LORD, ALL YE MEER OF THE EARTH, WHICH HAVE WROUGHT HIS JUDGMENT
SEEK RIGHTEOUSNESS, SEEK MEERKNES: IT MAY BE YE SHALL BE HID IN THE DAY OF THE
LORD'S ANGER."—Zephaniah ii, 3.

No. 49. Vol. XXX.

Saturday, December 5, 1868.

Price One Penny.

AN ADDRESS

DELIVERED BY PRESIDENT GEO. A. SMITH, IN THE NEW TABERNAACLE, SALT
LAKE CITY, OCTOBER 8TH AND 9TH, 1868.

[CONTINUED FROM PAGE 757.]

As soon as the Saints were all expelled from Missouri, Joseph Smith went to Washington and laid the grievances of the people before the President and Congress of the United States. Mr. Van Buren said, "Your cause is just, but we can do nothing for you." Mr. Clay, when appealed to, said we "had better go to Oregon." Mr. Calhoun informed Mr. Smith it would involve the question of State rights, and was a dangerous question, and it would not do to agitate it. Mr. Cass, as chairman of the Senate committee, to which the petition was referred, reported that Congress had no business with it.

Elder John P. Green went east, and published an appeal in behalf of the Saints, holding public meetings in Cincinnati and New York, and received some small contributions for the assistance of the most needy.

As soon as Joseph Smith escaped from Missouri to Illinois, he purchased

lands at a place known as Commerce, in Hancock county, and commenced the survey of a city which he called Nauvoo, the word being derived from the Hebrew, meaning beauty and rest. Although the situation was handsome, it was famed for being unhealthy. There were but few inhabitants in the vicinity, but many graves in the burying ground, and much of the subsequent sickness was the result of exposure and the want of suitable means of nursing the sick. The swamps in the vicinity of Nauvoo were soon drained, and the lands around put under cultivation. Numerous dwellings and several mills were erected, and thrift and prosperity, the invariable results of industry and sobriety, were manifest.

Demands were made from Missouri for the persons of Joseph and Hyrum Smith. Joseph was arrested, and tried at Monmouth, before Judge Stephen A. Douglas, and honorably discharged.

His principal attorney in this case was the Hon. O. H. Browning, now U.S. Secretary of the Interior. This suit cost him upwards of three thousand dollars. He was soon again arrested on a demand from Missouri, and discharged by Judge Pope, of the U.S. District Court. This time it cost him \$12,000. Not long after this second acquittal he was again arrested in Lee county, Illinois, and an attempt made, in the face of the State authorities, to kidnap him into Missouri. Nauvoo sent out 300 men and rescued him. He was afterwards discharged by the Municipal Court of that place, and Thomas Ford, Governor of Illinois, sanctioned his discharge.

In 1844 Joseph and Hyrum were arrested on a charge of treason, under pledge of the executive that they should have a fair trial, but they were murdered by 150 men with blackened faces; merchants and men that we had sustained in business, and apostates, took a leading part in bringing this about.

EXPENSES ATTENDANT UPON THE ARRESTS OF JOSEPH SMITH.

Joseph Smith, the Prophet, was subjected, during his short ministerial career of fifteen years, to about fifty vexatious law suits. The principal expense was incurred in liquidating lawyers' bills, and the brethren's time and expenditure in attending courts to defend the Prophet from mob violence.

Magistrates' court expenses were generally one hundred dollars. The Prophet paid Generals Doniphan and Atchison for legal services at Richmond, Mo., in 1838-9, sixteen thousand dollars; but this amount was fruitlessly expended, as the benefits of the law were not accorded to him, because of the predominance and overruling power of a mob.

At the Prophet's trial in Monmouth, Ill., in 1841, before Judge Douglass, the lawyers' fees and expenses amounted to three thousand dollars.

His next trial was before Judge Pope, U.S. District Court, in 1842-3, the expenses of which may be reasonably estimated at twelve thousand dollars.

Cyrus Walker charged \$10,000 for defending Joseph in his political ar-

rest, or the attempt at kidnapping him at Dixon, Ill., in 1843. There were four other lawyers employed for the defence besides Walker. The expenses of the defence in this trial were enormous, involving the amounts incurred by the horse companies who went in pursuit to aid Joseph, and the trip of the steamer "Maid of Iowa," from Nauvoo to Ottawa, and may be fairly estimated at one hundred thousand dollars.

When the mantle of Joseph Smith fell upon Brigham Young, the enemies of God and his kingdom sought to inaugurate a similar career for President Young; but he took his revolver from his pocket at the public stand in Nauvoo, and declared that upon the first attempt of an officer to read a writ to him in a State that had violated its plighted faith in the murder of the Prophet and Patriarch while under arrest, he should serve the contents of this writ (holding his loaded revolver in his hand) first; to this the vast congregation assembled said, Amen. He was never arrested.

APPEAL TO THE GOVERNORS OF THE STATES.

In 1845, the storm of mobocracy raging around us, we sent an appeal to the President of the United States, and to the Governor of every State in the Union, except Missouri, of which the following, addressed to Governor Drew, of Arkansas, is a copy to the Governors, he being the only one from whom an answer was received:—

To His Excellency

Thomas S. Drew,

Governor of Arkansas.

Nauvoo, Ill., May 1, 1845.

Honorable Sir,—Suffer us, sir, in behalf of a disfranchised and long afflicted people, to prefer a few suggestions for your serious consideration, in hope of a friendly and unequivocal response, at as early a period as may suit your convenience, and the extreme urgency of the case seems to demand.

It is not our present design to detail the multiplied and aggravated wrongs that we have received in the midst of a nation that gave us birth. Some of us have long been loyal citizens of the State over which you have the honor

to preside, while others claim citizenship in each of the States of this great confederacy. We say we are a disfranchised people. We are privately told by the highest authorities of this State, that it is neither prudent nor safe for us to vote at the polls; still we have continued to maintain our right to vote, until the blood of our best men has been shed, both in Missouri and the State of Illinois, with impunity.

You are doubtless somewhat familiar with the history of our extermination from the State of Missouri, wherein scores of our brethren were massacred, hundreds died through want and sickness, occasioned by their unparalleled sufferings, some millions of our property were confiscated or destroyed, and some fifteen thousand souls fled for their lives to the then hospitable and peaceful shores of Illinois; and that the State of Illinois granted to us a liberal charter, *for the term of perpetual succession*, and under its provisions private rights have become invested, and the largest city in the State has grown up, numbering about 20,000 inhabitants.

But, sir, the startling attitude recently assumed by the State of Illinois forbids us to think that her designs are any less vindictive than those of Missouri. She has already used the military of the State, with the Executive at their head, to coerce and surrender up our best men to unparalleled murder, and that, too, under the most sacred pledges of protection and safety. As a salvo for such unearthly perfidy and guilt, she told us, through her highest Executive officer, that the laws should be magnified, and the murderers brought to justice; but the blood of her innocent victims had not been wholly wiped from the floor of the awful arena, where the citizens of a sovereign State pounced upon two defenceless servants of God, our Prophet and our Patriarch, before the Senate of that State rescued one of the indicted actors in that mournful tragedy from the sheriff of Hancock county, and gave him an honorable seat in her halls of legislation. And all others who were indicted by the grand jury of Hancock county for the murders of Generals Joseph and Hyrum Smith,

are suffered to roam at large watching for further prey.

To crown the climax of those bloody deeds, the State has repealed all those chartered rights by which we might have defended ourselves against aggressors. If we defend ourselves hereafter against violence, whether it comes under the shadow of law or otherwise, (for we have reason to expect it both ways,) we shall then be charged with treason, and suffer the penalty; and if we continue passive and non-resistant, we must certainly expect to perish, for our enemies have sworn it.

And here, sir, permit us to state that General Joseph Smith, during this short life, was arraigned at the bar of his country about fifty times, charged with criminal offences, but was acquitted every time by his country, or rather his religious opponents almost invariably being his judges. And we further testify, that as a people we are law-abiding, peaceable, and without crimes; and we challenge the world to prove the contrary. And while other less cities in Illinois have had special courts instituted to try their criminals, we have been stript of every source of arraigning marauders and murderers who are prowling around to destroy us, except the common magistracy.

With these facts before you, sir, will you write to us without delay, as a father and friend, and advise us what to do? We are, many of us, citizens of your State, and all members of the same great confederacy. Our fathers, nay, some of us, have fought and bled for our country, and we love her dearly.

In the name of Israel's God, and by virtue of multiplied ties of country and kindred, we ask your friendly interposition in our favor. Will it be too much to ask you to convene a special session of your State Legislature, and furnish us an asylum where we can enjoy our rights of conscience and religion unmolested? Or will you in a special message to that body, when convened, recommend a remonstrance against such unhallowed acts of oppression and expatriation, as this people have continued to receive from the States of Missouri and Illinois? Or will you favor us by your personal

influence, and by your official rank? Or will you express your views concerning what is called the *Great Western Measure*, of colonizing the Latter-day Saints in Oregon, the north-western Territory, or some location, remote from the States, where the hand of oppression shall not crush every noble principle, and extinguish every patriotic feeling?

And now, honored sir, having reached out our imploring hands to you with deep solemnity, we would importune with you as a father, a friend, a patriot and statesman; by the constitution of American liberty; by the blood of our fathers, who have fought for the independence of this Republic; by the blood of the martyrs which has been shed in our midst; by the wailings of the widows and orphans; by our murdered fathers and mothers, brothers and sisters, wives and children; by the dread of immediate destruction from secret combinations now forming for our overthrow; and by every endearing tie that binds men to men, and renders life bearable, and that, too, for ought we know, for the last time, that you will lend your immediate aid to quell the violence of mobocracy, and exert your influence to establish us as a people in our civil and religious rights, where we now are, or in some part of the United States, or at some place remote therefrom, where we may colonize in peace and safety as soon as circumstances will permit.

We sincerely hope that your future prompt measures towards us will be dictated by the best feelings that dwell in the bosom of humanity; and the blessings of a grateful people, and of many ready to perish, shall come upon you.

We are, sir, with great respect,

Your obedient servants,

Brigham Young, Chairman.

W. Richards,	} Committee.
Orson Spencer,	
Orson Pratt,	
W. W. Phelps,	
A. W. Babbitt,	
Jno. M. Bernhisel,	

In behalf of the Church of Jesus Christ of Latter-day Saints, at Nauvoo, Ill.

P.S.—As many of our communications postmarked at Nauvoo, have failed of their destination, and the mails around us have been intercepted by our enemies, we shall send this to some distant office by the hand of a special messenger.

The following reply was received from Governor Drew:—

Executive Office, Little Rock,
Ark., May 27, 1845.

Hon. Brigham Young, President of the Committee of Twelve of Christ's Church of Latter-day Saints at Nauvoo, Ill.

Sir,—Your letter of the 1st inst. has been received, and claims my earnest attention. I must acknowledge my inability to serve your people by calling an extra Session of the general assembly of this State for the object contemplated. And although I do not know that prejudice against your tenets in Arkansas would weigh against the action of that body, in refusing to furnish within our borders an asylum from the oppression of which you so sorely complain; yet I am sure the representatives of the people would long hesitate to extend to any class of citizens exclusive privileges, [however innocent their motives, aims, objects or actions might appear, when the prospects of collision from causes of which in your case I know nothing, appear so evident from the two very recent manifestations presented in the States of Missouri and Illinois. I have no doubt Illinois, prompted by the kindest of sympathies for your people in the late struggle and overthrow they encountered in Missouri, extended a liberal helping hand, but to repent her supposed folly. Could Arkansas, after witnessing the same scene re-enacted in Illinois, calculate on anything short of a like catastrophe?

I am not sufficiently informed of the course taken against you by the authorities of the State of Illinois, in the difficulties detailed in your communication, to justify a recommendation from me to the Legislature to remonstrate against the acts of Illinois—the detailed statement of facts afforded me by your communication being of an *ex parte* character. But were I regularly informed of all the facts from

both parties, and felt able to form a correct opinion as to the justice of the course pursued by the State of Illinois, yet I am of opinion that this State would not have, nor would I have as its chief Executive officer, the right to interfere in the least with the internal concerns or police of the State of Illinois, or of any other neighboring State, where its operations do not distract or in any way affect the good order of the citizens of the State of Arkansas. There are instances, but they are rare, where the interposition of one State to arrest the progress of violence in another, would be at all admissible. Such, for instance, as where the public authorities of the State affected are palpably incompetent to quell an insurrection within her limits, and the violence is likely to extend its ravages and bad influence to such neighboring State, or where a proper call has been made for succor.

Nor can I afford to exercise my official rank as chief Executive of this State, in behalf of a faction in a neighboring State; and I humbly conceive that my personal influence would add nothing to your cause, unless it should prove to be a just one, in which event public opinion will afford you support of a character more lasting in the eye of an enlightened public, than wiser and greater men than your humble servant—than official rank, or force backed by power. It is true that while prejudice may have the ascendancy over the minds of the neighboring community, your people may be exposed more or less to loss of life and destruction of property; I therefore heartily agree with you in the proposed plan of emigration to the Oregon Territory—or to California—the north of Texas, or to Nebraska; thereby placing your community beyond the reach of contention, until, at least, you shall have had time and opportunity to test the practicability

of your system, and to develop its contemplated superior advantages in ameliorating the condition of the human race, and adding to the blessings of civil and religious liberty. That such a community, constituted as yours, with the mass of prejudice which surrounds and obstructs its progress at this time, cannot prosper in that or any of the neighboring States, appears very evident from the signal failures upon two occasions under auspices at least as favorable as you could reasonably expect from any of the States.

My personal sympathies are strong for the oppressed, though my official station can know nothing but what is sanctioned by the strictest justice, and that circumscribed to the limited jurisdiction of my own State; and while I deplore, as a man and a philanthropist, your distressed situation, I would refer you to the emphatic and patriarchal proposition of Abraham to Lot; and whilst I allude to the eloquent paraphrase of one of Virginia's most gifted sons, wherein he circumscribed the bounds of our domain within to the great valley of the Mississippi, I would only add that the way is now open to the Pacific without let or hindrance. Should the Latter-day Saints migrate to Oregon, they will carry with them the good will of philanthropists, and the blessing of every friend of humanity. If they are wrong, their wrongs will be abated with many degrees of allowance, and if right, migration will afford an opportunity to make it manifest in due season to the whole civilized world.

With my hearty desires for your peace and prosperity, I subscribe myself respectfully yours,

THOMAS S. DREW.

This correspondence shows us the necessity of our being united in sustaining the Latter-day Saints, that we may not build up, by our own acts, a power to renew persecution again in our midst.

[TO BE CONTINUED.]

The influence of the good man ceases not at death; he, as the visible agent, is removed, but the light and influence of his example still remain; and the moral elements of this world will long show the traces of their vigor and purity, just as the western sky, after the sun has set, still betrays the glowing traces of the departed orb.

THE TRUE DANGER OF TOBACCO.

In the great majority of cases small doses of tobacco are as entirely innocuous as small doses of the very dangerous poison contained in tea. The experience of mankind, which after all is the best guide, is, we need not say, in exact accord with this view, and tobacco might be pronounced a harmless luxury but for one exceptional fact, which is noticed by the writer in *St. Pauls* magazine, but which is dismissed far too summarily. He admits, with a freedom which will please the few resolute opponents of tobacco, that its use in excess is very injurious, producing nervous complaints, hysteria, mental weakness, and sometimes paralysis, and very justly sets that aside as an evil incident to almost every habit of mankind. Alcohol, coffee, and even ordinary food may all be made dangerous by taking too much, and "the argument from excess is an excess of argument"—the only important point as to that matter being the limit of moderation, which differs with every individual, and with the state of the digestion on each separate day, or even hour, tobacco before breakfast being injurious to many men who can smoke after it with impunity. But those who use tobacco want an answer, either from the lay physiologist of the *St. Pauls* or from the medical profession, to a much more subtle question. Has not tobacco a property belonging to very few substances which makes its use exceptionally dangerous, much more dangerous, say, than that of alcohol,—the property, that is, when administered in an overdose, of effecting some permanent change, probably in the spinal cord, which renders the victim for ever after liable to injury from the minutest dose? This writer does not pretend to answer that question as it could be answered in the *Lancet*, but he has had special reason to study the action of tobacco, and believes that the following three cases quoted in the magazine, from Dr. Druhen's work on tobacco, point to the one real danger arising from its use :

"Case I.—M. T., an advocate, aged thirty, of athletic frame, began in 1840 to manifest symptoms of a spinal affection, which continued till the summer of 1845. These symptoms fluctuated considerably, but they resisted all treatment. At last, Dr. Druhen, suspecting that the disturbing cause was excessive smoking, persuaded his patient to give up this bad habit. All the symptoms disappeared as if by enchantment, and at the end of one month the cure was complete. M. T. enjoyed excellent health for some time, but one day dining with the doctor, he intreated to be allowed to indulge in a cigar. The permission was refused, but he persisted and smoked. 'No sooner had he finished his second cigar than I saw him hastily quit the table. I rose also in some anxiety, and he confessed that all his old sensations had returned. This indication was decisive. M. T. henceforth entirely gave up his cigar, took steel tonics for a month, and has ever since enjoyed robust health." Case II.—M. observed that for some years his energies had been declining; he was excessively thin, ate little, and only found comfort in smoking very strong cigars. He complained of acute abdominal pains every afternoon, which only ceased at night; tremblings of the limbs, palpitations, and sometimes sickness. He was advised to relinquish tobacco during one month; did so, and all the symptoms disappeared; but he afterwards declared that he would rather endure the suffering than be deprived of tobacco. He resumed his old habit, and the old pains returned. Case III.—A man, aged forty-five, of lymphatic temperament, extremely sober, and very regular in all his habits, was troubled by the premonitory symptoms of melancholy mania. He was perfectly aware of his hallucinations, but could not escape them. After two or three weeks' medical treatment they passed away, and he resumed his labors at the bank, where he held the post of cashier. M. Druhen accidentally learned that his patient was a smoker

—a moderate smoker—and that during his treatment the desire for tobacco had not made itself felt, but on his recovery he again resumed his cigar, and once more the old symptoms appeared. Warned thus by experience, he renounced tobacco entirely, and from that day has had no recurrence of the symptoms.”

There are physicians in London who could add greatly to this list. One we knew watched a case in which a violent nervous and mental affection, cured by the disuse of tobacco, returned after an interval of years when the patient had thoughtlessly smoked a few cigars, and disappeared again on the cessation of the habit; and numbers of smokers will testify to occasional “fits” of severe *malaise* from a smaller allowance of tobacco than usual. Is it not, then, at least possible, if the facts are true—and every physician in large practice knows them to be correct—that almost any devotee of tobacco may accidentally get an overdose, and may thenceforward be liable to suffer more or less severely whenever the ordinary dose happens not to be carried off as rapidly

as usual? The poison is then absorbed, as the writer in the *St. Pauls* describes, and a permanent, though it may be minute, injury is inflicted on the nervous system. In what way the overdose alters the victim's liability to attack is a question for physiologists; but it may be held to be certain that it does, and though we have called the action special, it is not unique. The vaccine virus permanently alters the liability of every child in the empire to be poisoned by small-pox, there are drugs—are there not?—which produce a liability to epilepsy, and an overdose of mercury will intensify the action of calomel swallowed years afterwards. The old superstition about antidotes probably had its origin in facts of the same kind, observed, perhaps, in times when men had a greater capacity for believing what they saw than they have in this century of ours. If this suggestion is correct, and no other explains the facts, tobacco is a permanent danger to mankind, important whenever the conditions of men's lives or the specialities of their constitution make overdoses probable.—*Spectator*.

Like flakes of snow, that fall unperceived upon the earth, the seemingly unimportant events of life succeed one another. As the snow gathers together, so are our habits formed. No single flake that is added to the pile produces a sensible change; no single action creates, however it might exhibit, a man's character; but as the tempest hurls the avalanche down the mountain, and overwhelms the inhabitant and his habitation, so passion, acting upon the elements of mischief, which pernicious habits have brought together by imperceptible accumulation, may overthrow the edifice of truth and virtue.—BENTHAM.

WATER is the fittest drink for all persons, of all ages and temperaments: of all the productions of nature or art, it comes nearest to that universal remedy so much searched after by mankind, but never discovered. By its fluidity and mildness, it promotes a free and equable circulation of the blood and humours through all the vessels of the body, upon which the due performance of every animal function depends; and hence water-drinkers are not only the most active and nimble, but also the most cheerful and sprightly of all people. In sanguine complexions, water, by diluting the blood, renders the circulation easy and uniform. In the choleric, the coolness of the water restrains the quick motion and intense heat of the humours. It attenuates the glutinous viscosity of the juices of the phlegmatic, and the gross earthiness which prevails in the melancholic temperaments. And as to the different ages, water is good for children to make their tenacious milky diet thin and easy to digest; for youth and middle age, to sweeten and dissolve any scorbutic acrimony or sharpness that may be in the humours, by which means pains and obstructions are prevented; and for old people, to moisten and mollify their rigid fibres, and to promote a less difficult circulation through their hard and shrivelled vessels.—DR. HOFFMANN.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, DECEMBER 5, 1868.

THE SIN OF ADULTERY.

"AN unfortunate was found dead in the streets of London the other evening. At the inquest it was stated that her father was a merchant 'in a large way of business,' and that she had been decoyed away from home when young." How often we see paragraphs in the daily and weekly journals like the one from which we have quoted. And how many, many who pass away, whose terrible lives are unrecorded, have been sacrificed at the shrine of lust! A poor "unfortunate," whose blood cries aloud for justice and vengeance upon the author of her unhappy life and untimely death. To die in the streets like a dog, it is awful! Who gives much thought upon the wretched, miserable life and untimely death of this "unfortunate," who once enjoyed a pure, happy childhood? Perhaps she had been cradled in the refinement and comfort of a virtuous home with all its happy-making surroundings, the beloved child of fond parents who watched over their darling with anxious care through the tedious days of sickness and trouble incident to infancy and childhood, anxious that hers should be a life of virtue and happiness, little dreaming that as year succeeded year, and the girl budded into graceful and loving womanhood, she would become the prey of the devilish, heartless sensualist, who smiles but to destroy, and at last die forsaken, friendless and alone in the streets of one of the most opulent cities in the world.

Such is the unfortunate state of society that fond, loving parents, who have daughters growing into womanhood, never feel safe, for there is no adequate protection in law for the chastity of their fair beloved ones. And should such an agonizing calamity ever befall their house, with what unpitied force it rests upon the "weaker vessel," who frequently has to abandon the home of her youth, her friends, her all! Regarded as a disgrace to the family, she becomes an outcast; her name is forbidden ever to be mentioned; and should she perish in the streets, having gone from one degree of misery to another until death released her from suffering, it is often coldly said: "She brought it upon herself," and the motley crowd gaze with curious eyes upon the corpse of one who, but for the heartless sensuality of some villain, might have died virtuous and happy, surrounded by loved relatives and friends; or might have been a beloved wife and mother, honorably fulfilling the measure of her creation. What justice, what adequate legal protection, redress or reparation is there in Christendom, for these victims of lust? And why is there so little protection for the fair daughters of Eve? Why is earthly justice so seldom meted out to the merciless destroyers of fair woman's virtue? What a fearful reproach

upon every Christian country is this awful defilement and destruction of their fairest daughters, caused by the debasing sin of concupiscence !

Whoever has occasion to walk the pavement after nighfall, cannot, if he has a spark of virtuous feeling, but be shocked and pained at the number of "unfortunates" he meets in every principal street ; neither can he, if he has understanding, help reflecting that these are the monuments, as a general thing, of men's oppression and perfidy. What woman, with any spark of her innate delicacy and virtue, would choose such a degrading life ? They are lured and driven into this shameful existence by the heartlessness of men who know no pity, and who in this are dead to any other feeling than the gratification of their selfish, wicked lust. Could the lives and sufferings of these unhappy "unfortunates" be known, it would melt a heart of stone to hear their recital. And, though to-day there is so very little legal protection for them, when the nations are judged and men receive the reward of the deeds done in the body, then will these "unfortunates," whose fall and sin have so often consisted in having loved too well or confided too much, have justice, and their relentless, sensuous destroyers, who should have been their honorable protectors, will receive the reward of their infamy.

When God, the Eternal Father, gave the ten commandments from Mount Sinai, He said : "Thou shalt not commit adultery," which, in a Scriptural sense, is acknowledged as all manner of lewdness or unchastity ; and this is proclaimed in all Christian countries, and is taught to all classes from the highest to the lowest. All are made acquainted with this very essential commandment, the necessity for the observance of which is also recognized by the heathen nations, among whom the transgression of this law is often made punishable with death. The violation of woman's chastity among the Israel of God was always punishable with death, and God approbated such a summary proceeding in the case of Dinah, the daughter of Jacob and Leah, whose brothers slew Shechem and his household because he had dared to defile their sister. Being correctly taught the laws of God in the necessary principles of virtue, strengthened the youth Joseph to resist the advances of Potiphar's wife. Phinehas, the son of Eleazar, the son of Aaron, the priest, had an everlasting priesthood conferred upon him for slaying those guilty of whoredom ; he was zealous for God, to put away unchastity, and it was an acknowledged law in Israel that "the adulterer and adulteress shall surely be put to death." Notwithstanding the commandments are so plain and so easy to be understood, it has been urged by many professedly enlightened persons that prostitution is a necessary evil ; and in some highly civilized countries it is frequently licensed, and almost everywhere very gently and generally tolerated. Into whatever city we may go, on every hand we meet with the effects of a disregard of the laws of chastity. Has the Lord at any time placed unreasonable requirements upon the human family, or given them commandments they cannot keep ? Can we say that the Creator has implanted within us passions over which we have no control, and then given a commandment, the breaking of which would shut us out of the kingdom of God ? for the Apostle has declared that an adulterer shall not enter into the kingdom of God. (1 Cor. vi, 9.) Is it reasonable to suppose that the All-wise Father has planted passions within our fallen nature, and not also given the power of self-control ? The present awful prevalence of the "social evil" is another evidence that the nations draw near unto the Lord with their mouths, and with their lips do

honor Him, but have removed their hearts far from Him, and their fear towards Him is taught by the precepts of men.

The faithful members of the Church of Jesus Christ of Latter-day Saints do not believe that God can look upon sin with the slightest degree of allowance; they know that "whoremongers and adulterers God will judge;" they do not believe in practicing the sin of concupiscence, neither do they believe that prostitution is a "necessary evil," well knowing that it is an abomination in the sight of God, and that for this and kindred crimes whole cities have been destroyed by His judgments. When the children of Israel were gathered out of Egypt, they were taught the purity that was required by the laws of God, and those commandments continue obligatory. He warned the Israelites of the sin and fearful crime of concupiscence, saying: "Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you: And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants." Men have their agency, and an innate power of will and self-government, through the right exercise of which they can control themselves, wherefore the defilement of woman is not a "necessary evil," and the nations that license such defilement, or fail to pass the laws requisite for the preservation of chastity, are not governed by the laws and statutes of the God of Israel, for by their fruits we do and are to know them.

In the law taught by our blessed Redeemer he said: "Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." The Gospel of Christ is a perfect system, inculcating virtue, chastity, peace and righteousness as being absolutely essential for salvation in the kingdom of God. He hath said in these last days, in confirmation of what He taught His disciples more than eighteen hundred years ago, both on the eastern and western continents: "And verily, I say unto you, as I have said before, he that looketh on a woman to lust after her, or if any shall commit adultery in their hearts, they shall not have the Spirit, but shall deny the faith and shall fear: Wherefore I, the Lord, have said that the fearful and the unbelieving, and all liars, and whosoever loveth and maketh a lie, and the whoremonger, and the sorcerer, shall have their part in that lake which burneth with fire and brimstone, which is the second death." The revealed will of heaven constantly enjoins it upon the disciples of Jesus Christ, who seek to do His will and keep His commandments, not to be guilty of the sin of concupiscence, on penalty of being shut out from the presence of the Lord. We trust that the Saints will steadfastly continue to keep themselves pure, free from all sin, ever remembering that without purity, virtue and holiness, it is impossible to be crowned in the celestial kingdom of God.

G. T.

GEORGIA.—Elder J. W. Crosby writes from Rome, Georgia, U.S.A., under date Nov. 9th, that the Elders in that region generally meet with a very attentive hearing, but only a few are willing to obey the truth, although they concede that, if there is any true Church upon the earth, it is the Church of

Jesus Christ of Latter-day Saints. The inhabitants of the Southern States are very generally suffering much from poverty, through the late disastrous war.

CORRESPONDENCE

WALES.

Merthyr Tydfil, Nov. 25, 1868.

President A. Carrington.

Dear Brother,—Since your visit to South Wales I have made a thorough good visit in part of Swansea and the whole of Monmouth and Glamorgan Conferences, and I have endeavored to carry with me that kind and fatherly feeling and spirit that you manifested in our District Conference, as well as in the many other meetings in which we were blessed with your presence while on your visit to South Wales.

I can say that the Saints, as a general thing, are in excellent spirits, but in a financial point of view their condition is trying. The local Priesthood are in unison with their Presidents, and are awake to their duties, laboring faithfully in travelling among the people.

The night schools are doing much good in nearly all the Branches; several fathers and mothers of large families, who did not know the alphabet a few months ago, are now beginning to read and write; and the majority are for going ahead in everything that is good and that leads to greatness in God's kingdom.

The "Word of Wisdom" is in no-wise neglected, and its observance is gaining ground among the Saints, and that, too, with an understanding.

Brother W. C. Thomas and myself expect to be at Bagillt next Saturday evening, when we shall be pleased to meet with you there, to attend our Conference on the 29th inst.

Our kind love to you and all in the office.

Yours,
ELIAS MORRIS.

MINUTES OF A CONFERENCE

HELD IN THE LATTER-DAY SAINTS' CHAPEL, FAVERSHAM, KENT, OCT. 25, 1868.

11 a.m.

Present, of Elders from Utah, James Needham, President, and James W. Fisher, Travelling Elder, Kent Conference, and Platte Lyman, President of the London Conference; there were also present Elder G. O. Ferguson, Clerk of the London Conference, many of the local authorities, and a number of Saints from Dover, Canterbury, Sheerness and other Branches.

Pres. Needham called upon the Branch Presidents to report.

Elder Court, Pres. of Faversham Branch, reported three classes: 1st, those who did their best; 2nd, those who did well now and then; 3rd, those who did not trouble themselves about doing much good at any time;

still, all things considered, he was pleased in being able to report favorably.

Elder Hayes, Pres. of the Canterbury Branch, reported his as a people that proved their faith by their works; they were a doing people and, therefore, felt well.

Elder Wager, Pres. of Sheerness Branch, reported two classes, one good, and the other not so good; business was very dull in his region, making it hard for the poor.

Elder Smithen, Pres. of Dover Branch, said they had baptized as many as they emigrated last season, and all were anxious to emigrate.

Elder Swinburn, Pres. of Stalisfield Branch, said the members were much

scattered, but they were faithful and zealous of good works; those not of our faith manifested a kind spirit toward them, frequently attending our meetings.

Elder James W. Fisher stated that many strangers were inquiring.

Pres. Needham presented the Authorities of the Church, who were unanimously sustained. He then read a statistical report, showing that the Conference comprised 28 Elders, 17 Priests, 12 Teachers, 7 Deacons, and 288 members; total, 352. Twenty emigrated last season. He also read a favorable financial report, and said his health and spirits were both much better than when he first came to that field of labor; he had realized that God was with him, and his brethren had also stood by him; the longer he lived, the better he loved the work of God; and the more he mingled with the Saints, the more thankful he felt to be one with them.

2 p.m.

Elder G. C. Ferguson said he rejoiced in the Gospel, for, through obedience thereto, we not only receive the blessings of Heaven, but also understanding as to their proper use; the human family have also many and great blessings bestowed upon them, irrespective of their faith, but they

too often make an unwise use of them.

Elder J. W. Fisher alluded to the blessings that had attended the labors and faith of the Saints in Utah, and spoke of the rapid progress there being made in both spiritual and temporal improvements.

6 p.m.

Elder Platte Lyman spoke of the unpopularity of the great Latter-day work, of the numerous creeds now taught, of the efficacy of the Gospel in bringing to pass the restoration, of the efforts being made by various societies for the welfare of humanity, and of the happy condition of the Saints in the land of Zion.

Elder Wager spoke of his experience in the Church, and commented upon the tenacity with which people clung to erroneous traditions.

Pres. Needham said he strove to so conduct himself as to secure the approbation of those who appointed him his mission; he had never seen the day when he wished to depart from the truth; felt that the light of Zion would soon beam forth to the astonishment of all nations, and exhorted to faithfulness.

The meetings were opened and closed in the usual manner.

G. C. FERGUSON,

Clerk of Conference.

SKETCHES FROM THE MODERN HISTORY OF THE JEWS.

(*Jewish Chronicle.*)

Previous to this period the high schools of the "Prince of the Captivity," had attained to great eminence, and those of Nabardea and Sura were regarded as equal in distinction and learning to those of Tiberias. This distinction naturally excited the jealousy of the Patriarch, and he is recorded to have sent a singular embassy to the court of his rival for the purpose of observation and exposure. An open dispute had taken place between the two pontiffs in reference to the proper calculation of the Paschal Feast. The Patriarch sent to the Prince two

Legates, to whom three letters were entrusted. One of these, which was first presented, bore the inscription "To his Holiness"—an envied title, which seemed to be equivalent to the acknowledgement of his superiority. Flattered by this mark of respect and deference, the Prince ordered his attendants to admit the visitors to the various schools and to show them every thing. After they had made themselves familiar with all that they desired to see and know, the Legates presented the second letter, which bore a much less complimentary epithet. A

long altercation ensued, in which the Legates endeavored to expose the errors of the Prince of the Captivity in reference to the disputed feast. They overpowered him by their arguments; and then, by the production of the third letter at the opportune moment, threatened him with excommunication unless he yielded the authority of the Patriarch. The Legates are said to have played their part so well that they effectually humbled the pride of the Prince and induced him to acknowledge his inferiority to his ambitious rival.

It was subsequent to these events that the celebrated work termed the Babylonian Talmud was prepared in the schools, and by the most eminent Rabbis, of that city. This work is a commentary on the law of Moses and the Mischna, and was composed by more than a thousand learned men, under the direction of Rabbi Asche. It required the constant labor of thirty years for its completion. Its contents consist of Mischna and the Gemara, or exposition of it. Previous to the preparation of this immense work, another Talmud had been compiled at Jerusalem by Rabbi Johanan; but it is smaller, and less esteemed than the Babylonian Talmud; and its inferiority probably led to the compilation of the latter. These works remain to this day the greatest monuments of the ancient literature of the Jews; they are inestimable treasures of Hebrew learning, and are frequently consulted even by the more erudite class of Christian theologians and expositors.

During the first two centuries of the Christian era the Jewish people became widely dispersed and settled in various countries, where their descendants still remain, after having maintained a separate and isolated existence in every community by whom they were surrounded. One of the most remarkable instances of this description is to be found in China. Originally there were seventy families who emigrated thither. In the middle of the seventeenth century the Jesuit missionaries found but seven families remaining. They possessed a knowledge of the Hebrew language, and had several valuable ancient manuscripts of the Old Testament Scriptures. They

also cultivated learning with success; and some of the men of the community had obtained high favour at court; and been chosen mandarins. These Jews were chiefly employed in agriculture, traffic and commerce. They practised circumcision; kept the Seventh day as a Sabbath with great strictness; and intermarried only among themselves. They were tolerated and protected by the Chinese because they never attempted to make any proselytes. They worshipped in a synagogue somewhat resembling the temple at Jerusalem in shape, within which they preserved the books of the Law. They had a chief priest or Rabbi, who ministered in the synagogue to the people; and they still entertained strong hopes that the Messiah would at length come to redeem Israel and establish the temporal sovereignty in Palestine. Such were the views and some of the peculiarities of the Chinese Jews at that early period; of their present number and characteristics we will speak in a subsequent article.

At the conclusion of the second century many Jews wandered into Arabia. When Mahomet rose in the sixth century, he found members of this race in that country both wealthy and powerful; and a Jewish family had occupied one of the native thrones, or at least had been the chiefs of one of the nomadic tribes who dwell in the desert. Throughout Parthia and Persia, and the several countries of Asia Minor, in the East; in Spain, Portugal, Italy, and the northern coast of Africa, in the West, adventurous members of this exiled people travelled and settled, soon acquiring riches by the industry and thrift which always characterized them; often suffering cruel persecutions and impositions, yet always faithful in their attachment to the ancient religion of their forefathers, and never totally extirpated, and sometimes, either through the influence of their wealth, or by their superior intelligence, or from some signal service rendered to the State and not unfrequently by means of the matchless beauty of some fair daughter of their race, acquiring political eminence, and ruling as ministers of the sovereign in the lands of their sojourn and adoption.

The most eminent person connected with the Jewish race during the third century was Zenobia, Queen of Palmyra. She was the wife of Odenatus, the sovereign of a country which bloomed like an oasis in the heart of the Syrian desert, situated about a hundred and fifty miles northeast from Damascus. This is the same city spoken of in the Scriptures as the "Tadmor of the wilderness," and was originally built, as is supposed, by Solomon. During the progress of ages it had become a magnificent and opulent capital, and Odenatus, who was a gifted and enterprising prince, added to its splendour. After his premature death, Zenobia ascended the throne, and she administered the government with a degree of ability, and eventually experienced vicissitudes, which have rendered her name immortal. She was the daughter of an Arabian prince and a Jewish mother. Zenobia's father was sovereign or Sheik of the southern portion of Mesopotamia, and the people over whom she ruled, after her husband's death, were tribes of Arabs, some of whom dwelt in the surrounding deserts, and some inhabited the verdant oasis in which Palmyra, the capital of the kingdom, was situated.

Zenobia was a woman of extraordinary talents and of remarkable beauty. She was skilled in all the arts of finance, jurisprudence and government, and was present in the camp at the head of her armies in all the wars in which she was engaged. She is described as having been a brunette in complexion and exhibiting the peculiar feature of Jewish female beauty in full perfection. She assumed in person the supreme command of her troops, and appeared on horseback, with a helmet on her head, wearing a purple mantle fringed with gold and gems, and clasped with a diamond buckle at the waist, so as to leave one arm bare to the shoulder. She gave her orders with a clear and sonorous voice, and in crises of great danger displayed such extraordinary intrepidity that she was worshipped by her heathen subjects as a divinity. She was pure and virtuous in her conduct, temperate in her habits, and though familiar with the dissolute scenes of courts and camps, she was uncontaminated by either. She was versed in the languages of Syria, Egypt, Greece and Rome, and was herself an author, having written the annals of Alexandria and the East.

[TO BE CONTINUED.]

SUMMARY OF NEWS.

Delaware county, Ohio, has an old lady of 105, who can walk six miles a day.—*American paper.*

THE EARTHQUAKE IN SOUTH AMERICA.—Panama, Nov. 5.—A series of very severe shocks of earthquake have been experienced at Copisapo, doing considerable damage to property.

Earthquakes continue to be felt along the coast of Chili and Peru, and fears were entertained of a repetition of the terrible disasters already suffered. At Cobija a series of very severe shocks had been experienced, and considerable damage was done to property, but fortunately no lives were lost.—Dispatches had been received in Havannah confirming the occurrence of the outrages in Cuba. The insurgents were calling out as conscripts all able-bodied men, white and black, but desertions were frequent. The negroes were in great fear of the insurgents, and were flying before them. An incendiary proclamation had been discovered, calling upon the negroes to rise and assassinate the whites. Numbers of the more wealthy residents of the province surrounding San Jago de Cuba had left, taking with them whatever valuables they could conveniently carry. Large amounts of jewelry had been taken to Kingston, Jamaica, and deposited at the bank for security.—*Times.*

A terrible colliery explosion, with one exception the most destructive that has ever occurred in the Wigan coalfield, took place on Nov. 27th, at the colliery of Messrs. John Scowcroft, and Co., situated at Hindley Green, about three and a half miles from the borough of Wigan. Fifty-seven lives were lost and several injured.

In 1848 there were 12,000 miles of telegraph wire in the United States. In 1858 the number of miles was 40,000, and before the close of this year it is estimated that there will be 120,000 miles.

The secretary of the Scottish Reformation Society has called the attention of the Secretary of State to an illegal Popish procession at Ross, Herefordshire, but as yet nothing has been done.—*Bulwark*.

A man named John Thompson has been committed for trial at the Southampton assizes for publishing "a certain scandalous, impious, blasphemous, and profane libel of or concerning the Holy Scriptures and the Christian religion."

A telegram from Hong Kong, under date of Oct. 15th, says that the Chinese Government, at the instance of the British minister, has ordered redress to be afforded to the English missionaries at Hang Chow for the outrages recently committed on them there.

In South Australia about a dozen rabbits were let loose a few years ago in Barwon Park, belonging to a gentleman named Austin, and recently, in one year, 15,000 rabbits were killed on the estate.

An Italian line of steamers, intended to touch at the Mediterranean ports and then proceed to New York, is about to be established. The object is to convey Italian fruits rapidly to the United States,—a trade greatly on the increase.

THE STAR SHOWER AT SEA.—Captain Donald, of the Preston, from Bombay at Liverpool, reports that on the 14th instant, when about 38 miles S.S.W. of Kinsale, from two a.m. till after daylight, meteors appeared to be bursting in every direction. The sky at first was overcast and cloudy, but towards daylight cleared, and the shooting stars appeared like innumerable rockets flying across the heavens. The principal direction of their course was from S.E. towards N.W. The barometer was up to 30.080, thermometer 56; wind variable from N.E., and gusty.

FIGHT BETWEEN WASPS AND RATS.—A couple of farm servants on a plantation in the southern part of Alabama, who had been asleep in a loft of a large barn, were awakened one morning recently by a great commotion in the hay-mow beneath them, and on looking down saw a scene which, probably, is without a parallel. Swarming in through an open window was a perfect cloud of wasps, who were attacking a young army of rats, whose squealing had aroused the two farm hands. The rats stood upon their hind legs, in a perfect paroxysm of rage and fear, and gnashed their teeth at the wasps, who stung them remorselessly. The bodies of the rats were terribly swollen by the poison of the insects; and in their rage and fury they turned and bit each other. The hayloft was strewn with the dead bodies of the rats, until at last the survivors fled from the scene and left the wasps masters of the situation.

General Grant is coming to New York to spend a week or two. We take the liberty of letting out one of his secrets. He intends to get the photograph of every place-hunter that approaches him, and to send all off to Washington to be filed in a conspicuous place for his information during the entire term of his administration.—*New York Times*.

Lord Mahon and Sir Henry W. Parker, the Conservative candidates for Greenwich, had a narrow escape on the day of nomination. They had just entered their private broughams, each of which was drawn by a pair of high-mettled horses, when the animals, frightened by the huzzas of the crowd, took fright and bolted. Every effort was made to arrest their headlong career, but without avail, and ultimately both carriages were smashed to pieces and the horses considerably injured. Fortunately, both gentlemen escaped without injury.

INFORMATION WANTED.—John Parsons, of 102 Lower Dartmouth Street, Birmingham, England, wishes to know the whereabouts of James or Robert Sheen, who emigrate to Salt Lake City in 1865.—**DESERT NEWS** and **TELEGRAPH** please copy.

MARRIED.

At Salt Lake City, October 28th, 1868, by President Daniel H. Wells, Charles W. Stayner, youngest son of Captain Thomas C. Stayner, to Miss Elizabeth M. McLelland oldest daughter of Thomas Mc Lelland, Bishop of the 7th Ward.—**DESERT EVENING NEWS**.

DIED.

ROLLASON.—On the plains, Sep. 2nd, 1868, of diarrhoea, Mary Rollason, aged 72 years. Late of Birmingham. She emigrated June 20th, on board the "Emerald Isle." Beloved and respected by all who knew her, she lived a good faithful Saint, and sleeps in full hope to come forth with the faithful on the morning of the first resurrection.—**CON.**

CLAWSON.—At Salt Lake City, Oct. 19th, of inflammation of the lungs, Mary Catherine, daughter of John R. and Lucinda Clawson, aged 2 years, 11 months and 18 day.—**DESERT EVENING NEWS**.

MAYETTE.—At Mantl, Oct. 23rd, of intermittent fever and teething, James Wilson, son of William F. and Margaret Mayette, aged 1 year, 7 months and 20 days.—**DESERT EVENING NEWS**.

POETRY.

THE LOVED ONES ARE GONE.

In the halls of the rich there is weeping,

In the cot of the poor there is woe ;

When Death to some mortal announces,

The end of life's journey below.

The warrior, the king, and the beggar,

The tyrant, the freeman, the slave,

The lover, the infant, the maiden,

Alike find a home in the grave.

The lov'd ones are gone from our dwelling,

Shall we hear their sweet voices no more ;

Shall their glad smile of welcome ne'er greet

us,

To comfort our hearts as before ?

To souls who are drooping in sorrow,

For dear ones departed to rest :

Take comfort—these words are consoling—

God orders all things for the best.

Though gone, it is but for a season,

Their love for you never can die,

Weber Canyon, Oct. 12th 1868.

Let this cheer you through life's trying conflict,

Till time's fleeting years have gone by.

They are gone like "the lost rose of summer,"

In the bloom of their infantile years,

To mingle with blest ones in glory,

Until the Messiah appears.

They are gone, O! then why should you murmur?

They whisper in accents of love—

Our songs are the songs of the angels,

In Father's bright home here above.

How glorious the hopes of the righteous,

If faithful to God they remain,

When earth's changing scenes shall have vanished

To join with their kindred again.

No more shall love's circle be broken—

Their peace shall be lasting and pure ;

Their joy shall be one with immortals,

While eternity's ages endure.

ALEXANDER ROSS.

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AND BY ALL BOOK SELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"SEEK YE THE LORD, ALL YE MEER OF THE EARTH, WHICH HAVE WROUGHT HIS JUDGMENT;
SEEK RIGHTEOUSNESS, SEEK MEERNESS: IT MAY BE YE SHALL BE HID IN THE DAY OF THE
LORD'S ANGER."—Zephaniah ii, 3.

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Price One Penny.

AN ADDRESS

DELIVERED BY PRESIDENT GEO. A. SMITH, IN THE NEW TABERNAACLE, SALT
LAKE CITY, OCTOBER 8TH AND 9TH, 1868.

[CONTINUED FROM PAGE 773.]

EXPULSION FROM ILLINOIS.

In September, 1845, the mob commenced burning the houses of the Saints in the southern part of the county of Hancock, and continued until stopped by the sheriff, who summoned a *posse comitatus*, while few but Latter-day Saints would serve under him. The Governor sent troops and disbanded the posse. The murderers of Joseph and Hyrum had a sham trial and were acquitted. A convention of nine counties notified us that we must leave the State. The Governor informed us, through General Jno. J. Harding and Hon. Stephen A. Douglas, that we could not be protected in Illinois. We commenced our emigration west on the 6th of February, 1846. During that month some 1200 wagons crossed the Mississippi, many of them on the ice. Everybody that was able to leave continued to do so until late in the summer, and the outfits with which they

left were insufficient, while the winter and spring weather was inclement, which caused a great deal of suffering.

While the strength of Israel had gone westward, the Illinois mob commenced their hostilities with redoubled fury. They whipped, plundered, and murdered men, abused women and children, and drove all the scattering ones into Nauvoo, then laid siege to the place and bombarded it for three days, killing several persons and wounding others, and peremptorily expelled the remainder across the river into Iowa, after robbing them of the remainder of the property they possessed, and leaving them on the shore to perish.

Their encampment was probably one of the most miserable and distressed that ever existed. All who were able, by any possible means, had got away; those left were the poor and the helpless. Great numbers were sick, and they were without tents or

conveniences of any kind to make them comfortable. Encamped on the foggy bottoms of the Mississippi river, they were scorched with fevers, without medicine or proper food.

In this helpless condition a merciful Providence smiled on them by sending quails, so tame that many caught them with their hands; yet many perished within sight of hundreds of houses belonging to them and their friends, which were under the dominion of the Rev. Thos. S. Brockman and his mob legions, who viciously trampled the constitution and laws of Illinois, and the laws of humanity, under their feet.

The victims continued to suffer until the camps in the west sent them relief. For a more full description of these scenes, I read from the historical address of Colonel (now General) Thomas L. Kane, who was an eye witness.

"A few years ago," said Colonel Kane, "ascending the Upper Mississippi, in the autumn, when its waters were low, I was compelled to travel by land past the region of the Rapids. My road lay through the Half-breed Tract, a fine section of Iowa, which the unsettled state of its land-titles had appropriated as a sanctuary for coiners, horse thieves, and other outlaws. I had left my steamer at Keokuk, at the foot of the Lower Fall, to hire a carriage, and to contend for some fragments of a dirty meal with the swarming flies, the only scavengers of the locality.

"From this place to where the deep water of the river returns, my eye wearied to see everywhere sordid, vagabond, and idle settlers, and a country marred, without being improved, by their careless hands. I was descending the last hill-side upon my journey, when a landscape in delightful contrast broke upon my view. Half encircled by a bend of the river, a beautiful city lay glittering in the fresh morning sun; its bright new dwellings, set in cool green gardens, ranging up around a stately dome-shaped hill, which was crowned by a noble edifice, whose high tapering spire was radiant with white and gold. The city appeared to cover several miles; and beyond it, in the back-

ground, there rolled off a fair country, ohequered by the careful lines of fruitful husbandry. The unmistakeable marks of industry, enterprise, and educated wealth everywhere, made the scene one of singular and most striking beauty. It was a natural impulse to visit this inviting region. I procured a skiff, and rowing across the river, landed at the chief wharf of the city. No one met me there. I looked, and saw no one. I could hear no one move, though the quiet everywhere was such that I heard the flies buzz, and the water-ripples break against the shallow of the beach. I walked through the solitary street. The town lay as in a dream, under some deadening spell of loneliness, from which I almost feared to wake it, for plainly it had not slept long. There was no grass growing up in the paved ways; rains had not entirely washed away the prints of dusty footsteps.

"Yet I went about unchecked. I went into empty workshops, rope-walks, and smithies. The spinner's wheel was idle; the carpenter had gone from his work-bench and shavings, his unfinished sash and casing. Fresh bark was in the tanner's vat, and the fresh-chopped lightwood stood piled against the baker's oven. The blacksmith's shop was cold; but his coal heap, and ladling pool, and crooked water horn, were all there, as if he had just gone off for a holiday. No work-people anywhere looked to know my errand.

"If I went into the gardens, clinking the wicket-latch loudly after me, to pull the marygolds, heartsease, and lady-slippers, and draw a drink with the water-sodden well-bucket and its noisy chain; or, knocking off with my stick the tall, heavy-headed dahlias and sunflowers, hunted over the beds for cucumbers and love-apples—no one called out to me from any opened window, or dog sprang forward to bark an alarm.

"I could have supposed the people hidden in the houses, but the doors were unfastened; and when at last I timidly entered them, I found dead ashes white upon the hearths, and had to tread a-tip-toe, as if walking down the aisle of a country church, to avoid rousing irreverent echoes from the

naked floors. On the outskirts of the town was the city graveyard; but there was no record of plague there, nor did it in anywise differ much from other Protestant American cemeteries. Some of the mounds were not long sodded; some of the stones were newly set, their dates recent, and their black inscriptions glossy in the mason's hardly dried lettering ink. Beyond the graveyard, out in the fields, I saw, in one spot hard by where the fruited boughs of a young orchard had been roughly torn down, the still smouldering remains of a barbecue fire, that had been constructed of rails from the fencing round it. It was the latest sign of life there. Fields upon fields of heavy-headed yellow grain lay rotting ungathered upon the ground. No one was there to take in their rich harvest.

"As far as the eye could reach they stretched away—they sleeping, too, in the hazy air of autumn. Only two portions of the city seemed to suggest the import of this mysterious solitude. On the southern suburb, the houses looking out upon the country showed, by their splintered wood-work and walls battered to the foundation, that they had lately been the mark of a destructive cannonade. And in and around the splendid Temple, which had been the chief object of my admiration, armed men were barracked, surrounded by their stacks of musketry and pieces of heavy ordnance. These challenged me to render an account of myself, and why I had had the temerity to cross the water without written permit from a leader of their band.

"Though these men were generally more or less under the influence of ardent spirits, after I had explained myself as a passing stranger, they seemed anxious to gain my good opinion. They told the story of the Dead City; that it had been a notable manufacturing and commercial mart, sheltering over 20,000 persons; that they had waged war with its inhabitants for several years, and had been finally successful only a few days before my visit, in an action fought in front of the ruined suburb; after which they had driven them forth at the point of the sword. The defence,

they said, had been obstinate, but gave way on the third day's bombardment. They boasted greatly of their prowess, especially in this battle, as they called it; but I discovered they were not of one mind as to certain of the exploits that had distinguished it, one of which, as I remember, was, that they had slain a father and his son, a boy of fifteen, not long residents of the fated city, whom they admitted to have borne a character without reproach.

"They also conducted me inside the massive sculptured walls of the curious Temple, in which they said the banished inhabitants were accustomed to celebrate the mystic rites of an unhallowed worship. They particularly pointed out to me certain features of the building which, having been the peculiar objects of a former superstitious regard, they had, as a matter of duty, sedulously defiled and defaced. The reputed sites of certain shrines they had thus particularly noticed; and various sheltered chambers, in one of which was a deep well, constructed, they believed, with a dreadful design. Beside these, they led me to see a large and deep chiselled marble vase or basin, supported upon twelve oxen, also of marble, and of the size of life, of which they told some romantic stories. They said the deluded persons, most of whom were emigrants from a great distance, believed their Deity countenanced their reception here of a baptism of regeneration, as proxies for whomsoever they held in warm affection in the countries from which they had come. That here parents 'went into the water' for their lost children, children for their parents, widows for their spouses, and young persons for their lovers; that thus the Great Vase came to be for them associated with all dear and distant memories, and was therefore the object, of all others in the building, to which they attached the greatest degree of idolatrous affection. On this account, the victors had so diligently desecrated it, as to render the apartment in which it was contained too noisome to abide in.

"They permitted me also to ascend into the steeple, to see where it had

been lightning-struck the Sabbath before ; and to look out, east and south, on wasted farms like those I had seen near the city, extending till they were lost in the distance. Here, in the face of the pure day, close to the scar of the divine wrath left by the thunder-bolt, were fragments of food, cruises of liquor, and broken drinking vessels, with a bass drum and a steamboat signal bell, of which I afterwards learned the use with pain.

"It was after nightfall when I was ready to cross the river on my return. The wind had freshened since the sunset, and the water beating roughly into my little boat, I edged higher up the stream than the point I had left in the morning, and landed where a faint glimmering light invited me to steer.

"Here, among the dock and rushes, sheltered only by the darkness, without roof between them and the sky, I came upon a crowd of several hundred human beings, whom my movements roused from uneasy slumber on the ground.

"Passing these on my way to the light, I found it came from a tallow candle in a paper funnel shade, such as is used by street vendors of apples and pea-nuts, and which, flaming and guttering away in the bleak air off the water, shone flickeringly on the emaciated features of a man in the last stage of a billious remittent fever. They had done their best for him. Over his head was something like a tent, made of a sheet or two, and he rested on a partially ripped open old straw mattress, with a hair sofa cushion under his head for a pillow. His gaping jaw and glazing eye told how short a time he would monopolize these luxuries ; though a seemingly bewildered and excited person, who might have been his wife, seemed to find hope in occasionally forcing him to swallow, awkwardly, sips of the tepid river water, from a burned and battered bitter-smelling tin coffee-pot. Those who knew better had furnished the apothecary he needed ; a toothless old bald-head, whose manner had the repulsive dullness of a man familiar with death scenes. He, so long as I remained, mumbled in his patient's ear a monotonous and melancholy prayer, between the pauses of which I

heard the hiccup and sobbing of two little girls, who were sitting upon a piece of drift wood outside.

"Dreadful, indeed, was the suffering of these forsaken beings ; bowed and cramped with cold and sunburn, alternating as each weary day and night dragged on, they were, almost all of them, the crippled victims of disease. They were there because they had no homes, nor hospital, nor poor-house, nor friends to offer them any. They could not satisfy the feeble cravings of their sick ; they had not bread to quiet the fractious hunger-cries of their children. Mothers and babes, daughters and grand-parents, all of them alike, were bivouacked in tatters, wanting even covering to comfort those whom the sick shiver of fever were searching to the marrow.

"These were Mormons, in Lee county, Iowa, in the fourth week of the month of September, in the year of our Lord 1846. The city—it was Nauvoo, Ill. The Mormons were the owners of that city, and the smiling country around. And those who had stopped their ploughs, who had silenced their hammers, their axes, their shuttles, and their workshop wheels ; those who had put out their fires, who had eaten their food, spoiled their orchards, and trampled under foot their thousands of acres of unharvested bread ; these were the keepers of their dwellings, the carousers in their Temple, whose drunken riot insulted the ears of the dying.

"I think it was as I turned from the wretched night-watch of which I have spoken, that I first listened to the sounds of revel of a party of the guard within the city. Above the distant hum of the voices of many, occasionally rose distinct the loud oath-tainted exclamation, and the falsely intonated scrap of vulgar song ; but lest this requiem should go unheeded, every now and then, when their boisterous orgies strove to attain a sort of ecstatic climax, a cruel spirit of insulting frolic carried some of them up into the high belfry of the Temple steeple, and there, with the wicked childishness of inebriates, they whooped, and shrieked, and beat the drum that I had seen, and rang in charivariic unison their loud-tongued steam-beat bell.

"They were, all told, not more than six hundred and forty persons who were thus lying on the river flats. But the Mormons in Nauvoo and its dependencies had been numbered the year before at over twenty thousand. Where were they? They had last been seen carrying in mournful train

their sick and wounded, halt and blind, to disappear behind the western horizon, pursuing the phantom of another home. Hardly anything else was known of them; and people asked with curiosity, 'What had been their fate—what their fortunes?'

[TO BE CONTINUED.]

SKETCHES FROM THE MODERN HISTORY OF THE JEWS.

(*Jewish Chronicle.*)

No sooner had Aurelian attained the Roman purple than the beauty and fame of Zenobia excited his jealous cupidity, and he marched with a powerful army to invade her provinces and subdue them. Zenobia, undismayed by so formidable an antagonist, made preparation to confront the Roman hero, and at length a general engagement took place between their armies near Antioch. After a desperate struggle Roman discipline and art prevailed over the tumultuous and irregular assaults of the valiant Syrians, and Zenobia was compelled to retire to Emessa. Another conflict took place between the two armies under the walls of that city, and with the same result. Zenobia then fled to Palmyra, and resolved to defend herself and her authority till the last extremity. Aurelian hastened to the attack. His first step was to send the chivalrous queen orders to surrender. She replied in a haughty letter in Greek, penned by her secretary, the celebrated Longinus, defying the invader. The siege was immediately commenced. Zenobia displayed the utmost energy and fortitude in defending her capital and throne, and would probably have succeeded had not the troops, which were marching from the allied kings of Persia and Armenia to her aid, been bought over by Roman gold and induced to desert her cause. When she heard of this reverse of fortune she fled from Palmyra in the night, with the most faithful attendants on dromedaries; but, being overtaken by the Romans, she was

captured while crossing the Euphrates, and brought into the presence of Aurelian loaded with chains. By her eloquence she softened his resentment. She escaped the sentence of death, and was reserved to grace the conqueror's triumph at Rome. As she rode along in the procession behind Aurelian's car, she was almost covered and crushed by the load of gold and jewels with which she was adorned. After having thus contributed without resistance to swell the triumph and glory of the victor she was permitted to reside at Rome; was treated with great humanity by the emperor; a large portion of her wealth, which was immense, was restored to her, and she spent the rest of her life at that city in tranquil security and repose. During her whole career she remained attached to the religion and people of her mother's ancestors, was proud of her Jewish origin, and it is probable that the protection which the Jews enjoyed throughout the Roman empire during her lifetime, was due in a great measure to her kindly influence. She was an admirer of the celebrated Paul, Bishop of Samosata; and at her suggestion, as it is generally supposed, he made efforts to accomplish a union between the Jews and the Christians. Paul was a Unitarian in sentiment, and might more readily harmonize with the Jews on the subject of the Divine Unity than those Christians could, who entertained a theory on that subject which cannot very easily be distinguished by the unlearned from that of three Gods. But these efforts, like

all others made to accomplish that purpose, failed, and few conversions took place on either side.

Yet, as Christianity was gradually becoming more and more powerful throughout the Roman empire, and creeping slowly upward, until at last it seated itself on the throne of the Cæsars in the person of Constantine the Great, continual efforts were made by the Christians to convert the Jews, as well as all other classes of religionists; and many singular scenes took place between them. One of these we may narrate as being indicative of the spirit of the times, which occurred at Rome. A controversy or debate took place in the presence of the Roman Emperor, between the heads of the Jewish and Christian communities in that city. Sylvester, the Bishop of Rome, who had acquired considerable fame as a thaumaturgist, or worker of miracles was also present. In the debate which ensued, the Christian prelate gained the advantage; and the discomfited Jews, in the excitement of the moment, had recourse to magic, the arts of which were better known at that period than at the present. The Jewish rabbis offered to demonstrate the truth of their doctrine miraculously, by striking dead an ox which was brought forward for the purpose, by the utterance of a single word. The Christian accepted the challenge; the ox was produced; the chief rabbi whispered a word in his ear, and the brute instantly fell dead. The Jews set up a great cry of triumph, and the Christians seemed overwhelmed with mortification. Sylvester answered, that it seemed unaccountable that he who uttered the mysterious and talismanic word was not himself slain by it as well as the beast who heard it. The Jews retorted that so vain a quibble did not invalidate the miracle, or diminish the force of the demonstration produced by it; that acts and not quibbles were the proper tests of truth. "So be it, then," exclaimed the irate Sylvester: "If this ox comes to life again, at the utterance of the name of Christ, will you believe? The Jews imprudently assented. Sylvester then raised his eyes to heaven, and exclaimed: "If He be the true God whom I preach, I command thee, oh ox, in the name

of Christ, to arise, and stand on thy feet." The ox incontinently arose, walked about, and began to eat. The Jews were vanquished: and the Christian version of the story is, that they all acknowledged the force of the argument by becoming converts to the faith of their opponents.*

Constantine the Great became sole emperor of the Roman world in A. D. 323. Having become a convert to Christianity, his feelings toward the Jews were hostile. His mother, St. Helena, was an enthusiast in the new faith; and she exerted the influence which she possessed over her son to the injury of the Jews. He decreed that, if persons of that race should in any way molest or injure a Christian convert, they should be burned alive. Constantine further decreed that no Christian should become a Jew, under the penalty of very severe punishment; and afterward, he forbade Jews to hold Christian slaves under any circumstances. The Jews were also compelled to perform the functions of certain repulsive public officers, such as the "decurionate;" and the emperor forbade Christians to observe the anniversary of the Passover, because it was a peculiar rite of the Jews, "the most hateful of all people!" As is always the case, the hostility of men in power against any community, induced those whom they governed to follow and imitate their example; and the prevalent tone of feeling throughout the Roman empire toward the Israelites became greatly embittered.

Constantine also added greatly to the provocations of the Jews by his efforts to adorn and rebuild Jerusalem. This ancient name of the city had been so schemed and forgotten, and its substitute *Ælia* had become so universally prevalent, that when one of the Christian martyrs, during the prosecution by Maximin, stated that he was a native of Jerusalem, none who heard him, not even the governor of the province who condemned him, understood the word, or knew what it meant. Constantine restored its ancient appellation to the place. He adorned it

* The fabulous nature of this bovine argument is evident on the very face of the account; but it is characteristic of the spirit of the age.—Ed. J. C.

with many splendid edifices. St. Helena, his mother exhibited her Christian zeal by erecting a stately church on Mount Calvary, commemorative of the crucifixion of Christ; and among other pious acts she even discovered the true cross on which Christ had suffered; of which, as Luther satirically yet truly asserted, as many fragments and splinters have been preserved and enshrined throughout the world, as would be sufficient to construct a man-of-war ship.

Soon after the occurrence of these events in the East, the Jews who were dwelling in the western countries of Europe, attracted attention by the fresh persecutions to which they were subjected. A large number of them dwelt in Spain; and the Jews themselves asserted that their residence in that kingdom was dated from a very early period; that they were introduced there by the fleets of Solomon and Nebuchadnezzar; and that subsequently the Emperor Hadrian transported thither forty thousand families of the tribe of Judah and ten thousand

of the tribe of Benjamin. During the process of time their descendants had become numerous and wealthy, and they exhibited a very rare peculiarity with the history of this people, in that they had become, in a great measure, farmers instead of pedlars, and landowners instead of merchants. Constantine, the son and successor of Constantine the Great, decreed that the Jewish and Christian farmers should no longer mingle together for commemorative, by festive entertainments, the gathering-in of the harvest. On such occasions the Jews had been accustomed to offer a devout petition to God, that, even in the land of exile, He would permit His rains to descend and His sunshine to ripen the fruits of the earth. This prayer at length gave offence to the Christians; the Jews were thereafter forbidden to utter it, and the Council of Elvira added the solemn sanction of the Church to the prohibition by a decree which furnished a not very amiable exhibition of Christian charity.

[TO BE CONTINUED.]

KEEP THE CONSCIENCE CLEAR.—How many bitter thoughts does the innocent man avoid! Serenity and cheerfulness are his portion. Hope is continually pouring its balm into his soul. His heart is at rest, while others are goaded and tortured by the stings of a wounded conscience, the remonstrances and risings up of principles which they cannot forget, perpetually teased by returning temptations, perpetually lamenting defeated resolutions.—PALEY.

BAPTIZING IN THE HIGHLANDS OF TEESDALE.—During the summer a minister of the Wesleyan denomination, stationed in Weardale, Durham, paid a visit with a friend to the wild mountain pass of High Cope Nick, in Westmoreland. On their return home through Teesdale, the long walk and the mountain air gave the tourists an appetite, which was appeased at a farmer's board in Birkdale, near Caldron Snout, at which they called and got a Teesdale welcome—bread and milk. Just after the travellers had left, it struck the farmer that two of his children were not baptized, and this was an opportunity not to be lost sight of; so he went out and stopped the departing guest with "Hollo!" The minister's companion went back, and the Teesdaler, pointing to the individual with the white choker, said, "Can yon fellow dew ba'ns?" meaning christen children; "because," he said, "we ha twee ed wants down; ga'en tel' em ta cu' back." The friend went to his reverence and interpreted what the good sire wanted. So they re-entered the house, and the farmer saluted the minister with, "Can thoo dew ba'ns?" and, being answered in the affirmative, preparation was made for the ceremony. Jonathan was to be baptized first, but was out playing. However, he was brought in, not at all "fettled" for the occasion; nevertheless he got baptized; and then came Nickle's turn. But the good-natured father found Nicholas asleep in the cradle, and he said, "Nickle's asleep, so we'll nut wacken em; ye may co' some other ta'em and dew Nickle, and then they'll a' be dune."—*Scotsman*.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, DECEMBER 12, 1868.

THE TRUE FAITH.

It is a favorite doctrine with many professing Christians that it is impossible to please God by any works that they may do, seeming to base their hopes of salvation solely upon mere faith in the merits and atonement of the Savior. The Apostle John, knowing that there was an ever opposing influence to the truth, said : " Beloved, believe not every spirit, but try the spirits whether they are of God." The Prophet Isaiah said : " To the law and to the testimony : if they speak not according to this word, it is because there is no light in them." Searching by the light of the Spirit and in accordance with the law, the true faith is easy to discover and understand, but not otherwise, for it is written, " what man knoweth the things of a man, save the spirit of man which is in him ? even so the things of God knoweth no man, but the Spirit of God." From this we can understand why there is so much error concerning the doctrines of Christ ; they are too often taught by the wisdom of men ; lacking that Spirit of revelation, errors and differences exist on every hand.

The true faith consists in not only believing that Jesus Christ is the Savior of mankind, but also in keeping His commandments, without which it can never be made manifest. It requires living by every word that proceedeth out of the mouth of God ; not only believing that He sent His Son to be offered up, but receiving the instruction that He taught, and constantly carrying out the principles He endeavored to inculcate. By this we prove that we love Him, and that we have faith in Him ; and our faith is strengthened and increased by keeping His commandments. But to say that we believe on Him, while our conduct is not in accordance with His instructions, amounts to but little save a mere declaration.

Much of the interest in the Gospel has been thwarted by the assertion that the Bible is not to be understood as it reads, and that it is impossible for fallible man to live up to the principles the Savior taught. And instead of gratitude being manifested toward those who bear the glad message of the plan of salvation that has again been restored to the earth, inculcating the necessity of keeping all the commandments of God, men frequently manifest anger, instead of joy, for the glorious light and truth that would wean them from error. It is very certain, no matter how enthusiastic we may be for error, that it can never save us in the kingdom of God. The true faith alone can put us in possession of those vitally important truths, the practice of which will bring us to the knowledge of Him whom to know is life eternal. It is written : " Thou believest that there is one God : thou doest well : the devils also

believe, and tremble. But wilt thou know, O vain man, that faith without works is dead?" This is obviously correct, for if we can be saved by faith alone, then we need not repent of our sins, we need not be baptized for the remission of them, neither need we receive the Holy Ghost by the laying on of hands; believing that Christ had done all that is needful, we should never be born of the water nor of the Spirit, without which the Savior emphatically declared a man could not enter into the kingdom of God. (John iii.) His farewell instructions to the Apostles were: "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved; and he that believeth not shall be damned." (Mark xvi.) The Apostles, in obedience to the divine instructions, commenced their ministry at Jerusalem, under the inspiration of the Comforter—the Holy Ghost promised by the Savior, and testified boldly that Jesus was the Christ, and that he had ascended up to heaven. When the sinners were pricked in their hearts, and cried out: "Men and brethren what shall we do?" the Apostles, under the influence of that Spirit without which no man can know the things of God, did not tell them to merely believe, for they did believe, but said: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." They did not make this promise actuated by the wisdom of man, but, having received the Holy Spirit, and knowing of the promise of the Father, they could certainly promise that great gift.

The Apostles successfully continued their mission and, according to the record left of their ministry, they always taught sinners this same doctrine. With them, Christ and Him crucified consisted in testifying of the resurrection of Jesus Christ; and then, when sinners believed, as in the case of Philip's preaching Christ in Samaria, "when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women," the Holy Ghost was given them; "Then laid they their hands on them and they received the Holy Ghost." (Acts viii.) Notwithstanding Paul had an open vision and conversed with Christ, he had also to receive the same ordinance, for it was the only way by which men could be saved in the kingdom of God. These are termed the first principles of the true faith, and they are as eternal as their great Author and Teacher. This is the door or entrance into the sheep fold by which "if any man enter in, he shall be saved, and shall go in and out, and find pasture;" it is the narrow way that leadeth to life everlasting.

After the Apostles had formed churches at Rome, Corinth, Ephesus and other places, when it was not convenient to visit them, they wrote letters which, thanks to the kind providences of an All-wise God, have been handed down to us for our edification. These letters were written to those who had not only believed, but had been baptized and had received the Holy Ghost, by which they had become members of the Church of Christ and were designated Saints; and it was unto those who had obeyed the word of the Lord through the Apostles and Elders that these epistles were written which, so far from assuring them that they were saved because they had believed, been baptized and received the Holy Ghost, much less merely believed, or were to be saved by faith alone, assured them that it was absolutely necessary to purify themselves and to abstain from the corruption of their neighbors. This is obvious to every Bible reader who thinks for himself and, realizing that he

is a responsible agent before God, knows that he cannot either be justified or saved by a false doctrine, no matter though it may have been advocated by a very worldly learned man, who may or may not have acted very sincerely in advocating it.

If the Bible is true, and the practice of the principles of holiness, without which no man can see God, are necessary to obtain life everlasting, then it is very clear that no man can be saved by faith alone, consequently those who believe that that is the true faith must of necessity be mistaken; while, on the other hand, if the word of the Lord is to stand forever, and not one jot or one tittle to fail, but every word to be fulfilled, then it is essential, if we wish truly to become the disciples of Christ, if we wish to obtain salvation in the kingdom of God, and to truly love the Redeemer, that we should embrace the true faith, as it is taught in the law and the testimony, in its fullness; not a few of its principles, but all of them. Then, when we manifest by our works that we have embraced in our actions the true faith, it may be said of us, as it was said of Abraham when he manifested his faith by his works, that we are justified by our faith, but not until then. The fullness of this the true faith is taught in the Church of Jesus Christ of Latter-day Saints. The Saints enjoy the gift of the Holy Ghost and the blessings of the Gospel according to their faith and works, which is the result of the true faith having been again restored to the earth; and He who hath restored it is gathering His children, who will be obedient to His word, where they can be more fully instructed in every principle pertaining to salvation in the Celestial Kingdom of our God.

G. T.

CORRESPONDENCE

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ENGLAND.

Bristol, Nov. 25, 1868.

Pres. A. Carrington.

Dear Brother,—I arrived in this Conference on the 24th of July, 1868, and was most kindly received by the Saints and Elder J. F. Gibbs, and found affairs, with but few exceptions, in very good condition.

It has been a source of pleasure to me to visit the various Branches; I have also had great satisfaction in visiting the Saints at their firesides, and greater joy to find most of them endeavoring to live their religion. And, although the great majority are very poor and employment scarce, they do all they can to help forward the glorious work of the Gospel, and put by as much as possible to help secure their emancipation. There are some that will have means sufficient to pay their emigration, and they are preparing to leave; but there are many who have not sufficient to sub-

sist upon, much less to help themselves away, and if times get much worse their condition will be deplorable.

The greatest inconvenience I have to contend with is the long distances between Branches, which prevent me from being as often at each place as I would like, and hinder me, in some degree, from searching out those that love the truth and winning them into the fold of Christ; nevertheless, we have, through the blessing of Heaven, the privilege of baptizing some. I am pleased to say that in many places old prejudices are gradually giving way, since the world have become better acquainted with our views and principles; and I look forward with joyful anticipation to the time when they will more fully understand the object of the kingdom of God. I feel well and encouraged in my present field of labor, and I hope to be able to do some good.

Ever feeling to sustain you by my faith and prayers, with kind regards to you and all in the Office, in which brother Moore joins. I am, most sincerely, your brother in the Gospel,

A. W. BROWN.

London, Dec. 1, 1868.

Pres. A. Carrington.

Dear Brother,—I am happy in being able to state that, as a great majority, the Saints here are trying to live up to the instructions of those who are placed over them—doers as well as hearers of the word; and, although they are subjected to very sore trials, through want of work and, consequently, to a certain extent, the want of the necessities of life, they still continue to exercise faith in Him who hath promised his Saints that “He will never, no, never forsake.” The pleasure this feeling gives us, when

associating with people of this determination to “Hold fast on to the iron rod,” is such as I cannot describe.

The Priesthood in this Conference are faithful in their teachings, exemplary in their conduct and conversation, and willing to be directed. We enjoy, on the last Thursday in each month, a meeting of all the Priesthood in this Conference, that can conveniently attend, and we are mutually blest with the teachings of that Spirit which leadeth into all truth, and are thereby enabled to prosecute our labors with perseverance and diligence, hoping for that reward which our Father in heaven is waiting to bestow on all his faithful sons and daughters.

Trusting that you are in the enjoyment of health and strength, in which the brethren join me, I am, your brother in Christ,

J. F. HARDIE.

MINUTES OF A CONFERENCE

HELD IN THE PEOPLE'S HALL, MARSHALL STREET, HOLBECK, LEEDS,
SUNDAY, NOV. 8, 1863.

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10.30 a.m.

Present on the Stand,—Albert Carrington, President of the European Mission; Alonzo E. Hyde, Pres. of the Leeds Conference; Henry Woodmansee, Pres. of the Southampton Conference; James Needham, Pres. of the Kent Conference; Orson C. Holbrook and John Mace, Travelling Elders of the Leeds Conference; and J. M. Ferrin, Travelling Elder of the Manchester Conference.

Pres. Hyde expressed his gratitude for the privilege of meeting with the Saints in a Conference capacity under such favorable circumstances, and hoped that on this occasion we would exercise the high privilege of Saints, that the Spirit of God might be so manifested in our midst that the business which might be transacted and the teachings which might be given would be dictated unto Divine acceptance. He then read the statistical report of the Conference for the half-year ending Oct. 31st, as follows:—Number of Branches, 11; Elders, 74;

Priests, 22; Teachers, 10; excommunicated, 11; died, 5; emigrated, 47; baptized, 75; total, 524. He also read the financial statement for the same period, which showed the Conference to be in a prosperous condition. He remarked that it gave him great pleasure to state that the amount of money which had been paid into the Emigration Fund by the Conference, during the last three months, exceeded the amount paid during the twelve months previous, which spoke louder than words of the determination of the Saints to do all in their power to gather to the bosom of the Church.

Elder Holbrook reported his labors in the Conference, remarking that he had labored here since June last with a great degree of pleasure, having found that the people in this Conference were zealous of good works and were striving, to the utmost of their ability, to live up to the knowledge which they had attained through obedience to the Gospel. He had

seen a marked improvement amongst the Saints, which was a source of joy to him; and he exhorted them to continue in well doing, that they might gain the prize of eternal lives.

Elder John Mace reported his labors in the Conference, corroborating the statement of Elder Holbrook, as to the faithfulness of the Saints; and said that the reward in store for the righteous would more than compensate them for all the difficulties and trials through which they had to pass in this state of probation. He desired to live and die faithful to the cause of truth, knowing that thereby he would gain eternal life.

Pres. Hyde said he felt gratified in being able to state that, for faithfulness and integrity to the cause of truth, the Saints in the Leeds Conference were deserving of much commendation. He then presented the general Authorities of the Church in the usual manner, all of whom were unanimously sustained.

Pres. Woodmansee remarked that he experienced a great degree of pleasure in again meeting with the Saints in Leeds, having formerly labored in this Conference, during which time he had formed many pleasing acquaintances and spent many happy days, the remembrance of which would ever be gratifying to him. He testified to the faithfulness of the Saints in this country, so far as his observation had extended, and spoke encouragingly of the brightening prospects before them.

Elder Holbrook expressed his thankfulness for being called to be a minister of the word of God to the people in this the evening of time, and desired to so live that, through the assistance of the Holy Spirit, he might be enabled to accomplish the object for which he was sent.

2 p.m.

Elder Ferrin spoke of the condition of the Saints in Utah, showing that the Lord had been ever mindful of His people in overruling for their good every scheme which their enemies had devised for their destruction; spoke in terms of admiration of the high moral excellence to which the people of that Territory had attained, and of the spirited efforts which were there being made for gathering scattered Israel, and urged upon the Saints the necessity of corresponding efforts on their part, that the desired object may be satisfactorily accomplished.

Pres. Needham said he felt happy in seeing so many familiar faces before him, he also having labored in this Conference previous to his appointment to the Presidency of the Kent Conference; he also rejoiced in testifying of such glorious principles as were embodied in the Gospel, and wished that he had the privilege of declaring them to all men. He had left his home for the sole purpose of declaring the truth and warning men to repent of their sins, and desired to do so whenever an opportunity was offered, that he might, upon returning to his home, feel that he had performed his mission with honor.

Pres. Hyde spoke a short time upon the first principles of the Gospel.

6 p.m.

Pres. Carrington occupied the evening, imparting such instructions as were deemed most appropriate to the assembled Saints, who felt amply repaid for coming together, though many had come from the most remote parts of Yorkshire.

The meetings were opened and closed as usual.

ALONZO E. HYDE.

RELIGION FOR CHILDREN.

A Sunday-school teacher has written to one of our contemporaries to complain of the "children's revivals" which are now, it appears, being held weekly at Mr. Spurgeon's Tabernacle. At the meeting which he describes,

after hymns, prayers, and a sermon made up of sensational anecdotes, the "revival" exercises began. "Those who love Jesus hold up their hands," said the preacher, and a "thousand hands" were held up. "Those who

wish to come to Jesus hold up their hands," he exclaimed, and again a "thousand hands" were held up. Thereupon, the show of tiny palms being satisfactory, a number of grown-up persons distributed themselves among the little ones, and began so to work upon their tender imaginations that before long they were all sobbing, crying, and in various ways showing, to the satisfaction of their admonishers, the working of grace within them. Then they were taken into another room to be privately "dealt with by the Inquisitor-in-chief." What passed in that secret chamber we are not told; but, the children having been thus disposed of, the elder persons began to exercise their pious fervor upon one another. "Girls of eighteen and nineteen made unsolicited overtures to lads of the same age to state their religious or irreligious experience, and lads of the same age offered the same assistance to them in return. "As I stood looking on the scene," adds the writer of the letter, "I made room for a young lady to pass. She, however, stopped and asked me, 'Do you believe in the Lord Jesus Christ?'"

Upon the fitness or unfitness of such conduct among young men and women, it is not for us to make any comment. If religious services of this sort satisfy them and their guardians, and there is no proof of open mischief to mind and morals resulting from it, they must be left to follow their own ways of excitement. But like indifference ought not to be shown in the case of little children. This is a much graver error, and one which, though not often in quite such aggravated form, is practiced to a painful extent. To our carnal eyes there seems only a difference in degree between the practices which the Sunday school teacher condemns, and those of which he probably, like his multitudinous associates, heartily approves. Sunday schools have been in vogue, we believe, for fifty years or more. At first they seem to have been chiefly intended, and to that good use they are still sometimes put, as means of teaching poor children, to whom no other education is possible, to read and sing. They are also thankfully used by great numbers of working people, as convenient op-

portunities of keeping their little ones out of harm's way, while they themselves usefully employ part of their hardly earned day of rest in other ways. If the children really are kept out of harm's way, this is a kindly and Christian act. But Scripture stories, the real significance of which they are quite unable to apprehend, are interpreted for them by teachers whose understandings have been warped by their own narrow training; and doctrines, which wise and earnest scholars of mature years find themselves unable to adopt, or only adopt with the modifications suggested by their scholarship, are expounded to them in most mischievous ways, and with most questionable results. The bad effects of ignorant expositions of the passages in the Bible most in favor with such teachers—the stories of Abraham's intended sacrifice of Isaac, the Jewish conquest of Canaan, and the punishment that befell the children who made fun of Elijah's baldness, for instance—must be patent to every one. We wish we could persuade the well-meaning people who do these things that their instruction, mistaken in spirit and in effect, tends to lay up a store of doubts in after years, and of perplexities which all the sermons preached in all the churches and chapels in the land fail to solve. If they would be content to teach their scholars to be truthful, brave, unselfish, and obedient, to read, and to know something of the common things of the life in which they are too soon to be painful toilers, they would do good service. But if they try to teach them theological tenets that are quite beyond their grasp, they only injure them; and the injury is very much greater if, instead of throwing a little sunshine into their saddened little hearts, and awakening a few smiles on their poverty-stricken little faces, they frighten them with fears of hell, and make them show their "love of Jesus" in sobs and cryings. They have a different example in the conduct of Him who took little children in His arms and blessed them, without reading them any lecture, or whispering in their tender ears one word about the terrors of another world.—*Examiner*.

THE TRUE YEAR OF THE LORD.

"Constant Reader" wishes to know whether we date our years from the first of January immediately preceding, or from the first of January immediately following, the birth of Christ. The truth is that we date from neither the one nor the other. Our present reckoning owes its origin to the superficial calculations of Dionysius Exiguus, a Roman abbot of the sixth century. He placed the birth of our Lord in the year 754 from the building of Rome (A.U.C.) Herod, however, who, by the Evangelists, is said to have caused the murder of the innocents after the birth of Christ, died in 750 U.C., according to the unexceptionable testimony of Flavius Josephus. (Conf. Antiquities of the Jews, b. xiv, c. 14, sec. 5; b. xvii, c. 8, sec. 1. Wars of the Jews, b. iv, c. 53, sec. 8). Our Lord, therefore, must certainly have been born before that. Examining Suetonius (Aug. 3, 27) we find that Augustus ordered three censuses to be taken, and from a stone tablet dedicated to that Emperor, and found in a temple of Ancyra, in Galatia, we perceive that they were ordered respectively in 726, 746, and 766 U.C.

The second must undoubtedly be that of which St. Luke speaks (ii, 1). It took considerable time, however, to have a document promulgated over nearly the whole civilized world; considering which we may safely set down the natal year of Christ at 743 U.C., especially as this year coincides exactly with what the Evangelist says, that in the fifteenth year of Tiberius, Christ "was beginning about the age of thirty years, (Luke iii, 23). 778, the fifteenth year of Tiberius' reign, minus thirty years, makes it 748 U.C. This, then is the true year of the birth of Christ, and consequently we are six years behind time. Whether, also, our Lord was born on the 25th of December is very doubtful. Even Jerome, in his sermon on the Nativity, says: "There are different opinions as to whether Christ was born or whether he was baptized on that day." The question, then, about the true year of the Lord, in the sense in which it has been agitated so much of late, should concern us very little. We are in the wrong anyhow, whether we write 1868 or 1869. It should be 1874.—*Cincinnati Commercial*.

SUMMARY OF NEWS.

At Finsbury, during the late election, over fifteen ladies went to the poll and recorded their votes, whilst perfect order prevailed.

Philadelphia, Dec. 2.

General Sheridan's troops on Friday destroyed an Indian village in the Indian territory, after a severe battle. The Indian loss was 150 killed and 60 prisoners. The troops lost 16 killed and 15 wounded.

New York, Dec. 2.

Advises from Cuba state that the revolutionary Junta have issued a proclamation refusing all offers of pardon, and declaring their determination to fight for independence.

AMERICAN ANTIQUITIES.—A Philadelphia paper states that the explorers sent out by a local institute in search of American antiquities have discovered a large number of skulls and idols in the mounds of Indiana, Missouri, and Tennessee. These remains are supposed to be older than any that have hitherto been found in this country, and are believed to have belonged to a race anterior to the Indians. The skulls are smaller than any previously noticed, are box shaped, and almost square. In the same mounds were also found pottery and implements, unlike any that have hitherto been discovered.

The Jesuit priests in the United States are reported to be preparing for the reception of numbers of their brethren, who, expatriated by the recent revolution in Spain, are going to that country.

The marriage-ring of Martin Luther is at present being repaired by a jeweller at Waldenburg, Saxony. It is of silver gilt, and bears the following inscription on the inner surface :—"D. Martino Luthero Catherina v. Bora, 13 Junii, 1525."

EIGHTY YEARS' VOTING.—Mr. Thomas Dutton, of Village-green, Delaware County, has voted for every President from General Washington down to General Grant. At the recent election he was placed in a carriage and escorted by a body guard of his neighbors, who walked on each side of the carriage to the poll, and there lifted him into a chair and bore him on their shoulders until he deposited his vote. Mr Dutton enjoys his usual good health, and will be 100 years old in February next.—*Philadelphia Ledger.*

THE RESURRECTION PLANT.—The latest curiosity is the so-called Mexican Resurrection Plant, which is exhibited and sold in New York. The plant is apparently dead, but it requires only water to unfold before the eyes with rich leaves of an emerald hue. It is a native of Southern Mexico, where, during the rainy season, it flourishes luxuriantly, but in the dry weather dries and curls up, and is blown about by the wind. Every such specimen, however, when placed in a plate of water, burst into new life.

SUICIDE TROUGH RELIGIOUS DOUBTS.—On Wednesday, 2 inst., a boy, 14 years of age, named Oliver Jones, was found dead hanging by a beam in his master's warehouse, at Mold. The boy, who was of a very nervous temperament, had been at a religious discussion between Mr. Parkinson and Dr. Christie, of Hawarden, at Mold, and during the conversation which took place at the meeting the boy became so excited and frightened that he asked his uncle not to go away from him. It is stated that he was much affected by an expression which is attributed to one of the gentlemen that 99 out of every hundred of the human family were doomed to destruction. He seemed greatly excited at times next day, and then become very desponding. He was found about noon suspended from a beam in his masters warehouse. The jury returned a verdict of "Suicide while in a state of temporary insanity."

A NEW BEGGING "DODGE."—Two New York beggars of Irish nativity have invented a dodge worthy of Rome. There are two parties to the trick—a "blind" woman and a "drunken sailor." The method is this—The "blind" woman, with her tin sign on her breast, seats herself on the kerbstone. The "drunken sailor" appears and administers to the unfortunate creature several vigorous kicks. The woman howls, the sympathy of the passers-by is aroused, the brutality of the "drunken sailor" is loudly denounced, and a shower of paper currency falls into the lap of the sufferer. This swindle is repeated an indefinite number of times. Each night the accomplices divide a bounteous harvest.

A NEW ANTI-POPERY MOVEMENT.—The "Free Grace Protestant Union" is the latest outcome of the "No Popery" revival. The mission which this union has undertaken is "to stir up and keep alive a strong Protestant feeling among the people of this land." The existing machinery is apparently judged altogether unequal to the crisis. Something more, it would seem, is required than Mr. Murphy's delightful and edifying addresses on the confessional. The eye is to be appealed to, as well as the ear. The committee of the union have come to the stupendous resolution to "purchase a first-rate magic lantern with dissolving views"—the object being to "illustrate lectures on the most striking massacres, &c., recorded in Foxe's 'Book of Martyrs,' in order that people may judge of what Rome is by her actions; and that from seeing pictures of what she has done they may know what she would now do if she only had the power." Money is, however, unfortunately wanted, and a "special appeal" is made "to those who love the civil and religious liberties which have been so long enjoyed by all classes in this Protestant realm."

P O E T R Y.

MUSINGS.

In silent hours, when nature slept,
 My thoughts and I sat face to face ;
 I mus'd and ponder'd—could have wept
 O'er follies of the human race
 There pass'd before me maidens fair,
 Whose forms and features were sublime ;
 Whose brilliant eyes ne'er saw despair,
 Whose brows had ne'er been mark'd by time.
 Then they dwelt in purity ;
 Virtue was their golden crown :
 They were blithe as blithe could be.
 Beings from above look'd down
 And lov'd,—for love is heav'n born,
 And talk'd of glories to appear,
 For these, the blossoms of the morn,
 Whose fragrance fill'd this earthly sphere ;
 Whose warbling voice and thrilling shout,
 That echo back to echo gave,
 Fill'd earth with bliss, drove sorrow out—
 They were given to man to save.
 I saw until the Tempter'd been
 And done his work, betray'd the trust,
 Led gentle woman on to sin,
 Step by step,—till she seem'd lost ;
 Deprav'd, deserted, left alone
 To travel in the downward road ;
 Hiss'd, spurn'd, and trampled by the one
 Who should have been to her a lord !
 All hope of joy below cut off,
 Loves' sacred fountains all seal'd up,
 Doom'd to endure the sneering scoff,
 Must drain the dregs of mis'ry's cup.—
 Methought the angels 'bove us weep
 When gazing on the forlorn one,
 Whose wretched life she dares to keep,
 Yet finds no rest from sun to sun.
 And then the scene still different burst
 To view, as earth advanced in age.
 Defiled by man's insatiate lust,
 Led captive by the Demon's rage,
 On through the age of unborn days

London, Nov. 21, 1868.

The "Man of sin" became reveal'd,
 Destroy'd pure love, hid virtue's rays,
 The laws of heav'n sought to repeal :
 Chang'd marriage vows, made it a cloak
 Or form to shield the hideous tool,
 Who all celestial cov'nants broke—
 Denied Jehovah's right to rule.

* * * * *

At length the voice of God was heard,
 To tell again the Gospel plan ;
 Restor'd anew the hidden word
 That would exalt degenerate man :
 Renew'd the ancient covenant,
 Elijah's power to earth restor'd,
 Did in the heart of man implant
 A fresh desire to learn His word ;
 Explain'd the great Celestial law,
 And gave it unto man to keep :
 Whose welding links he plainly saw,
 Observ'd, would heavenly blessings reap :
 Would bind the wives and children dear
 To him through all eternity.
 And he who does this message hear
 Must keep it in all purity ;
 Must look on her as a help-meet
 To multiply and bless the earth ;
 And with her in His presence great,
 And each receive the second birth.
 Not one alone, but others, too,
 Must join with him in this great cause :
 And by this order bring to view
 The beauties of Celestial laws,
 Which break the fetters sin has wrought
 And caus'd such sorrow, mis'ry, pain,
 And be by glorious precepts taught
 To reign as kings and queens should reign.
 Then earth again would be as heaven,
 Each fam'ly altar praising God ;
 And each dear one to man that's given
 Would love and know him as her lord.

M. S. FARNSWORTH.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"SEEK YE THE LORD, ALL YE MEER OF THE EARTH, WHICH HAVE WROUGHT HIS JUDGMENT;
SEEK RIGHTEOUSNESS, SEEK MEERNESS: IT MAY BE YE SHALL BE HID IN THE DAY OF THE
LORD'S ANGER."—Zephaniah ii, 3.

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AN ADDRESS

DELIVERED BY PRESIDENT GEO. A. SMITH, IN THE NEW TABERNACLE, SALT
LAKE CITY, OCTOBER 8TH AND 9TH, 1868.

[CONTINUED FROM PAGE 789.]

OCTOBER 9TH.

The rear of the camp of the Saints that were driven out of Nauvoo, as we left them last evening lying on the banks of the Mississippi—a very uncomfortable and distressing situation—were frequently annoyed by the firing of cannon from the opposite side of the river, many of the shot landing in the river, but occasionally some would pass over into the camp. One of them, picked up in the camp, was sent as a present to the Governor of Iowa.

The Reverend Thomas S. Brockman, leader of the mob who expelled the Saints from Nauvoo, said when he entered the city, that he considered he had gained a tremendous triumph; but there is no language sufficient to describe the ignominy and disgrace that must attach, in all time to come, to him and his associates, in the accomplishment of so brutal a work on an innocent and unoffending people on account of their religious opinions.

The settlements of Iowa on the west side of the Mississippi river were scattering, extending back about seventy miles. We passed through these settlements on our journey westward, that is, President Young and the party that left Nauvoo in the winter. We diverged a little from the regular route in order to be in the vicinity of the settlements of Missouri. Our brethren scattered wherever there was an opportunity to take jobs from the people, making rails, building log houses, and doing a variety of work, by which they obtained grain for their animals and breadstuff for themselves. We were enabled to do this while moving slowly. In fact, the spring rains soon rendered the ground so muddy that it was impossible to travel but a very short distance at a time. Soon after, when the grass grew, this divergence from the road southerly was discontinued, by pursuing a direction further north, until we reached a point

on the east fork of Grand River, where the President's company commenced a settlement called Garden Grove, then another called Pisgah was commenced on the west fork of the same river. These streams and a number of others had to be bridged at a heavy expense, which was done by the advanced parties. Our travel west of the settlements, before we reached the Missouri river, was about 300 miles. The country was in the possession of Potawattamie Indians. They, however, had sold their lands to the United States, and were to give possession the following year. We were delayed building ferry boats and crossing the Missouri river. A large portion of our people crossed at a point now known as Omaha city; some crossed a little below, at Bellevue, or what we sometimes termed Whisky Point, there being some missionaries and Indian traders there, who occupied their time principally in selling whisky to, and swindling the Indians.

We were met there by Captain James Allen, of United States dragoons, with an order from the War Department to enrol five hundred volunteers for the war in Mexico. The volunteers were enrolled in a very few days. A portion of our wagons had crossed the Missouri at this time, and the residue of our people, from whom the volunteers were drawn, were scattered on the way two hundred miles towards Nauvoo. The men, however, volunteered, leaving their families and teams on the prairies without protectors, and very materially weakened the camp, because they were the flower of the people. They marched direct for Leavenworth, and there received the arms of infantry, and then marched for California by way of Santa Fe. Their commander, Lieutenant-Colonel Allen, died at Leavenworth, and they were subsequently placed under the command of Lieutenant-Colonel P. Saint George Cooke. They made a march of 2050 miles, to San Diego. History may be searched in vain for a parallel to this march of infantry. During a portion of this route they were on three-quarter rations, a portion on half rations, and a large portion of it on quarter rations of bread, their only meat being such draught

animals as were unable to proceed further. They were, at one time, temporarily relieved from this pressure through an encounter with a herd of wild bulls. These men were discharged on the coast of California; but the government, finding it necessary to maintain some show of force in the southern part of California, requested a company of them to reenlist, which they did, and served for a term of six months.

The departure of all these men from our party, left a great burden on the shoulders of those who remained. President Young gathered them together to a place now called Florence, which we denominated Winter Quarters. While there we built seven hundred log houses, one water-power, and several horse mills for grinding grain, and some hundred and fifty dug-outs, being a kind of cave dug in the earth, or houses half underground.

We gathered up the families of the battalion the best we could, but a great many were sick. Our exposures through the season, being deprived of vegetable food, and the overwork through so much bridge and road making, brought on sickness; and all who were in Winter Quarters, remember it as being a place where a great many persons were afflicted, and many died.

Our brethren who were on the other side of the river established camps in various localities. There were probably two thousand wagons scattered about on the east side of the river in different parts of the Potawattamie country, each grove or camping ground taking the name of its leader. Many of those names are still retained, the various camping grounds being known as Cutler's, Perkin's Miller's, &c.

Elders Orson Hyde, P. P. Pratt and John Taylor, left the camp and went on a mission to England. Brother Benson, accompanied by other brethren, went to the east to solicit donations from our eastern friends. I am not aware of the exact amount that was donated, but it was only a trifle. There were a few old clothes also contributed, which I believe were scarcely worth the freight. Christian sympathy was not very strong for the Latter-

day Saints. But we feel very thankful to those who did contribute, and shall ever remember with kindness their generosity towards the Saints.

We were here visited by Col. Thos. L. Kane, of Philadelphia, an extract from whose historical address was read yesterday. He visited our camp and saw our condition, and was the only man, I believe, who by words and deeds manifested that he felt to sympathize with the outraged and plundered people called Latter-day Saints. It may be that he was not the only man, but he was the only man who made himself conspicuous by his sympathy towards us. It is true that we have had men come here, as merchants and officers, who have expressed to us that they did have great sympathy with us at that time. It does us a great deal of good now to hear them say so, we did not know anything about it then.

In the spring of 1847, President Young, with one hundred and forty-three pioneers, started in search of a place of settlement. We started early, before there was a particle of grass in the Platte valley. We carried our food with us, and fed our animals on the cottonwood bark, until the grass grew, and managed to get along, making the road for 650 miles, and followed the trappers' trail about 400 miles more until we arrived in this valley. The whole company arrived here on the 24th of July, 1847. There were a few bushes along the streams of City Creek, and other creeks south. The land was barren; it was covered with large black crickets, which seemed to be devouring everything that had outlived the drouth and desolation. Here we commenced our work by making an irrigation ditch, and planting potatoes, which we had brought from the States; and late as it was in the season, with all the disadvantages with which we had to contend, we raised enough to preserve the seed, though very few were as large as chestnuts. For the next three years we were reduced to considerable straits for food. Fast-meetings were held, and contributions constantly made for those who had no provisions. Every head of a family issued rations to those dependent upon him, for fear his sup-

ply of provisions should fall short. Rawhides, wolves, rabbits, thistleroots, segos, and everything that could be thought of that would preserve life, were resorted to; there were a few deaths by eating poisonous roots. A great deal of the grain planted here the first year grew only a few inches high; it was so short it could not be cut. The people had to pull it. A great many got discouraged and wanted to leave the country; some did leave. The discovery of gold mines in California by the brethren of the battalion, caused many of the discontented to go to that paradise of gold.

During all these trials President Young was firm and decided; he put on a smile when among the people, and said this was the place God had pointed out for the gathering place of the Saints, and it would be blessed and become one of the most productive places in the world. In this way he encouraged the people, and he was sustained by men who felt that God had inspired him to lead us here.

President Young went back to Winter Quarters the first season, and in 1848 returned with his family. John Smith, my honored father, who was subsequently Patriarch of the whole Church, and who had been President of the Stake in Nauvoo, presided during the absence of President Young. I think that, for a man of his age and health, it was, in many respects, a very unpleasant position to be placed in, for all the murmuring, complaining, fault-finding, distress, hunger, annoyances, fears and doubts of the whole people were poured into his ear. But God inspired him, although a feeble man, to keep up their spirits, and to sustain the work that was entrusted to him until the arrival of the President next season.

In three years—1850, the idea of a man issuing rations to his family to keep them from starving had passed away; but the grasshopper war of 1856 inflicted upon us so great a scarcity, that issuing rations had to be resorted to again. Through all these circumstances no one was permitted to suffer, though all had to be pinched. I shall not attempt to give a detailed account of all the circumstances connected with our position in those trying times.

But when our brethren arrive here by railroad and see a country smiling with plenty, I think they can hardly appreciate how it looked when we came.

When I first sat down on this ground, in 1847, I was dressed in buckskin, having torn most of my clothes to pieces. I had rawhide soles on my feet, and had a piece of hard bread and a piece of dried antelope meat to eat. I lay down, took my pistol in my hand, and held on to my horse by a lariat while eating my meat and biscuit, for fear the Indians might take a notion to my hair, of which I was always very choice. I took that meal near where our City Hall now stands. There has been quite an improvement since then.

The first year of our settlement here the crops were greatly injured by crickets, and many of the people gave up all hope, and it seemed as if actual starvation was inevitable for the whole colony. God sent gulls from the Lake, and they came and devoured the crickets. It seemed as if they were heavenly messengers sent to stay the famine. They would eat until they were filled, and would then disgorge; and so they continued eating and vomiting until the fields were cleared, and the colony saved: Praise the Lord! During the time of scarcity, when there was a short allowance of bread, the people were remarkably healthy, more so than they were afterwards when food became more plentiful.

In 1847 it was the counsel for every person leaving the Missouri river to be provided with 365 pounds of bread stuff; many, however, came with less. The next season they were to bring 300 pounds, the season after 250 pounds; but in 1850 the people came with just enough to serve them during their journey across the Plains. In 1849, President Young founded the P. E. Fund. We had covenanted while in Conference in the Temple at Nauvoo, that we would never quit our exertions to the extent of our influence and property, until every man, woman and child of the Latter-day Saints who wanted to come to the mountains had been gathered. In 1849, notwithstanding all our poverty,

a large sum in gold was contributed by the brethren for emigration purposes, and Bishop Edward Hunter went back and commenced the work. We also recommenced the work of missions, which for a short time had been partially suspended. Missionaries were sent to Denmark, Sweden, Norway, France, Italy, Switzerland, Germany, and the islands of the Pacific.

The first commercial house established here by strangers was Livingston and Kinkead's. Mr. Livingston had about eight thousand dollars, which was all the money the firm had to invest. Kinkead was taken in as a partner, and they obtained credit in the east for twenty thousand dollars' worth of goods, freighted them here and opened their store. They reported to their creditors that on the first day of opening they received ten thousand dollars in gold. They remained here until they made themselves fortunes, and carried gold from this Territory, perhaps to the amount of millions, and established themselves elsewhere. They were an honorable business house, but I have often reflected upon the bad policy that we, as servants of God, adopted at that time in sustaining strangers. If the ten thousand dollars which were paid into that house the first day, had been handled by some of our experienced merchants in a co-operative institution, it would have been just as easy to have furnished our own merchandize as to have bought their's. Bishop N. K. Whitney, who was then living, or Bishop Woolley, and numbers of others were well acquainted with mercantile business; but they had been robbed of all they had and had no capital. It only wanted unity and willingness on the part of the people to sustain their brethren in their business relations, to have laid the foundation to supply all that was ever supplied by Livingston and Kinkead.

I would like every one to inquire for himself, What would have been the result if, instead of sustaining Livingston and Kinkead and other merchants, our people had sustained Latter-day Saints? The result would have been, that large sums of money would have remained here and been used for building up the country; and when a dark

cloud had lowered over us, our brethren with this means in their possession would have been on hand to aid the Saints in defending and preserving their lives and liberties; while as it was, the influence of the men we had enriched was turned against us, they believing they could make more money out of the government, and get rich quicker through war, than they could by continuing their honest, legitimate business with the people here. This firm is but one; several other firms might be mentioned who pursued a similar course.

As soon as it was known in Christendom that the Latter-day Saints were not dead, but that they were alive and flourishing, and were gathering their people to the mountains at the rate of from two to five thousand a year, and that they had succeeded in reclaiming the desert, and in making grain and grass grow where nothing would grow before, it seemed as though all hell was aroused again. Federal officers were sent here, and they thought it policy to join in the general hue and cry, or at least some of them; there were a few honorable exceptions. But the majority of them raised a hue and cry against us, and it was thought so much of, that one of the rotten planks in the platform of the great rising party which contested the elevation of James Buchanan to the Presidency, was the destruction of polygamy. This brought to our country immense armies, more men being concerned in the matter than in some of the principal battles of the revolution, or even in the war of 1812. Some 6,000 regulars were marched in this direction, while teamsters and hangers on increased this number to about 17,000. There were also several thousand freight wagons, and everything on the face of the earth, seemingly, that could be done to hurl into this country destruction and vengeance, was done. But God over-ruled it. When they got here they found that they really had been deceived. They went and established themselves at Camp Floyd, and spent their time in destroying arms and ammunition, and breaking up the property of the United States, until forty million dollars, the reported cost of the expedition, had been wast-

ed. The armies then scattered to the four winds of the heaven. This expenditure of the government money laid the foundation of these outside mercantile establishments which have been nursed by us to so great an extent from that time to this.

It has been believed that great benefit, financially, accrued to the Saints through this expedition; but I think that as a whole it has been a hindrance to our real progress. Very little of the money came into the hands of the Saints, but some merchandize at high prices, which might have been a temporary convenience. But it caused our people to relax their energies in producing from the elements what they needed, such as flax, cotton, and wool; and also turned their attention from the manufacture of iron. The burning of wagons, the bursting of shell, and the destruction of arms, furnished much of the latter at comparatively nominal prices; hence a present benefit worked a permanent injury. The speculators who made vast fortunes at the expense of the nation soon squandered them, and part of this army, and even its commander, and many of the officers, were soon found arrayed against the flag of our country, and taking an active part in the terrible war between the North and South, the results of which are being so severely felt at the present time.

Scandalous sheets have been issued here for years, and, as far as possible, sent to all parts of the world, filled with lies, defamation and abuse, and everything that would tend to rouse the indignation of the Christian world against us, and to get up an excuse for our annihilation. These sheets have been sustained by men in the mercantile business whom we have sustained by our trade, and consequently have been supported indirectly by our money. I have been horrified at such a use of our means, and have felt that it was our duty, as Saints, to stop supporting these slanders, lest, peradventure, should they continue until they produced the designed effect, our blood should be upon our own heads.

What did we cross the Plains for? To get where we could enjoy per-

and religious liberty. Why did we drag hand carts across the Plains? That we might have the privilege of dwelling and associating with Saints, and not build up a hostile influence in our midst, and place wealth in the hands of our enemies, who use it to spread abroad defamation and falsehood, and to light a flame that will again have the direct result, unless overruled by the almighty power of God, of bringing upon the Latter-day Saints here the same sorrow, distress and desolation that have followed them elsewhere. For my part I do not fellowship Latter-day Saints who thus use their money. I advise the Saints to form co-operative societies and associations all over the Territory, and to import everything they need that they cannot manufacture, and not to pay their money to men who use it to buy bayonets to slay them with, and to stir up the indignation of our fellow-men against us. Our outside friends should feel contented with the privilege of paying us the money for the products of our labor, and we should exact it at their hands, as a due reward for our exertions in producing

the necessaries of life in this desert.

Some may say, "We are afraid the brethren are making money too fast," or, "We do not like to trade with them, they charge us too high." Suppose they do, you need not buy of them; but do not go and buy of men who would use that money to cut your throats, or to publish lies about you, and endeavor to induce all men to come here and dispossess you of your homes. Do not be so mad as that. "Well," says one, "I really want some little article that I cannot buy elsewhere." Man's wants are very numerous, but his necessities are really very few, and we should abridge our wants, and go to work and manufacture everything we can within ourselves; and what we cannot manufacture we can import, and save ourselves the 40, 120, 400, or 1,000 per cent. that we are now paying for our merchandize, and so stop building up those who are laying a foundation, openly and above board, for our destruction. And furthermore, cease to fellowship every man that will not build up Zion. Amen.

SKETCHES FROM THE MODERN HISTORY OF THE JEWS.

(Jewish Chronicle.)

Meanwhile the Jews attempted to avenge these injuries by retaliating by similar acts, in those Eastern countries where their greater numbers and superior wealth gave them ample power and efficiency. A favourable opportunity of this kind occurred at Alexandria in Egypt. This city was then disturbed by the fierce commotions and disputes which distracted the Christian community in reference to the doctrines of the Trinity. Athanasius headed the orthodox party, and Gregory of Cappadocia the heterodox. The Jews took side with the latter, and it is said that some of them indulged in excesses of the worst description. The result was, that Constantine promulgated still more severe decrees against them. They were more heavily taxed than before; they

were forbidden, under the penalty of death, to hold Christian slaves, or to marry Christian women; and the decree of the Emperor Hadrian, which forbade them to approach Jerusalem, but which had become nearly obsolete and null, was renewed and rigidly enforced. At the same time the mortification of the Jews was increased by the fact, that their ancient capital was gradually becoming more resplendent and renowned as a Christian city, filled with Christian churches, crowded by Christian pilgrims, and consecrated in Christian hearts everywhere by a solemn reverence for those very sites and scenes, such as the Hill of Calvary, the Garden of Gethsemane, the Holy Sepulchre, and the Mount of Olives.

At length, in A.D. 361, Julian the

Apostate ascended the imperial throne, and a welcome respite from cruelty and persecution was thus obtained by this people. He carried his protection so far as to send a letter to the Patriarch of Tiberias, terming him his brother, and he proceeded to annul nearly all the vexatious edicts of his predecessors in reference to the Jews. He equalized their taxes, and promised to do great things in their behalf after his return from his expedition against Persia. At the same time he ordered the Temple to be rebuilt at Jerusalem, in order that he might demonstrate both to Jews and Gentiles, by the accomplishment of that feat, the falsehood of the prophecy contained in the Christian Scriptures on the subject, which declared that the Temple should remain an everlasting waste and desolation. Julian also intended, by these various expedients, to obtain the support of the important and numerous community of Jews who dwelt in Mesopotamia, and were subjects of the King of Persia. In this expectation, however, he was disappointed, for the Jews being favored by that government and protected in their rights, remained faithful to their legitimate sovereign, and refused to join the ranks of the imperial invader.

While Julian was absent on his Persian expedition, the attempt to rebuild the Temple was made. The Jews throughout the world regarded this enterprise with intense interest and approbation, and they contributed largely to the execution of the work. Thousands who could not afford to send money gave materials and labor. Their zeal was shown in a variety of ways. Some sent tools and implements made of gold and silver. Rich and delicate women offered to assist, and might be seen carrying rubbish in their silken robes and mantles. The blind and the aged even offered to

assist in the work, and a jubilee of exultation and hope pervaded the whole nation. Scarcely had the operations commenced, under the direction of Alypius, a favorite officer of Julian, than they were suddenly terminated by an extraordinary incident. As the workmen were removing the foundations of the ancient structure, flames of fire, accompanied with loud explosions, burst from the subterranean recesses, and compelled the workmen to desist. This phenomenon was repeated as often as the attempt was made to resume operations, and overcame every effort to continue them.

This remarkable event is recorded by testimony so strong and clear, that it is absurd to deny it. It is asserted by Gregory Nazianzen, Chrysostom, Theodoret, the historians Sozomen and Socrates, by Ammianus Marcellinus, himself a heathen and intimate friend of Julian, and by Zemus David. The Christians, of course, regarded it as a great miracle, which was performed by superhuman power, to assert the truth of the Christian religion and Scriptures. The more enlightened or impartial observer will doubtless ascribe this event to the fact, that the inflammable vapors which had been generated in the progress of time in the confined subterranean passages which are known to have existed under the hill on which the Temple was erected, and upon which its crumbling ruins still clustered, were accidentally ignited by the workmen, or by contact with the external air, and thus produced the dangerous explosions in question. What might have been the ultimate result had the work been continued, it would be difficult to say; but Julian was slain in his Persian expedition, and with him terminated for a time the prosperity of the Jews, and no further efforts to rebuild the doomed edifice were afterwards made.

[TO BE CONTINUED.]

IMMORTALITY OF A THOUGHT.—Beautiful it is to understand and know that a thought did never yet die; that as thou, the originator thereof, hast gathered it, and created it from the whole past, so thou wilt transmit it to the whole future. It is thus that the heroic heart, the seeing eye of the first times, still feels and sees in us of the latest, that the wise man stands ever encompassed and spiritually embraced by a cloud of witnesses and brothers; and there is a living literal communion of saints, wide as the world itself, and as the history of the world.—CARLYLE.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, DECEMBER 19, 1868.

OUR FIRST LOVE.

WHEN the beloved Apostle John was banished to the Isle of Patmos, "for the word of God, and for the testimony of Jesus," for preaching the same principles that are now taught by the Church of Jesus Christ of Latter-day Saints, it pleased the Almighty Father to reveal to him one of the most sublime visions that has ever been communicated to man; a vision full of instruction and prophetic wisdom concerning the work of God then being accomplished upon the earth, and also His design concerning His purposes to be fulfilled down to the end of time. This vision John was desired to write for the information of the Churches that were then extant, and also for the benefit of all that should be in the future; promising that all who read or heard the words of the prophecy, and kept the things which were therein written, should be indeed blessed. Prophesying unto the Church at Ephesus he said: "I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles and are not, and hast found them liars: And hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of its place, except thou repent."

Who, that has embraced the Gospel "in an honest and good heart," does not remember the holy peace and joy that filled our hearts when we obeyed the divine commandment to "repent and be baptized?" And when, upon the "laying on of hands," we received the Holy Ghost, does not remember the holy love of God and love for the principles of divine truth that throbbed within our bosoms? We realized that we had found the "pearl of great price," and rejoiced exceedingly. It was our first love, and under its benign influence we felt that there was nothing that could be required at our hands that was too great. Our souls were full of peace and love; we never tired of conversing upon holy principles; we omitted no opportunity of assembling ourselves together; we neglected no occasion to bear our testimony to the fact that God had restored the everlasting Gospel, feeling in the ecstasy of our love, light and joy, that all would gladly receive the happyfying message, obedience to which had given us such inestimable happiness; and in the fullness of our love and joy we could sincerely say, in the language of the Psalmist, "happy is that people whose God is the Lord." Through the gift of the

Holy Ghost we could read the Bible understandingly, and we soon found that God's Word, which beforetime had been as a sealed book, was very easy of comprehension by the light of the Spirit ; and, as we read familiar passages that we had formerly perused over and over again, we marveled that we had never understood them so plainly before. And when we prayed, we prayed in the spirit of prayer ; not in the dead form of mere words, but with an earnestness that sprang from a fervent desire to prove that we were not ungrateful for the Divine blessings we had received.

In the enjoyment of our first love, the revilings of those of our friends who, blinded by the erroneous doctrines and false reports of wicked men, refused to listen to our testimony, did not daunt us. When we were persecuted for righteousness' sake, we rejoiced that we were counted worthy, esteeming everything as dross compared with the excellency of the knowledge of God and Jesus Christ whom he had sent. Under this felicitous influence we carefully watched our thoughts and actions ; we were fervent in prayer, always keeping in view "the mark for the prize of the high calling of God in Christ Jesus." We knew no fear, but had confidence in Him who hath said : "Come unto me, all ye that labor and are heavy laden, and I will give you rest." The Spirit bore witness to our spirits that we were the children of God, and we could joyfully exclaim, Abba, Father. With what delight we hailed the Sabbath day, when we could withdraw from the cares of life and the warfare in battling with the crafts of men, false doctrines, vain traditions and sin, to surround the "table of the Lord" and partake of the sacramental emblems : and, when reflecting upon the great salvation our Savior wrought for us, and impressed with the love that had animated all His actions, and the great privilege we enjoyed in being permitted to live upon the earth when He had restored the fullness of the Gospel, words would utterly fail to convey the idea of the ecstasy of love we enjoyed in those calm happy meetings. And while we renewed our covenants to serve Him through good and evil report, and had the privilege to testify of our experience, how gladly we could glorify God in our testimonies and songs of praise, for we knew that He had raised up the Prophet Joseph Smith to usher in the dispensation of the fullness of times, and that the Church of God would never again be overthrown.

These are some of the feelings that animate the bosoms of the disciples of Jesus, who honestly embrace the Gospel. Their joy is full, and their first love is pure and undefiled. So it was in the days of the Apostles. All that received the Gospel under their administration, in honesty and truth, enjoyed the ecstasy of this first love, for the promise was to all that are afar off, even to as many as the Lord our God should call, who would do His will by obeying the first principles of the Gospel ; they also were to enjoy this blessing according to the purity of their motives. It was under this benign influence that the three thousand souls converted on the day of Pentecost could "continue steadfastly in the Apostles' doctrine and fellowship ;" that they could have "all things common ;" sell their possessions and goods, and part them unto all men, as "every man had need ;" praising God, and having favor with all good people. The Church at Ephesus, in common with the other Churches which were composed of the disciples of the blessed Redeemer, had enjoyed this first love, and, notwithstanding they were patient and could not bear those who were evil, could try apostles and discover that they were not apostles but liars, and had borne, labored patiently for His dear name's sake, and had

not fainted, yet they had left their first love. The beatific influence enjoyed by every true former or Latter-day Saint, that accompanies the gift of the Holy Ghost and the dawn of the knowledge of God, and that ever remains in some degree with the true disciple of Jesus Christ, had waned with the disciples in the Church at Ephesus, therefore they were counseled to remember from whence they were fallen, and repent and do their first works; and they were warned that if they neglected the divine counsel they would be removed out of their place.

Those who continue in their first love continue to enjoy its happyfying influence; their joy is as great as at first; their good peace flows as a river, and their abhorrence of sin is increased, as also is their love for the truth; and, although years may have passed since their ears were saluted with the glad tidings which they joyfully obeyed, that first love is still as green and fresh as ever; their testimony is increased and more powerful with their experience. Such are as regular in their attendance at meetings as their circumstances will permit; their warning voices are ever heard, and their testimony in word and in example is a reproof to all who refuse to obey the heavenly message. They testify by their works that they are faithful disciples of Christ, that they have not lost their first love, and that they are not ungrateful for the love and mercies bestowed upon them, but manifest that they appreciate them, by keeping His commandments. So far are they from being ashamed of the Gospel of Christ, they glory in it; and, although they have to meet prejudice on every hand, through misrepresentations that warp the minds of the simple and unthinking, by those who revile the Latter-day Saints to-day as was done anciently to the Former-day Saints, and with a similar unholy zeal, they know that "he that is of God heareth God's word," and that the Israel of God, or as Jesus metaphorically represented them, His "sheep," hear His voice; they follow, and they will not follow an hireling.

The Priesthood are ever encouraged to patiently seek for the honest in heart, and at the same time warn the inhabitants of the earth, that they may be left without excuse. It is very easy for the Saints to determine whether they still enjoy their first love; if the Gospel is not so precious to them, if they realize that they have not so much joy and love as they had, it behooves them to bestir themselves and turn unto the Lord with full purpose of heart, and He will return unto them; for it is not those who say Lord, Lord, but those who preserve their first love pure and undefiled, and endure faithfully unto the end, that will be crowned in the celestial kingdom of our God and His Christ.

G. T.

CORRESPONDENCE

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AMERICA.

Salt Lake City, Nov. 18, 1868.
President Albert Carrington.

Dear Brother,—I am gratified to read of your welfare and progress in becoming acquainted with your co-laborers and the Saints in the British

Mission. Your visits to the Conferences and teachings to the people will, no doubt, prove highly beneficial to the interests of the work. There is no reason why you should lack in the least degree the necessary spirit, revelation and knowledge which you re-

quire to fill with honor the highly responsible calling now assigned to you. It is ever your privilege to receive the whisperings of the Spirit of the Lord, that in all your counseling, teaching, warning, or reproving the people, or in regulating the various fields or Conferences, you may forward the interests of the cause of truth, and increase the love and understanding of its principles in the hearts of the people.

Everything has been peaceable in the city since you left. The weather has been beautiful, gradually getting cooler as the season advances, yet fine and dry—excellent for pushing forward our heavy railroad work. It would seem as though we are to have two lines from Ogden to Humboldt Wells, as both Companies have let grading contracts between these points. A number of my hands are now busily employed grading on the Eastern Company's line from Weber Cañon to the Lake, while the Western Company have let contracts, on which the brethren are also engaged, as far as Ogden, to which point they express a determination to carry their line, no matter where the Eastern Company may meet them, and by this means, with the help of a branch to this city, secure for California the benefits and profits of the Utah trade. How far the Eastern Company will carry their road west is for the future to determine.

The subject of co-operation is still attracting our earnest attention. Brother Jesse C. Little left by stage on the 16th inst., as the representative of the Utah Manufacturing Co., for the purpose of entering into such arrangements with merchants in the Eastern States as are necessary for carrying on the business of the Company, and to purchase such material and machinery as they may need to successfully prosecute their manufacturing in this city. We fully expect, by the aid of this Company, to make wagons, carriages and agricultural machinery of much superior quality and at cheaper rates than we can now import from the States.

Brother Geo. D. Watt is laboring with much zeal in the interests of the manufacture of silk in this Territory. He is travelling in the Wards and settlements, instructing the people

upon the advantages to be derived from planting mulberry trees and feeding silk worms in Utah, and demonstrating the great benefit it will be to the people in advantageously employing women, children and weakly persons, who cannot be profitably engaged at heavier work. Brothers Edward Rushton and Manley Barrows have been appointed to assist brother Watt in his labors.

As you are aware, I have for a long time endeavored to impress upon the Saints the advantages possessed by Utah for silk culture. Elder T. B. H. Stenhouse, who has lately returned from California, informs me that, when in that State, he visited the cocooneries of M. Louis Prevost, who has published extensively in relation to silk producing in California; and brother Stenhouse tells me that, from what he saw there, he feels confident that California is no nearer profitably manufacturing silk than is Utah; nor does he think the climate, &c., of that State so good as they are in these valleys for the production of this valuable article of commerce. I have now completed my cocoonery at Forest Farm; it is 100 feet by 20 feet in the clear, and I expect to enter largely into the business the coming year.

By letter from Elder Geo. Nebeker, President of the Sandwich Islands Mission, I learn that the Saints on those Islands held their usual Conference on the 6th of October, which was very well attended, considering the bad state of the weather. At these meetings much good teaching was given, and the Authorities were unanimously sustained by the Saints present. He informs me that they have had a very heavy crop of sugar cane this season, and in a few days from the date of his letter (Oct. 20th) they expected to begin making sugar, as their buildings and machinery would then be ready for work, and their cane ripe. Their operations had attracted the attention of a number of leading merchants in Honolulu, the capital of the Islands, who expressed themselves anxious to open up a direct trade with Utah in sugar, molasses, rice, &c., believing they could supply us with these articles cheaper than we can procure them from any other quarter.

Our efforts to regulate the trade of this city have had the effect of emptying the stores of the brethren of nearly all their staple articles, the people having bought them. A large amount of our goods is lying at Omaha and other places, the Railroad Company being unwilling to bring them on, as it interrupts the forwarding of material to construct the line. Some little has, however, been forwarded at my earnest request, to supply the men working on the railroad with blankets, boots, &c.

Your remarks regarding next season's emigration coincide with what, I believe, was determined upon before you left here. It is evidently the wisest and best course to forward small companies as they present themselves, and not be encumbered with the difficulties, expense and hindrances

attending crowding the emigration of a year into three or four weeks. The construction of the railroad has, in this respect, opened up a new era in our emigration business.

Sister Agnes Taylor (mother of Elder John Taylor) died last Sunday evening, at the advanced age of eighty-one years. Until her last sickness, she has been well known for her buoyancy of spirits and business habits. She was buried in our cemetery yesterday.

With love to yourself and all the Elders who are with you, in which the brethren join, and praying the Lord to bless, uphold and preserve you, I remain, as ever, your brother in the Gospel,

BRIGHAM YOUNG.

MINUTES OF A CONFERENCE

Held in the Temperance Hall, Grosvenor, Street, Manchester,
Sunday, Nov. 15, 1868.

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10.30 a.m.

On the Stand,—Albert Carrington, President of the European Mission; and the following named Elders from Utah: H. C. Jacobs, J. M. Ferrin, F. H. Hyde, M. Ensign, A. E. Hyde, H. Woodmansee, N. B. Baldwin, W. Farr, J. Albiston and J. Mace; English Elders, J. Schofield and J. Miller.

Pres. Jacobs remarked that when we assemble with purity of heart, especially on occasions like the present, we place ourselves in a position to receive instructions which are for our good; he then called upon the Elders for their District and Branch reports, the Manchester Conference being divided into two Districts.

Elder J. M. Ferrin reported the Saints in District No. 2, with few exceptions, to be living their religion and feeling well.

Elder J. Schofield reported a spirit of improvement in No. 1 District; the Branches were all in a better condition than they were six months ago; they were doing all they could to observe and disseminate the principles of truth, and to accomplish their own deliverance; he found a good spirit

prevailing in all the Branches he had visited.

Pres. Jacobs corroborated the foregoing reports, and stated that the Conference comprises 13 Branches, 55 Elders, 40 Priests, 10 Teachers, 9 Deacons, and 487 members; total, 614. Since the last report, 4 had been excommunicated, 2 died, 7 removed, 150 emigrated, and 103 had been received by baptism.

Elder Mace said he knew that the Gospel was the power of God unto salvation; he had been to the Valleys in the Mountains, and found there a people striving to live by every word that proceedeth from the mouth of God; and exhorted the Saints to diligence in every good word and work, that they may be privileged to gather there.

Pres. Ensign testified that there were men now on the earth qualified to lead us on to a celestial glory, if we will observe their counsels; the approving Spirit of God rests upon those who aid the progress of this great latter-day work; exhorted not to neglect family prayer and meetings, and for all to be able to say in truth: As

for me and my house, we will serve the Lord.

Elder Farr said he knew that President Young was doing all in his power to spread the truth among the nations and gather the upright therefrom; if we do not serve God here, we will not be apt to after reaching the place at present appointed for our gathering; he hoped to fill his mission honorably, and prayed that the influence of the Holy Spirit might continually enlighten and guide the faithful.

Pres. Baldwin exhorted to thankfulness and patience, for we cannot at once learn all there is to be known, nor in one day fit and qualify ourselves for receiving the great and numerous blessings in store for the Saints.

2 p.m.

Pres. Jacobs presented the Authorities of the Church, all of whom were unanimously sustained.

Pres. F. H. Hyde reported the Saints also progressing in the Sheffield Conference, the same Spirit prevailing there as here; exhorted to do all we are called upon to do, even though we did not always see the necessity for so doing, nor foresee the blessings sure to follow obedience.

Pres. Woodmansee alluded to the restoration of the Gospel and Priesthood, and to the signs that were ever to follow the believers; inquired why any are so unwise as to oppose principles designed to redeem the world; remarked upon the improvement necessary to prepare the faithful to abide the second coming of our Savior, and

said that every person honestly examining our principles must acknowledge that they are from God.

Pres. A. E. Hyde recognized many familiar faces, as this was his first field of labor; the Saints have many trials, but among the worst are those through evil desires; when we bring our wills into subjection to the will of God, we learn how pleasant it is to walk in the light of truth; we have accomplished much, but much more remains to be done; our names are recorded in the books of the Church, but being recorded as a Saint without living as one is no passport to the kingdom of Heaven; exhorted to unity and obedience, and prayed that we might so continue faithful as to be blest with the privilege of meeting in Zion.

Elder Albiston said there is no intelligent person but may know, if he will, that this is the work of God; the fruits of the Church are revelations, prophets, dreams, visions and the varied gifts of the Holy Ghost; the Savior had said he would send forth fishers and hunters, and those now in unbelief would say: "Surely our fathers have inherited lies, and things in which there is no profit."

6 p.m.

President Carrington addressed the full and very attentive audience, who appeared to be much interested in and instructed, comforted and encouraged by his remarks.

The meetings were opened and closed as usual.

B I G A M Y .

What is bigamy? According to law, it is the crime of marrying a second wife while the first is living, which if a poor man doth, he is punished with imprisonment and hard labor. But what is bigamy, according to practice, custom, the sanction of the Church, and of good society? It is a privilege of the better classes, whereof, if he does not avail himself, a man is deemed a fool. Between the first and second marriage, the performance of

another ceremony is enjoined which is held to make all the difference, namely, the ceremony of divorce. But this costs money—not quite so much as it used to do, but a sum which, to all intents and purposes, is quite as much to the humbler man as five thousand pounds. If he has made the mistake of marrying a faithless woman, he has nothing for it but to run away from her, or insist on her living apart from him. He cannot afford himself the

remedy for getting disentangled from her thrall, which is within the reach of those who, pecuniarily, are his betters; and, because he cannot afford it, the criminal law comes down upon him with incarceration and the treadmill.

Two men were sentenced this week at the Old Bailey to terms of six and nine months' imprisonment respectively, for having broken this unequal law. The cases were very different in their incidents, and in their degrees of pitiable-ness. The one was that of a decent, industrious, and, for all that appears upon the face of it, really innocent man, who, having cause to doubt his wife, followed her to a distance from his home, which she had deserted, and found her in the embrace of his own brother. He did not inflict on her the punishment prescribed in the Old Testament—and what exactly he ought to have done in such a case, is not distinctly laid down in the New. But the man went back to his work; and, at the end of eleven years, believing the false one dead, he publicly married another woman. He made the technical blunder of describing himself as a single man, instead of saying that he was a widower, although what difference that could make to the second wife we do not very clearly see. She, however, did not, and does not now, complain, for she evidently regards William Goodwin as a true man and her true husband; and a true man and true husband he would be now to her if he had been born a gentleman, or had an income of £500 a year, for in that case he would have known better how to brush aside the entrapping nets and meshes of the law, and, having wiped his mouth, would have been able, respectably and piously, to exclaim, "I have done no wickedness." But because the woman who had betrayed him was still, in point of law, his wife, notwithstanding her eleven years' adultery and desertion; and, because he had sought the chaste love of another woman, having no means whatever, in the interim, of setting himself technically free, the minions of the police see in him eligible game, and, after a hard run, they succeed in bringing him down. His second, and

true wife, is thus subjected to reproach, and the insult of pity which she never sought; and he is taken from his home, and cast, for six months, with the scum of earth, into a felon's cell, as a violator of the law.

The other case was one very different in its claim for commiseration. The accused was a bad man, whose wife had likewise abandoned him and taken to the streets. Whether her profligacy had had anything to do with first driving him into crime, or whether his conviction and sentence for theft, was the cause of her taking to an abandoned way of life, justice, with her blinded eyes and with much business on hand, could not be expected to find time to inquire. All we know is, that when liberated with a ticket-of-leave, Edward Mercer sought to do better for the rest of his life, and began by marrying a woman who was fit to live with him. What an ignorant creature, to fancy that in such a course he would find any toleration! An interval of six years has passed between the first ceremony and the second; but there is no statute of limitations in our matrimonial code, as there is in those of certain continental States. If our legislation still held by maxims of the Canon Law, and if modern opinion adhered to the ecclesiastical doctrine of the indefeasibility of marriage, there would be at least the consistency of cruelty about the matter. But Parliament has long ago abjured the mediæval theory of conjugal contracts, and within the last few years it has brought the cost of obtaining a separation from the marriage bond within the range of all persons who have the good luck to belong to the snug and well-to-do classes. The costs of an application to Sir James Wilde are in the nature of a fine paid by a man for recovering the freehold of his own person; and, the money paid, he may do what he will with his own. But if he has not the money—that is, if he belongs to the enormous majority of his own sex in the community, remedy he has none; and if he ventures to disregard the limping and blinking law as it now exists, the chances are few of his escaping condemnation and punishment for bigamy.—*Examiner*.

SUMMARY OF NEWS.

NEW YORK, DEC. 5.—The steamboat America has been sunk in the Ohio river through a collision. One hundred lives were lost.

NEW YORK, DEC. 9.—Reports have reached here of a great storm which has raged in Nova Scotia and adjoining parts. At Halifax a terrific gale caused much damage on land, and in the harbour 30 vessels have been more or less damaged by it.

STORM ON THE COAST OF CORNWALL.—A violent storm raged Dec. 16 on the west coast of Cornwall, causing several shipping casualties. The barque North Quebec was wrecked this afternoon in Mount's Bay, and seven persons were drowned. The lifeboat was launched immediately, and succeeded in saving the rest on board.

WRECK OF THE NORTH BRITON.—Plymouth, Dec. 6.—A heavy south-west gale has blown to-day in the channel. This afternoon the North Briton was wrecked near Penzance, and seven of her crew were drowned.

Miss Marsh, niece of Lady Austruther of Balcaskie, preached an eloquent and deeply-impressive sermon to a crowded and greatly edified audience, in the Union Hall of St. Monance, on Sunday evening.—*Glasgow Citizen*.

A telegram states that the hanging of some roughs at Bear River City, Utah, on the 11th of November, created great excitement, and a mob of some 200 men burned the Frontier Index office and gaol. The citizens armed themselves and fired on the mob, killing two and wounding a number of others. It was feared the whole town would be burned. The women and children were fleeing for safety. Bear River City is 80 miles east of Salt Lake.

On the 1st of November, at Coburg (on the north shore of Lake Ontario,) the waters of the lake receded from fifty feet to 100 feet from the usual watermark, returning again rapidly, with a loud rushing sound, similar to that heard when the tide is coming in on the sea coast. The ebbing and flowing were repeated a number of times, for the space of three-quarters of an hour.

A terrible wind and rain storm raged over Mexico from October 15th to the 18th, doing immense damage and causing great suffering and loss of life. The city of Alamosa in the State of Sonora with a population of 1000 was destroyed by floods, and whirlwinds, and Loretto in Lower California and several other small towns were entirely demolished. Herds of cattle were swept away, and the orange groves and crops in some instances were entirely ruined. The Yaqui and Mayo rivers rose forty feet.

It was stated in an American paper recently that horses have quids of tobacco given to them, which they chew, and that it improves their wind. A correspondent writes—"My children have a donkey, and I often give him small pieces of tobacco, which he eats and seems to relish; but I do not observe that it makes any difference in his personal appearance. I may add that, although he chews, he does not spit; and I do not see why he likes it, except that he is a donkey."

THE FAMINE IN CENTRAL INDIA.—With regard to the famine, the "Times of India" states—"It will be several months before anything, approaching adequate relief for the famine-stricken districts can be found in those districts themselves. Meanwhile, we hear only of continued emigration, and rapidly increasing prices. Scarcity begins to make itself felt, too, in other provinces than those which have already suffered. Kattywar has not grain enough for even its own population, many of whom are already travelling as far as Hyderabad, where prices have not yet risen to famine rates, a pitch which means will no doubt be adopted to prevent their reaching. There is also, it is to be feared, some reason for anxiety regarding the crops in Orissa. The rain there has suddenly ceased, and if it has ceased altogether, the crops will not yield more than half the usual return."

Many a young lady who objects to be kissed under the mistletoe has no objections to be kissed under the rose. A careless compositor made an error in the above, rendering it, "has no objections to be kissed under the nose."

A COUPLET FOR YOUNG LADIES.—"The best of all ways to lengthen our days is to go to bed early and never wear stays."

Josh Billings says he has "seen some awful bad throte diseases completely cured in three days by simply jining a temperance society."

A paper mill.—an editorial controversy.

A "STERN" OFFICER.—A ship's quartermaster.—QUIZ.

If man is "the dream of a shadow," as Pindar says, is woman the shadow?

ADDRESS.

M. F. Farnsworth, 4 Church St. Poplar, London.

DIED.

KING.—At Salt Lake City, Sept. 25th, Mary, wife of John King, aged 78 years, 6 months and 19 days.

Deceased was born in Norton, Suffolk, England; she embraced the Gospel about 17 years ago, and died in full hope of a joyful resurrection.—[COM.—*DESERET EVENING NEWS*]

WILSON.—At Ogden City, Utah Territory, Nov. 1, 1868, Margaret Wilson, a native of Dumfriesshire, Scotland, aged 88 years and 7 months.—Dumfries papers please copy.—*DESERET EVENING NEWS*.

TOMPSON.—At Salt Lake City, Nov. 4th, of asthma and inflammation, Eliza M., the beloved wife of John J. H. Thompson, late from Birmingham, England.—*DESERET EVENING NEWS*.

GILES.—At Heber City, Oct. 31, of consumption, Mary Ann, wife of Frederick Giles, and daughter of Thomas and Sarah Moulton, aged 27 years, 5 months and 26 days. She was born in Irchester, Northamptonshire, England. She lived and died a faithful saint, and leaves a husband and three children with numerous friends to mourn her loss.—[COM.—*DESERET EVENING NEWS*]

PARKER.—In Leicester, Nov. 7th, Joshua, son of John and Ann Parker, aged one year, lacking one day.

NEILSON.—In Dunfermline, Scotland, Dec. 4th, of Typhus fever, Catherine, eldest daughter of Ninian Neilson, aged 21 years.—*DESERET NEWS* please copy.

POETRY.

THE FULL MOON.

The sky is lovely and serene,
No cloud upon its face is seen
While here and there our eyes behold
A tiny streak of shining gold.

The sun is sinking in the west—
The little birds have gone to rest—
The shades of night will gather soon,
But yonder comes the bright full moon!

Juvenile Instructor.

She comes, but not with burning rays—
She comes, but not with dazzling blaze—
She comes to cheer us with her light;
We love the moon, the queen of night.

Amid its pure and genial glow
The plants and blossoms richer grow;
Its silver rays their lustre shed
Where'er we look—where'er we tread.

R. R. S.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

**"SEEK YE THE LORD, ALL YE MEEK OF THE EARTH, WHICH HAVE WROUGHT HIS JUDGMENT;
SEEK RIGHTEOUSNESS, SEEK MEEKNESS: IT MAY BE YE SHALL BE HID IN THE DAY OF THE
LORD'S ANGER."**—Zephaniah ii, 3.

No. 52. Vol. XXX.

Saturday, December 26, 1868,

Price One Penny.

FROM DUNDEE TO UTAH.

The following extracts are taken from a letter written by Mr. A. N. Macfarlane, who left Dundee with his family in June this year for the Mormon settlement at Salt Lake. The letter is dated Salt Lake City, Utah, October 19, 1868. After describing the journey from Dundee to Liverpool and the voyage across the Atlantic, the writer proceeds:—*Dundee Adv.*

After spending a few hours in Castle Gardens, we were conducted per steamboat to the station of the Hudson River Railroad. Here we met with considerable delay, as all our luggage had to be weighed and carefully labelled "Mormon Luggage." Our business at the booking office was next attended to, and was not finished till long past midnight. At an early hour next morning we started on our railway journey of nearly 3000 miles, and continued to travel day and night for ten days. During the past summer the heat has been very excessive in America, deaths from sunstroke being of daily and hourly occurrence. We passed through some small towns where

from ten to fourteen had been struck down in a single day, out of a population of a few thousand. During our railway travelling, six persons belonging to our company fell victims to this distressing malady, all the deaths taking place in the carriages while the train was in motion. In the course of our railway journey we passed through part of Canada. In Canada we found the "greenbacks" everywhere spoken against, and those who had no shillings found themselves losers in every transaction. In course of time we arrived at Council Bluffs, which a short time since was the most western point to which railway travelling could be had. At Council Bluffs we cross the Missouri river to Omaha, at which place we enter upon the Great Union Pacific Railroad, now being constructed from that point to the Pacific coast, so that very soon the whole breadth of the American continent may be traversed by railway. The U. P. R. R. is decidedly the finest railroad over which we passed. Its carriages are really magnificent, and by far surpassing the

finest first-class carriages in our own country. The trains on this line of railway ran so smoothly that when I passed over it I could, with the greatest ease, take my shorthand notes of all that was going on around me. We rode on this railway for over 600 miles without ever changing carriages, and at Laramie city the railway portion of our journey was completed—the remaining part, over 500 miles, to be performed by a slower mode of locomotion—namely, that of mule teams. The camp at Laramie was all in a stir. The teams had been waiting for us for sixteen days, and during this time the mules had had lots of feed, and the teamsters lots of fun. Here we stayed for two days, getting our company re-organized and ready for the journey. Camp life was altogether new to most of us, but we found it to be an agreeable mode of travelling. The male portion of the camp were supposed to walk a considerable part of the way, while the women and children enjoyed the luxury of being jolted over hill and dale. The night guard woke up the camp every morning by four o'clock, and by five all was bustle in cooking and eating breakfast. Sometimes cooking was no easy matter, especially when we camped where wood and water were scarce. At half-past five the bugle was sounded for prayers, which duty was punctually attended to by our camp chaplain, who was a returning missionary.

Our captain was a jolly fellow, warm-hearted and kind, who very soon proved himself to be everybody's friend. Captain Loveland was in every respect a loveable man. Large in stature, and having a voice corresponding to his size, he could when he spoke make himself distinctly heard in every corner of the corral, which was formed by the wagons being drawn up so as to form a large circle. In such a mode of travelling there is, of course, less or more of monotony, but with us this was greatly enlivened by the happy, cheerful spirit which prevailed in our midst. I think I before stated that mine was the only Scotch family in our company, and this, of course, prevented us from enjoying that which in a foreign land is most enjoyed—namely, a conversation in our mother tongue.

You can, therefore, imagine our surprise when, one evening after supper was over, while the musical portion of our company had gathered round an immense fire to enjoy themselves in a concert, we heard the well-known sounds of a Scotch tongue reciting in masterly style the well-known and touching lines of "Watty and Meg." The reciter was a Scotch lady who had joined our company after we got to America. She had resided for several years in the States, but never had allowed herself to forget the "braid Scottish tongue." Few around that camp fire in the middle of that wild Indian country could comprehend one-half of what the lady said. There was, however, one family who could both understand and enjoy it well.

In due time the Rocky Mountains came in sight—the great ridge which is said to be the backbone of the American Continent. There are few persons in the present day who have not read or heard descriptions of this rocky chain, and it is truly interesting to be in sight of that which is spoken of all the world over; but to be on a journey and your destination lying beyond these mountains is quite another thing. It is wonderful how the well-trained mountain mules can wend their way over such barriers. By the time we reached the South Pass we were over 8000 feet above the sea level. This was our highest point, after which we had more descending than ascending to perform. In the course of our journey we had several rivers to cross, most of which had to be forded. The Platte River is at times much swollen, and when we crossed it it was pretty high. The women and children were allowed to remain inside their wagons, but the men had the choice given them of wading the river or crossing it on horseback. With some others, I chose the former mode, and so, taking my position at the back of a wagon, soon found myself on the western bank. After passing the South Pass in the Rocky Mountain range, the course of all running streams is changed, and they take their course for the Pacific Ocean. When we had performed about half our journey across the plains, an incident occurred which

must not be overlooked. One day at noon, when we had stopped to rest and eat our dinner, the cry was raised that the Indians were among our animals. The herd was grazing at a little distance from the camp, and the order had been given to "gather up the mules" for the afternoon drive. The "boys" had just gone to obey the Captain's orders, but had their attention taken up with a poor mule which had unfortunately "stuck in the mud" in a portion of the creek where the animals had been watering. Two Indians, who had been lurking in a neighboring mountain, seeing how matters stood, thought proper to intercept the herd, and succeeded in driving off about fifty head. The discovery was made from the camp, and the alarm given accordingly. About thirty of our best and bravest men were armed and in pursuit of the red rascals in a very short space of time. The Indians drove the mules through a narrow gullet in the mountain, called a "kanyon," but the "boys" still gave chase. At the distance of twelve miles from camp, they succeeded in turning all the mules but five or six, and all the "boys" except some six or eight returned with the recovered animals. These still pursued the thieving Indians, and two of them overtook them at a distance of twenty-five miles from camp. These two, of course, got into close quarters with the Indians, who turned and fired upon the "boys" several times, but our fellows also knew the use of arms, and in this case used them to advantage, the result of which was that both of the Indians fell, while our brave fellows never lost a drop of blood. Every one of our stolen animals were secured, and, as a trophy of their bravery, the "boys" also brought to camp the horses of the vanquished Indians.

For several days and nights after this occurrence there was an anxiety in our camp, as the likelihood was that so soon as the death of the Indians was discovered by their friends, they might give us further annoyance.

Nothing further happened to us, however, nor were any of the succeeding emigrant trains troubled in the least with Indians.

On these high mountains the nights

were, even in the heat of summer, very cold, and water left exposed at night was in the morning found a solid lump of ice. The days were as warm as the nights were cold, and we had to travel with as little covering as possible. Some of us kept our umbrellas up, but we soon found that the strength of the sun soon burned them to tinder. As we neared the territory of Utah, the country got to be still more mountainous. We would sometimes march for many miles over a rugged path, where the mountains on either side of us seemed a solid mass of skilfully-erected masonry, so much did they seem the work of well-skilled workmen. Green river crossing is a dangerous one. At this same place five teamsters of another train were drowned while on their outward journey to meet this season's emigrants. The accident happened from the upsetting of the ferry boat, which had on board as many waggons, oxen, and men as could be carried across at one time. Oxen are very apt to shift their positions, and did so in this case, the consequence being as already stated. We crossed here in perfect safety, the biggest portion of our mules swimming across, and thus saving their passage on the ferry boat.

We were now in the territory of Utah, and very soon signs of vegetation began to be manifest in various places as we moved along. Our path now lay through Echo Canyon, which is ninety miles in length, and which, to my thinking, is by far the most romantic part of all the journey. In the bottom runs a stream of water of considerable size, near to which is the road traversed by emigrants, and also by the mail stages. The rocks on each side rise high up among the clouds, and are formed by Nature into huge structures resembling great palaces, or, when seen between the beholder and the sky, assuming the shape of lions and other animals of tremendous size. President Young's contract for the construction of the Union Pacific Railroad was being prosecuted in this canyon with the greatest vigour as we come along. Here we saw many labour-saving appliances at work, which makes railway labour much easier to perform than it is at home.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, DECEMBER 26, 1868.

1868,

WHICH will soon close its record, has been signally characterized by the many and great blessings richly bestowed upon the efforts of the laborers in the great latter-day work, and upon all the Israel of our God, both in Zion and elsewhere.

In Utah the teachings and counselings of the First Presidency and their associates in the ministry, particularly in relation to our becoming one in things temporal as well as spiritual, have been understandingly and gladly received; and the progress already made in putting them in practice, indicates diligence in preparing for more important events to which we are rapidly approaching. The labors of the husbandmen, too, have been very generally, if not universally, rewarded with a sufficiency, notwithstanding the extended and destructive ravages by the locusts. General good health has also continued its priceless boon, and peace, union, thrift and a spirit of rapid improvement in all that is praiseworthy and useful have marked the hundreds of cities, towns and settlements where the Lord has so manifestly blest the elements, of a naturally sterile and forbidding region, for the good of His Saints. And now co-operative societies for various purposes—trading, manufacturing, &c.,—with their fair distribution of labor, skill, capital, benefits, and profits, are being organized throughout the Territory; and President Young and others are engaging in extensive operations for the production of silk, for which our soil and climate are so admirably adapted, and which will furnish profitable employment to very many whose labor could not otherwise be made so remunerative, and will afford a valuable and available product to exchange for such articles as they cannot yet well produce.

During this year the great iron highway, which our beloved President foresaw and for which he has patiently and hopefully watched during many years, has made wonderful strides toward completion, bidding fair, early in the coming season, to close the connecting link by rail between New York and San Francisco, when a ride across the continent, but recently so tedious, will be a most interesting pleasure trip. Thoroughly understanding the great benefit this road would be to Utah, President Young at once contracted to grade a long section of the most difficult part east of Salt Lake Valley, and most vigorously has work thereon been prosecuted, insomuch that it is already nearly, if not quite, completed, except some work in the tunnels, which will also be finished within the contract time. Others have taken large contracts from the Central Pacific Co., and on both portions of the road the industry and skill of the brethren and the excellence of their work are highly commend-

ed by all. Since, agreeable to the instructions of our President, sailing vessels are to be dispensed with and only steamships employed, the great benefit of this road to the emigration is obvious, for, though money will now have to be paid for the whole trip, saving time, avoiding the hitherto incidents to sickness, and the change of a former tedious journey into a pleasure trip will prove a rich boon to the gathering hosts.

Through the faith and industry of the Saints in these lands, aided by the very praiseworthy liberality of their brethren and sisters in Zion, crowned with the blessings of the Lord, over 3000 were this year enabled to gather to the peaceful vales of Utah, there to be more fully instructed in the principles of salvation, to receive further blessings conferred upon the faithful, to labor and enjoy the fruits thereof, and to aid more effectually in hastening the reign of righteousness upon the earth. Yet, notwithstanding the so generally prevailing indifference to the proclamation of the Gospel in many localities, and perhaps throughout this Mission, the numbers emigrated have already been more than filled up by additions through baptism; and for their deliverance too, in their times and seasons, there is cheering news from Utah of the steps there being taken.

So far as we have had opportunity for personal observation, and so far as we have otherwise learned, the Saints throughout the European Mission are signally exemplary in their faith, diligence, and patience—zealously striving to observe the precepts of Heaven, and earnestly laboring for the day of their deliverance. Since the 9th of September last, we have been privileged with meeting in Conferences with the Saints in London, Aberdare, Birmingham, Leeds, Manchester, Bagillt, Leicester and Bedford, and in evening and Sabbath meetings in Cardiff, Swansea, Llanelly and Birkenhead, and frequently in Liverpool, and in every place we have been gratified and encouraged by the full and most strictly attentive audiences, and in their readiness to receive and observe those principles designed for their welfare. From the Swiss and German Mission, under the Presidency of Elder Karl G. Maeser; from the Holland Mission, under the Presidency of Marcus Holling; from the Scandinavian Mission, under the Presidency of Elder Jesse N. Smith, and from Scotland, we have received like cheering reports. Through Elder Ursenbach's report of the unfavorable feeling in Belgium, it has been deemed best to close that Mission for the present.

In regard to the world, the better disposed have been zealous in their efforts, in divers ways, to ameliorate the condition of their fellows, and to stem the swelling tide of corruption, misery and wrong, but their own statements as to their success are very desponding. Politically, party strife has been warm and riotous on both continents, and politicians and statesmen seem equally at a loss as to the best course to pursue to prop the tottering, crumbling systems of human governments. And in professed Christendom, increasing schisms and bitterness, and the frequent conversions to Catholicism, all tending, in many instances unwittingly, to the so often and plainly foretold consolidation against the great plan of salvation, are causing much sadness to those inclined to soberly ponder upon the well-being of humanity. And amid all, the numerous and manifest prophetic signs that have so signally characterized the past year—earthquakes of unusual extent and violence, fierce tempests, and the sea heaving itself beyond its bounds—have been vainly commented upon and idly passed over as matters of but small moment, clearly indicating that

the Savior's second appearing will find mankind much in the mistaken condition that did his first, and much as they were in the days of Noah. The state of the world has been given thus brief mention, both from want of space, and because its record is accessible to all, and can be searched at your pleasure.

We rejoice in being able to state that, so far as we have knowledge, the Elders in the European Mission—both native and from Utah—are faithful, exemplary, energetic and united, and are blest and sustained in their labors by our Father in the heavens and His Saints.

Beloved brethren and sisters, we now wish you a "Happy New Year," trusting that, through faithfulness, you will be richly blest therein, and secure to yourselves the recurrence of as many happy New Years as you may in righteousness desire.

THE "STAR."—Appreciating the very liberal support hitherto extended to the "STAR," and realizing its important influence for good, but not wishing to unduly burden any one in the least, we respectfully solicit, not only the continuance of the past liberal support, but an increase thereof to all that degree consistent with the varied circumstances and other necessary expenditures of the Saints and the liberality and kind feelings of our Friends.

JAMES W. FISHER, who arrived here on the 29th of last August, has been released from his mission, and left Liverpool for Utah, on the Cunard steamship *Tarifa*, Dec. 8th.

MINUTES OF A CONFERENCE

HELD IN THE FORESTERS' CLUB ROOM, BAGILLT, NORTH WALES,
SUNDAY, NOV. 29, 1868.

10.30 a.m.

Present from Utah: Albert Carington, Pres. of the European Mission; E. Morris, Pres. of the Welsh District; W. C. Thomas, Pres. of the Carmarthen Conference; and M. Ensign, President, and W. Farr, Traveling Elder, of the Liverpool Conference.

The several Branch Presidents reported the members, with but few exceptions, very faithful and diligent in living their religion, and very anxious to gather to the land of Zion, for the accomplishment of which they were practicing commendable industry, and exercising prudence in the use of their small amounts of means.

Pres. Ensign spoke encouragingly to the Saints, and exhorted them to be true to their religion and God.

Pres. Thomas addressed the congregation in Welsh, rejoicing in the privilege of meeting with the Saints in North Wales for the first time, after being favored with a sixteen years residence in Utah; he felt to bless the Saints, and exhorted to prayerfulness.

Pres. Morris remarked that he had travelled and preached one year in that Conference previous to going to the Valleys in the Mountains, where he had resided fourteen years, and from where he was sent on his present mission in 1865; he was pleased to see so many who had stood firm in all the trying scenes they had been called to endure, and exhorted them not to be discouraged, for prospects were now favouring them, and, if faithful, their deliverance was sure.

2 p.m.
Elder W. Farr remarked that he was born in this Church, had passed

through much of its persecution in the States, had known the Prophet Joseph Smith, was acquainted with the leading authorities in Zion, and knew them to be men of God.

Pres. Carrington occupied the remaining time in giving such instructions as were deemed most edifying, comforting, and encouraging.

6.30 p.m.

Pres. Ensign bore his testimony to the truthfulness of the everlasting gospel restored again in this our day; he had known the Prophet Joseph Smith, and heard him preach his last sermon; he also testified that he knew that President Brigham Young was the duly called, ordained and accepted successor to the Prophet Joseph.

Pres. Thomas again addressed the audience in Welsh, remarking upon the rapid growth and prosperity of Utah, and of the many advantages there enjoyed, tending to enhance human welfare both temporally and spiritually.

Pres. Carrington contrasted the dif-

ference, upon several points, between the Latter-day Saints and professing Christians in relation to belief in the Bible; urged the necessity for revelation now as anciently; spoke upon the first principles of the gospel in a very clear, concise and interesting manner, instructive to the strangers present as well as edifying to the Saints, and bore a strong testimony of the truth of the Gospel again committed to the children of men, and of the restoration of the Priesthood, in connection therewith, to administer its ordinances.

Pres. Morris bore his testimony, in the Welsh language, to the truth of the great latter-day work, gave some excellent instructions, and exhorted to faithfulness to God and His cause.

Singing and prayer at the opening and benediction at the closing of the meetings, with which both the Saints and strangers expressed themselves much gratified.

THOMAS P. GREEN,
President of the Conference.

FROM DUNDEE TO UTAH.

[CONTINUED FROM PAGE 819.]

At short distances along this kanyon we met with small settlements of workmen, and at night, while camping there, we had many visitors, who took a lively part in our concerts and camp meetings. These workmen were all from the Salt Lake country, and among the number were many Scotchmen, who in all cases were directed to me when they made inquiries for their countrymen.

At present the cities of Utah are half-deserted, as thousands of the male citizens are "off on the railroad." After leaving Echo Kanyon, Mormon settlements were met with daily, and individuals would drop off from our company as they were met by anxious friends in the various towns we passed. The Wasatch range of mountains yet lay between us and Salt Lake Valley, their summits towering far up into the heavens, and clad with everlasting snow.

It seemed altogether an impossibility

for human beings to find a path through these mountains, which form the eastern boundary of Salt Lake Valley, which on the west is bounded by a similar chain, although scarcely of such height. Our guides had, however, often traversed the path before, and after a severe ascent, we entered Parley's Kanyon, which is a rugged and dangerous road to travel. While about the middle of this kanyon we were met by my old friend Brown, who, true to a promise of many years' standing, had come some seven or eight miles to meet us with a team. Here we left the good old waggon, which had been our home for nearly four weeks, and took our quarters in the light unloaded waggon of our friend. Emerging from this kanyon, our escort took a different road from that taken by the emigrant trains, and, being along the base of the mountains, gave us a splendid opportunity of beholding Salt Lake City, the capital of Utah.

As we neared the city, the outlines of many public buildings could be distinctly seen, and soon the habitations of the industrious citizens met our view.

Altogether, the sight was a very pleasant one—the more especially as the city contained so many with whom we had spent many happy days in years gone by. Pen and ink pictures of Salt Lake City have been often drawn.

The Tabernacle, the Theatre, the City Hall, the Court House, and many other public edifices, are all splendid structures, and display great taste in architecture, &c.

The streets run from north to south and from east to west, and cross each other at right angles. There are no narrow lanes and closes, the streets all being of a uniform width—the roadway being one hundred feet wide, and the side walks on each side twenty feet. Along these side walks run beautiful streams of pure water, along the margin of which are planted rows of shade trees to protect pedestrians from the burning sun. The whole city is laid out in blocks—each block being forty rods square. The length of the city is already nearly four miles from north to south, and nearly as much from east to west. City Creek, a

beautiful stream descending from the mountains, is divided out so as to supply the smaller streams already mentioned.

Conferences are held in the Tabernacle twice a year, and are attended by hundreds of settlers from distant parts of the territory.

Arriving here on the 20th August, I, of course, had an opportunity of attending the "October Conference." The meetings are continued for several days, each meeting being attended by from eight to twelve thousand persons. At these meetings things spiritual and temporal are considered, and most of the improvements which everywhere in Utah attract the attention of strangers have their origin at Conference. President Young and his associate leaders also visit the distant settlements several times a year and take a personal interest in all that concerns the spiritual and temporal welfare of the people. In this city the places of business are called "stores," many of which are really astonishing to look at. I do not say they are as extensive as some you have in Reform Street, although some of them come pretty near being so; but for inside finish and display of goods I think they excel those of Bonnie Dundee.

DIED.

RAWLE.—At Bristol, England, Nov. 29th, Lydia Ann Sweetland, daughter of R. and S. A. Rawle, aged 23 years and 3 months.—*DESERT NEWS* please copy.

GARDINER.—At Sheffield, England, Oct. 31st, Colin Musgrove, son of W. and E. Gardiner, aged 1 year, 6 months and 23 days.

LEE.—At Franklin, Cache Co., Utah, Oct. 20th, 1868, George Lee, aged 44 years, 1 month and 2 days. Deceased was born in Rugby, Nottingham, England; he acted as teacher for several years. He was labouring on the C. P. Railroad, a few days previous to his death, and returned home sick. He died among his friends, leaving a wife and 6 children. His career was honorable, and he died respected by his neighbors and acquaintances for his manly course in life and his devotion to the truth.—[*COM. DESERT EVENING NEWS*.]

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